Pandit Lekhram Vedic Mission has been formed to work upon the objectives dear to the heart of Dandi Swami Virjanand, Rishi Dayanand and their ardent followers like Pandit Lekhram, Swami Shraddhanand, Swami Swatantranand, etc. We shall strive to propagate Vedic views on both the religious and temporal aspects of human life. We shall strive to propagate the vedic views of Maharshee Dayanand Saraswati through various events/programs, seminars, books, audio, video, and discussions at various forums including social media etc. We shall try to publish magazines for spreading views on Vedic knowledge, aryan history and for the enrichment of Samskrit and Hindi. We shall promote Gurukul education system and focus on arsh vidya, vocational-training, handicrafts, family based production-units as well as globalistic and holistic education system thru it. Further, we plan to work to improve the population and quality of animals like indigenous cow (A2 breeds) and other farm, load-bearing and milch animals. We shall also work for the cause of enforcement of prohibition of drugs, alcohol and tobacco, etc and initiate people's awareness and movement against smoking, alcoholism, gambling, flesh-trade, porn, slavery and drug abuse. We shall try to create awareness about and address some of the social evils, such as, female foeticide, dowry, empowerment and participation of women in learning and teaching vedas and decision making, etc. We plan to present a vedic socio-econo-politico alternative to human society suffering from the ill effects of the detrimental models of capitalism, communism, socialism, liberalism, anarchism, individualism, collectivism, gender-struggle, racism, caste by birth-ism, etc.

Our society may consider supporting, cooperating and co-ordinating with other organizations working to achieve similar objectives. We shall promote the ideals of national unity and international peace and amity through globalization of vedic literature, philosophy and social-economic-political ideals. We shall strive to promote communal and social harmony, and the brotherhood of humankind, as enshrined in the vedas. We shall collect funds and spend them in achieving the above objectives.

We request all our subscribers to help us in disseminating the teachings of the vedas. You all are requested to propagate the message of Vedas and please spread these PDF files as much as u can. For downloadig more books realted to vedic philosophy please visit www. <www.aryamantavya.in/>

Thanks & Regards
Arya Mantavya Team
Pandit Lekhram Vedic Mission

ATHARVA VEDA

(ENGLISH TRANSLATION WITH COMMENTARY)

VOLUME

I

MAHARISHI DAYANAND SARASWATI

'OM'

The Atharvaveda.

BOOK-1.

सू० १ ॥: ऋषि: — अथर्वा ॥ देवता — वाचस्पति: ॥ छन्द: — १-३ अनुष्टुप,

४ चतुष्पदा विराड्गोबृहती ॥

HYMN :-I

Seer Atharvan. Subject Matter-Vachaspatih. Metres-1-3 Anushtup. 4 Chatushpada Viradurobribati.

ये त्रिषप्ताः परियन्ति विश्वा रूपाणि बिभ्रतः ।
वाचस्पतिर्बला तेषां तन्वो अद्य दधातु मे ॥ १ ॥

Now May Vachaspatih, the master of language with grammar, impart to me the knowledge of the origin and scope of the system of those triple seven *vibhaktis*, the inflections of the grammatical cases which bear the various names and forms.

पुनरेहि वाचस्पते देवेन मनसा सह ।
वसोष्पते नि रमय मय्येवास्तु मयि श्रुतम् ॥ २ ॥

Vachaspatih, the Soul who is the master of the organ of speech takes birth frequentlv with the mind endowed with unique

power. He as the master of body plays various roles. Whatever knowledge is in me. be in me.

इहैवाभि वि तनूभे आर्त्नीइव ज्यया ।
वाचस्पतिर्नि यच्छतु मय्येवास्तु मयि श्रुतम् ॥ ३ ॥

O' Vachaspati, the learned teacher spread your sheltering arms here on me like the two ends, of vow tightened with cord. May Vachaspati, the Lord of Vedic Speech keep us under his control. Whatever knowledge is in me, be in me.

उपहूतो वाचस्पतिरुपास्मान् वाचस्पतिर्ह्वयताम् ।
सं श्रुतेन गमेमहि मा श्रुतेन वि राधिषि ॥ ४ ॥

Vachaspati the Lord of Vedic Speech having been prayed, may inspire unto me the knowledge of the Vedas and Vachaspatih, the learned teacher requested by me teach and preach me, so that we may adhere to the dictates of Vedic knowledge and never may we act against the tenets of the Vedas.

सू०२ ॥ ऋषिः—अथर्वा ॥ देवता—पर्जन्यः ॥ छन्दः—१, २, ४ अनुष्टुप्;
३ त्रिपदा विराण्नामगायत्री ॥

HYMN. II

Seer :-Atharvan, Subject-Matter-Sharah a kind of grass called Sarkanda and is used as diuretic. Metre 1, 2, 4 Anustup, 3 Tripada Virad Gayatri.

विद्मा शरस्य पितरं पर्जन्यं भूरिधायसम् ।
विद्मो ष्वस्य मातरं पृथिवीं भूरिवर्पसम् ॥ १ ॥

We know the rain which is the father, the protector of the Shara, a medicinal grass and highly nourishing.

We know well its mother the earth which is the place of its growth and is full of multifarious energies.

ज्याकि परि णो नमाश्मानं तन्वं कृधि ।
वीडुर्वरीयोऽरातीरप द्वेषांस्या कृधि ॥ २ ॥

The Shara like bowstring bends around us and makes our body constant like stone. Firm in its position it drives far away malignities caused by the diseases like droppage of urine in urine-pipe etc.

वृक्षं यद्गावः परिषस्वजाना अनुस्फुरं शरमर्चन्त्यृभुम् ।
शरुमस्मद् यावय दिद्युमिन्द्र ॥ ३ ॥

O' Indra, (the Physician) please keep away from us the shining and painful *Sharah*, the medicianl grass when the sunrays like the vowstrings embracing the bow, fall on the pointed splendid stalk of it. The Sharah should be kept in water for whole night and this water should be used only, not the dry stalk of it.

यथा द्यां च पृथिवीं चान्तस्तिष्ठति तेजनम् ।
एवा रोगं चास्रावं चान्तस्तिष्ठतु मुञ्ज इत् ॥ ४ ॥

As the heat permeating internally resides in the earth, the heaven so the Munja. The medicinal grass sits fit in the heart of ailment and dysenteric illness.

सू० ३ ॥ ऋषिः—अथर्वा ॥ देवता— पर्जन्यादयो मन्त्रोक्ताः ॥ छन्दः—
१-५ पथ्या पङ्क्तिः; ६-९ अनुष्टुप् ॥

HYMN. III
Seer-Atharvan. Subject-Matter-the rain etc as described in the verses. Metre-1-5 Pathya Panktih, 6-9 Anustup.

विद्मा शरस्य पितरं पर्जन्यं शतवृष्ण्यम् । तेना ते तन्वे३
शं करं पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ १ ॥

We know the rain possessing hundreds of nurshing powes which is the protector of Sharah, a medicinal grass. By using this I bring health to your body, let the urine stoped in your urine pipe pour out freely on the ground.

विद्मा शरस्य पितरं मित्रं शतवृष्ण्यम् । तेना ते तन्वे३ शं करं
पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ २ ॥

We know the hydrogen gass posseing hundreds of powers which is the protector of *Sarass*. By using this etc.

विद्मा शरस्य पितरं वरुणं शतवृष्ण्यम् । तेना ते तन्वे३ शं करं
पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ ३ ॥

We know the oxygen gass possessing hundreds of powers which is the protector of Sharah. By using this etc.

विद्मा शरस्य पितरं चन्द्रं शतवृष्ण्यम् । तेना ते तन्वे३ शं करं
पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ ४ ॥

We know the moon possessing hundreds of powers which is the protector of the *Sharah*. By using this etc.

विद्मा शरस्य पितरं सूर्यं शतवृष्ण्यम् । तेना ते तन्वे३ शं करं
पृथिव्यां ते निषेचनं बहिष्टे अस्तु बालिति ॥ ५ ॥

We know the sun possessing hundreds of powers which is the protector of the *Sharah*. By using this I bring health of your body, let the urine stopped in your urine pipe pour out freely on the ground.

यदान्त्रेषु गवीन्योर्यद् वस्तावधि संश्रितम् ।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ६ ॥

O' YE pateient 'just as whatever matter accumulated in your intestines, in the arteries of both the side and in the urine-vessel is taken out in the same manner the trouble creating urine dropped in your urine pipe be taken out. This is all that is required for you.

प्र ते भिनद्मि मेहनं वर्त्रं वेशन्त्या इव ।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ७ ॥

I, the physician open the normal passage of your urine organ in such a manner as the let out of a bund is open for the swift flow of water. This is all that is required for you.

विषितं ते वस्तिबिलं समुद्रस्योदधेरिव ।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ८ ॥

O' Ye patient, the passage of your urine vessel has been now opened like the sea holding tides, let the urine dropped in your urine pipe flow out freely. This is all that is required for you.

यथेषुका परापतदवसृष्टाधि धन्वनः ।
एवा ते मूत्रं मुच्यतां बहिर्बालिति सर्वकम् ॥ ९ ॥

As the arrow flies away when discharged out from the bow, so let the urine dropped in your pipe flow out freely. This is all that is required for you.

N.B. (In this Hymn dilatation with tubular instrument has been described in the verses 6-9 Shalaka is also Shara which means bar of metal.)

सू० ४ ।। ऋषिः—सिन्धुद्वीपः कृतिर्वा ।। देवता—आपः ।। छन्दः—१-३ गायत्री; ४ पुरस्ताद् बृहती ।।

HYMN. IV.

SEER-Sindhudipah. Subject-matter-apah, the wat ers. Metre-1-3 Gayatri, 4. purastad-Brihati.

अम्बयो यन्त्यध्वभिर्जामयो अध्वरीयताम् ।
पृञ्चतीर्मधुना पयः ॥ १ ॥

Jamayo ambayah, swallowed w aters mixing the saliva with eaten food go with the way of the vital airs engaged in the operation of digestion system.

अमूर्या उप सूर्ये याभिर्वा सूर्यः सह ।
ता नो हिन्वन्त्वध्वरम् ॥ २ ॥

Those youjder waters which are near the Sun those where with is the sun. (The waters evaporated or and moistened through the vaporization and moisti fication) serve the purpose of life.

अपो देवीरुप ह्वये यत्र गावः पिबन्ति नः ।
सिन्धुभ्यः कर्त्वं हविः ॥ ३ ॥

We obtain the rainy water from the firmament where the sun rays drink them, We also obtain flowing water from the rivers for our purpose.

अप्स्वन्तरमृतमप्सु भेषजम् । अपामुत प्रशस्तिभिरश्वा भवथ
वाजिनो गावो भवथ वाजिनीः ॥ ४ ॥

The waters contain into them immortality, the highly disinfectant quality, there is balm in the waters and through these good qualities of waters the horses enjoy speed and strength and cows become full of strength.

सू०५ ।। ऋषि:—सिन्धुद्वीप: कृतिर्वा ।। देवता—आप: ।। छन्द:—गायत्री ।।

HYMN. V.

Seer-Sindhudipah or Kritih. Subject Matter—apah, the waters. Metre. Gayatri.

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महे रणाय चक्षसे ॥ १ ॥

The waters are the sources of happines, may be they helpful for us in attaining grain and may they help us to have nice sight.

यो वः शिवतमो रसस्तस्य भाजयतेह नः ।
उशतीरिव मातरः ॥ २ ॥

Let the pleasant essence of waters be useful for us like the mothers who for the well-being of their children, give their breast to them to suck.

तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।
आपो जनयथा च नः ॥ ३ ॥

Let us acquire those cearials for the growth of which the waters help herbacious plants and let them be helpful in welfare of our progeny.

ईशाना वार्याणां क्षयन्तीश्चर्षणीनाम् ।
अपो याचामि भेषजम् ॥ ४ ॥

I obtain balm from the waters which are controling powers over diseases and rehabilitating agents of mankinds health.

सू०६॥ ऋषि:—अथर्वा कृतिर्वा ॥ देवता— आप: ॥ छन्द:— १-३ गायत्री; ४ पथ्या पङ्क्तिः ॥

HYMN. VI.

Seer-Atharvan or Kritih. Subject-matter-apah, the waters. Metre-1-3 Gayatri. 4. Pathya Panktih.

शं नो॑ दे॒वीर॒भिष्ट॑य॒ आपो॑ भवन्तु पी॒तये॑ ।
शं योर॒भि स्र॑वन्तु नः ॥ १ ॥

May these wholesome waters be the sources of Pleasure to us for the sake of desired health and drinking purpose and may they rain down happiness on us all around.

अ॒प्सु मे॒ सोमो॑ अब्रवीद॒न्तर्विश्वा॑नि भेष॒जा ।
अ॒ग्निं च॑ वि॒श्वशं॑भुवम् ॥ २ ॥

The physician tells us there are contained in the waters all the healing balms and also the heat which is the means of happines, for all.

आपः॑ पृ॒णी॒त भे॑ष॒जं व॑रू॒थं त॒न्वे॒३ मम॑ ।
ज्योक् च॒ सूर्यं॑ दृ॒शे ॥ ३ ॥

May the waters provide us with all prophylactic balms for our physiques and make us able to see the Sun for a very long time.

शं न॒ आपो॑ धन्व॒न्या॒३ः शमु॑ सन्त्वनू॒प्याः॑ ।
शं नः॑ खनि॒त्रिमा॒ आपः॒ शमु॒ याः कु॒म्भ आभृ॑ताः
शि॒वा नः॑ सन्तु॒ वार्षि॑कीः ॥ ४ ॥

May the water procured from the desert be auspicious for us, may the water obtained from the marsh be for our happiness, may the waters dug from earth be for our health and happiness. may the waters kept in the gass be for our pleasure and the water secured from rain be for our happiness.

सू० ७ ॥ ऋषि:—चातन: ॥ देवता—अग्नि:; ३ इन्द्रश्च ॥ छन्द: — १-४, ६, ७ अनुष्टुप्; ५ त्रिष्टुप् ॥

HYMN. VII.

Seer. Chatanah. Subject-matter-Agnri, the Commander and ruling chief. 3 the rular. Metre 1-4, 6, 7 Anustup, 5 Tristup.

स्तुवानमग्न आ वह यातुधानं किमीदिनम् ।
त्वं हि देव वन्दितो हन्ता दस्योर्बभूविथ ॥ १ ॥

O' powerful Commander bring the declared and anti-social miser before you as you lauded become the killer of miscreants.

आज्यस्य परमेष्ठिन्जातवेदस्तनूवशिन् ।
अग्ने तौलस्य प्राशान यातुधानान् वि लापय ॥ २ ॥

O' ruler ! you are the occupant of highst position, wise and physically controlled. You always take restricted measured diet and make the anti-social elements lament over themselves.

वि लपन्तु यातुधाना अत्त्रिणो ये किमीदिनः ।
अथेदमग्ने नो हविरिन्द्रश्च प्रति हर्यतम् ॥ ३ ॥

O'Ye ruler and Commander. those anti-social elements who are greedy and devourers of others be made to lament over their offences and O' Ye active and mighty ones. please, accept your fixed part of tax from us.

अग्निः पूर्व आ रभतां प्रेन्द्रो नुदतु बाहुमान् ।
ब्रवीतु सर्वो यातुमानयमस्मीत्येत्य ॥ ४ ॥

Let the Commander first start compaign against them. Let the strong-armed ruler inspire into them such a spirit that the wicked offenders the-mselves accepting their guilt declare. I am here under you.

पश्याम ते वीर्यं जातवेदः प्र णो ब्रूहि यातुधानान्
नृचक्षः । त्वया सर्वे परितप्ताः पुरस्तात् त आ यन्तु प्रब्रुवाणा उपेदम् ॥ ५ ॥

O' wise ruler. I see your adventure, you are knower of all men through your spies. You preach the measure of correcti-tude to, malevolent persons amongst us. Chastised by you all of them come near and before you declaring their own fault.

आ रभस्व जातवेदोऽस्माकार्थाय जज्ञिषे ।
दूतो नो अग्ने भूत्वा यातुधानान् वि लापय ॥ ६ ॥

O' wise rular, start your activities. You are born to serve our good. You becoming representative make the miscreans lament over their faults.

त्वमग्ने यातुधानानुपबद्धाँ इहा वह ।
अथैषामिन्द्रो वज्रेणापि शीर्षाणि वृश्चतु ॥ ७ ॥

O' Commander, you bring the enemies of mankind, here in the fail chained and bound. Afterwards the mighty ruler be-head them with weapon (if they are found guilty to be awar-ded such a sever punishment).

सू० ८ ॥ ऋषि—चातनः ॥ देवता—१, २ बृहस्पतिरग्नीषोमौ च;
छन्दः—१-३ ३, ४ अग्निः अनुष्टुप्; ४ बार्हतगर्भा त्रिष्टुप् ॥

HYMN. VIII.

Seer- Chatanah. Subject-matter-Brihaspati, the priest and Agni somav, the commander and the ruler, 3, 4, Agnih. Metre 1-3 Anustup, 4, Brihatgarbha Tristup.

इदं हविर्यातुधानान् नदी फेनमिवा वहत् ।
य इदं स्त्री पुमानकरिह स स्तुवतां जनः ॥ १ ॥

This tax paid to king brings theevil-doers and the river carries foam with its current. Who soever person, man or woman commit fault must acknowledge it.

अयं स्तुवान आगमदिमं स्म प्रति हर्यत ।
बृहस्पते वशे लब्ध्वाग्नीषोमा वि विध्यतम् ॥ २ ॥

This one of the enemies or offenders has come confessing his fault receive him, O priest, keep him under your control and O Ye commander and ruler, you reprimand him.

यातुधानस्य सोमप जहि प्रजां नयस्व च ।
नि स्तुवानस्य पातय परमक्ष्युतावरम् ॥ ३ ॥

O' protector of subjects, strike and bring the gang of bandis and villains and make the blamers right and left eyes fall

यत्रैषामग्ने जनिमानि वेत्थ गुहा सतामत्त्रिणां जातवेदः ।
तांस्त्वं ब्रह्मणा वावृधानो जह्येषां शततर्हमग्ने ॥ ४ ॥

O, wise ruler, as you know the place where these bandits and villains have their stronghold, so, you strengthened by the power destroy them and thus, their multi-farious activities.

सू० ८ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ वस्वादयो मन्त्रोक्ताः; ३, ४ अग्निः ॥ छन्दः—त्रिष्टुप् ॥

HYMN. IX.

Seer-Atharvan. Subject-matter-1,2 Vasu etc. described in the verses and 3,4 Agnih. Metre-Tristup.

N.B. This hymn describes the powers of king, At the time of coronation it has veeb given to know that king is the symbol of powers of Agni, Pushan etc.

अस्मिन् वसु वसवो धारयन्त्विन्द्रः पूषा वरुणो मित्रो अग्निः ।
इममादित्या उत विश्वे च देवा उत्तरस्मिञ्ज्योतिषि धारयन्तु १॥

May the physical forces, the eight *vasus*, Indrah, the mighty electricity. Pushan, the constructive force of nature, Varunah Oxygen gas, Mitah, hydrogen gas, Agnih, the impelling power maintain power in the king. May the twelve adityas and eleven Vishvedevas support him in supremest power.

अस्य देवाः प्रदिशि ज्योतिरस्तु सूर्यो अग्निरुत वा हिरण्यम् ।
सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम् ॥ २ ॥

O, Ye enlightened persons, May the king in his administration have control over the Sun, the fire, the finance and jyotuh the electricity. The foes and rivals prostrate beneath our (the subjects) feet and may God uplift the king to happiness of this world and beyond.

येनेन्द्राय समभरः पयांस्युत्तमेन ब्रह्मणा जातवेदः ।
तेन त्वमग्न इह वर्धयेमं सजातानां श्रैष्ठ्य आ धेह्येनम् ॥ ३ ॥

O, ommiscient self-efulgent God ! exalt this king through that exeellent knowledge and power wherewith you grant all knowledge and prosperties to Indra, the master of the limbs, the soul. O Lord, please give him exalted rank among his kinsmen and contemporaries

ऐषां यज्ञमुत वर्चो ददेऽहं रायस्पोषमुत चित्तान्यग्ने ।
सपत्ना अस्मदधरे भवन्तूत्तमं नाकमधि रोहयेमम् ॥ ४ ॥

O' self, efulgent God, I, the king assume the helm of affairs of these subjects, I enjoy the strength of their co-operation their financial helps and their wishes. O Lord, the foes and rivals prostrate beneath our (subjects) feet and please uplift the king to happiness of this world and beyond.

सू० १० ॥ ऋषिः—अथर्वा ॥ देवता – १ असुरः; २-४ वरुणः ॥
छन्दः—१, २ त्रिष्टुप्; ३ ककुम्मत्यनुष्टुप्; ४ अनुष्टुप् ॥

HYMN X.

Seer-Atharvan. Subject-Matter-1-Asurah, the Supreme being, 2-4 Varunah, the Suprem Lord and king. Metre-1,2 Tristup: 3 Kakummatyanustup; 4 Anustup.

अयं देवानामसुरो वि राजति वशा हि सत्या वरुणस्य राज्ञः ।
ततस्परि ब्रह्मणा शाशदान उग्रस्य मन्योरुदिमं नयामि ॥ १ ॥

The Supreme-Being is All-impelling power among all the physical forces, the law of this paramount Lord is true and inviolable. I the priest having attained the higher penetration and power from His Vedic speech, ward of this king off from the anger of Almighty.

नमस्ते राजन् वरुणास्तु मन्यवे विश्वं ह्युग्र निचिकेषि द्रुग्धम् ।
सहस्रमन्यान् प्र सुवामि साकं शतं जीवाति शरदस्तवायम् ॥ २ ॥

O' *Varuna* rajan (the supreme ruling power) I prostrate to your displeasure. O formidable one, You detect all the malevolent persons. I uplift hundreds of other persons together O Lord, Your devotee this king may live a hundred autumns.

यदुवक्थानृतं जिह्वया वृजिनं बहु ।
राज्ञस्त्वा सत्यधर्मणो मुञ्चामि वरुणादहम् ॥ ३ ॥

O' rular, whatever falsehood you tell or think to tell with your organ of speech, is a great sin. I the priest (by my teaching) save you from the displeasure of the Supreme Ruling Power (GOD) who is the righteous by His nature.

मुञ्चामि त्वा वैश्वानरादर्णवान् महतस्परि ।
सजातानुग्रेहा वद ब्रह्म चापं चिकीहि नः ॥ ४ ॥

I free you, O king, from the great tormenting worldly sea. O formidable and convey my teachings to your kinsmen and subject and you yourself pay attention on them.

सू० । ११ ॥ ऋषिः—अथर्वा ॥ देवता—पूषादयो मन्त्रोक्ताः ॥ छन्दः—१ पङ्क्तिः; २ अनुष्टुप्; ३ चतुष्पदोष्णिग्गर्भा ककुम्मत्यनुष्टुप्; ४-६ पथ्या पङ्क्तिः ।

HYMN-XI.

Seer-Atharvan. Subject-matter-Pushan the householder etc as described in the verses. Metre-1, Panktih, 2 Anustup; 3 Chatuspadosnikgarbha Kukuamati Anustup; 4-6 Pathya Panktih.

वषट् ते पूषन्नस्मिन्त्सूतावर्यमा होता कृणोतु वेधाः ।
सिस्रतां नार्यृतप्रजाता वि पर्वाणि जिहतां सूतवा उं ॥ १ ॥

O' Pushan (the householding man) in the task of child delivery the expert of maternity, the physician and the person knowing the nursing do the work for your good. The parturient woman give birth to child. The joints of her become loose to facilitate delivery.

चतस्रो दिवः प्रदिशश्चतस्रो भूम्या उत ।
देवा गर्भं समैरयन् तं व्यूर्णुवन्तु सूतवे ॥ २ ॥

As the four quarters surround the Sun, and four directional nooks the earth so the foetus is surrounded with natural elements. The elements move the child in the womb and they prepare the women for giving birth.

सूषा व्यूर्णोतु वि योनिं हापयामसि ।
श्रथया सूषणे त्वमव त्वं बिष्कले सृज ॥ ३ ॥

Let the Nurse separate the embryo from the caul and other assist to stretch the mouth of the womb. O parturient woman; you leave your parts loose. O brave women; leave the child downward.

नेव मांसे न पीबसि नेव मज्जस्वाहतम् ।
अवैतु पृश्नि शेवलं शुने जराय्वत्तवेऽव जरायु पद्यताम् ॥ ४ ॥

The secundines in which the embry is covered neither sticked in the flesh nor in the fat or not in the marrow and hence this grass-like thin cover fall down and be left for dag to eat.

वि ते भिनद्मि मेहनं वि योनिं वि गवीनिके ।
वि मातरं च पुत्रं च वि कुमारं जरायुणाव जरायु पद्यताम् ॥५

O' pregnant woman; I the physician and surgeon open your organ; stretch the mouth of the womb; separate the embryo from artieries adjacent to it; separate the mother from child and the child from mother and keep away child from secundivnes and secundines from chlid, so that the child come out and the second-ines fall down.

यथा वातो यथा मनो यथा पतन्ति पक्षिणः । एवा त्वं दशमास्य साकं जरायुणा पतावं जरायु पद्यताम् ॥ ६ ॥

This ten month old embryo comes out of womb with secundines just like the wind, mind and birds move and the secundines fall out.

NB. Here in the last verse it has been distinctly mentioned that the emvryo and secundines naturally come out of womb They cannot remain in womb for over or for more than ten months.

सू० १२ ॥ ऋषि:—भृग्वङ्गिराः ॥ देवता—यक्ष्मनाशनम् ॥ छन्दः—
१-३ जगती (२, ३ त्रिष्टुप् ?) ४ अनुष्टुप् ॥

HYMN-XII.

Seer-Bhrigvangirah; Subject-matter-Yakshmanashanam, the uprooting of tuberculosis. Metre 1-3 Jagati; 4 Anustup.

जरायुजः प्रथम उस्रियो वृषा वातभ्रजा स्तनयन्नेति वृष्ट्या ।
स नो मृडाति तन्व ऋजुगो रुजन् य एकमोजस्त्रेधा विचक्रमे ॥ १ ॥

As the cloud which is formed by the rays of the Sun and churned by the gust of wind, comes onwards, thundring with rain and gives pleasure to our body, so the *Vrisha*, the puerperal fever caused by secundines affecting directly creating great sensation and giving trouble to body comes onwards. It is only one force which later on crossis into three regions the mind, the intestine and the bones.

अङ्गेअङ्गे शोचिषा शिश्रियाणं नमस्यन्तस्त्वा हविषा विधेम ।
अङ्कान्त्समङ्कान् हविषा विधेम यो अग्रभीत् पर्वास्या ग्रभीता ॥ २ ॥

We providing good treatment (to patient) through performance of Havan medicate the fever which has its presence in every parts of the body with temperature (shochisha). We diagnose the symptoms and co-ordinating causes and we

often our humble worship to the great upholding power (God) who holds up together the parts of this universe.

मुञ्च शीर्षक्त्या उत कास एनं परुष्परुराविवेशा यो अस्य।
यो अभ्रजा वातजा यश्च शुष्मो वनस्पतीन्त्सचतां पर्वतांश्च॥३॥

O' physician; release this patient from headache, free him from cough which has entered into all his limbs and joints which is due to cloudy season and cold wind and the cough which is dry. (Advise the patient) that he should have climatic change in jungles and mountains.

शं मे परस्मै गात्राय शमस्त्ववराय मे।
शं मे चतुर्भ्यो अङ्गेभ्यः शमस्तु तन्वे३ मम ॥ ४ ॥

Let be well with my upper part of the body, let it go well with my lower frame, let it be pleasant for my four body parts and let, thus, it be auspicious to whole my body.

॥ सू०१३ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—विद्युत् ॥ छन्दः—१, २ अनुष्टुप्; ३ चतुष्पाद् विराड् जगती; ४ त्रिष्टुप्परा बृहतीगर्भा पङ्क्तिः ॥

HYMN. XIII.

Seer-Bhrigvangirah. Subject-matter-Vidyut, the electricity. Metre-1-2 Anustup; 3 chastuspad Virat Jagati 4 Tristup para Brihati garbha Panktih.

नमस्ते अस्तु विद्युते नमस्ते स्तनयित्नवे।
नमस्ते अस्त्वश्मने येना दूडाशे अस्यसि ॥ १ ॥

We express our words of appreciation for electricity. We express the words of appreciation for thunder-bolt. We express the words of our appreciation for the electricity causing hail. My words of appreciation for it whereby it throws it self on the things of bad cunductor.

नमस्ते प्रवतो नपाद् यतस्तपः समूहसि ।
मृडया नस्तनूभ्यो मयस्तोकेभ्यस्कृधि ॥ २ ॥

Our words of appreciation to the current of the flowing water whence electricity collects into it the fervent heat. Let it do good for our bodies and be source of happines to our children.

प्रवतो नपान्नम एवास्तु तुभ्यं नमस्ते हेतये तपुषे च कृण्मः ।
विद्म ते धाम परमं गुहा यत् समुद्रे
अन्तर्निहितासि नाभिः ॥ ३ ॥

We express the words of appreciation to electricity created from flow of water and also appreciate its power in the form of lightening which is firy with flames. We know central recess where it is produced and know that it lies hidden in the sea (as submarine fire) and is the nave of clouds.

यां त्वा देवा असृजन्त विश्व इषुं कृण्वाना असनाय धृष्णुम् ।
सा नो मृड विदथे गृणाना तस्यै ते नमो अस्तु देवि ॥ ४ ॥

It is that to which all the physical forces created making the arrow (weapon) to destroy cloud. (or to which the all scientists create making it the weapon for killing the strong enemy). This praised for its use be for our benefit in war and domestic affairs. We express our high appreciation for thisp owerful force.

सू० १४ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—यमः ॥ छन्दः—१ ककुम्मत्यनुष्टुप्; २, ४ अनुष्टुप्; ३ चतुष्पदा विराडनुष्टुप् ॥

HYMN. XIV.

Seer-Bhrigvangirah. Subject-matter-Yamah, the house-hold companion. metre-1, Kakummatyanustup; 2,4 Anustup, 3 Chatuspada Viradanustup.

भर्गमस्या वर्च आदिष्यधि वृक्षादिव स्रजम् ।
महाबुध्नइव पर्वतो ज्योक् पितृष्वास्ताम् ॥ १ ॥

As a wreath from the tree I, the bride-groom assume pros-perity, knowledge etc. from this bride. She be firm like broad based mountain in my parental family.

एषा ते राजन् कन्या वधूर्नि धूयतां यम ।
सा मातुर्बध्यतां गृहेऽथो भ्रातुरथो पितुः ॥ २ ॥

O disceplined and brillient bride-groom; this girl be your married wife and she be bound with discipline in the home of your mother, brother and father i, e, the mother-in-law, brother-in-law and father-in law.

एषा ते कुलपा राजन् तामु ते परि दद्मसि ।
ज्योक् पितृष्वासाता आ शीर्ष्णः समोप्यात् ॥ ३ ॥

O brillient bride-groom; may this bride be the protecting force to your family, we give her to you. May she be const-ant for ever in her father in-law's home and may she always create the atmosphere of mental peace for her and them.

असितस्य ते ब्रह्मणा कश्यपस्य गयस्य च ।
अन्तःकोशमिव जामयोऽपि नह्यामि ते भगम् ॥ ४ ॥

As women bind their box etc in the same manner I the head of the bride's family bind you with the fortune, knowledge, merits etc of the bride through the verses of the Vedas of All dictating God who is the object of all worship and free from all strings.

सू॰ १५ ॥ ऋषिः—अथर्वा ॥ देवता—सिन्ध्वादयो मन्त्रोक्ताः ॥ छन्दः—
१ अनुष्टुप् (?, भुरिग् बृहती);२ भुरिक् पथ्या पङ्क्तिः; ३, ४ अनुष्टुप् ॥

HYMN. XV.

Seer-Atharvan. Subject-matter-Sindhu etc as described in the verses. Metre-1, Anustup, 2 Bhurik Panktih, 3, 4 Anustup.

सं सं स्रवन्तु सिन्धवः सं वाताः सं पतत्रिणः ।
इमं यज्ञं प्रदिवो मे जुषन्तां संस्राव्येण हविषा जुहोमि ॥१ ॥

Let the rivers flow usually, let the wind blow usually and let the birds fly together freely. Let learned men attend this Yajna which I perform with the oblation of fluent ghee.

इहैव हवमा यात म इह संस्रावणा उतेमं वर्धयता गिरः ।
इहैतु सर्वो यः पशुरस्मिन् तिष्ठतु या रयिः ॥ २ ॥

O, Ye learned men; please respond to my call and join together with me. In this nation we are the co-workers. O ye learned ones; enhance the prosperity of this nation. All kinds of animals florish in it and whatever wealth belongs to it, let it abide here.

ये नदीनां संस्रवन्त्युत्सासः सदमक्षिताः ।
तेभिर्मे सर्वैः संस्रावैर्धनं सं स्रावयामसि ॥३॥

All the fountains of rivers that flow inexhaustibly in my nation with all these confluent streams of mine we make the. riches flow here abundantly.

ये सर्पिषः संस्रवन्ति क्षीरस्य चोदकस्य च ।
तेभिर्मे सर्वैः संस्रावैर्धनं सं स्रावयामसि ॥ ४ ॥

Whatever streams of ghee, milk and water flow incessantly in our nation we take use of them and with all these confluent streams we make riches flow here abundantly.

सू० १६ ॥ ऋषिः—चातनः ॥ देवता—१ अग्निः; २ वरुणः, अग्निः, इन्द्रश्च; ३, ४ सीसम् ॥ छन्दः—१-३ अनुष्टुप्; ४ ककुम्मत्यनुष्टुप् ॥

HYMN. XVI.

Seer-Chatanah. Subject-matter-1 Agnih, 2 Varunah agnih, 3, 4 Sisam, the lead. Metre 1-3. Anustup; 4 Kakummatya nustup

येऽमावास्यां३ रात्रिमुदस्थुर्व्राजमत्त्रिणः ।
अग्निस्तुरीयो यातुहा सो अस्मभ्यमधि ब्रवत् ॥ १ ॥

The powerful Agni, the king who is the destroyer of wickeds, makes us know (through his declaration) dacoits and thieves who rise in gangs in the night of dark moon.

सीसायाध्याह वरुणः सीसायाग्निरुपावति ।
सीसं म इन्द्रः प्रायच्छत् तदङ्ग यातुचातनम् ॥ २ ॥

Varuna, the scientist tell us highly of the lead, the co-mmander protects the subjects by the use of lead and the Indrah, the heat present in the recess of earth creates and...
give it us. O ye men; this lead is the most destructive means to dispel wickeds and foes.

इदं विष्कन्धं सहत इदं बाधते अत्त्रिणः ।
अनेन विश्वा ससहे या जातानि पिशाच्याः ॥ ३ ॥

This lead over-comes a contingent of army, it drives away the dacoits and thieves; and by the means of it we over throw all who are the discendents of wicked race.

यदि नो गां हंसि यद्यश्वं यदि पूरुषम् ।
तं त्वा सीसेन विध्यामो यथा नोऽसो अवीरहा ॥ ४॥

O wicked man' If you kill cow for us; if you kill a man for us if you kill a horse for us we will shoot you with the lead bullet so that you be not able to kill our men.

सू०॥१७ ॥ ऋषिः—ब्रह्मा ॥ देवता—योषितो धमन्यश्च ॥ छन्दः—१ भुरिगनुष्टुप्; २, ३ अनुष्टुप्; ४ त्रिपदार्षी गायत्री ॥

HYMN XVII

Seer-Brahman. Subject-matter-Women and artirees. Metre-1 Bhrigvnustup; 2, 3 Anustup; 4 Tripadarshi Gayatri.

अमूर्या यन्ति योषितो हिरा लोहितवाससः ।
अभ्रातरइव जामयस्तिष्ठन्तु हतवर्चसः ॥ १ ॥

Those tubular vessels of the body which are serving and are with blood be powerless in their flow of blood like the girls who have no brothers.

तिष्ठावरे तिष्ठ पर उत त्वं तिष्ठ मध्यमे ।
कनिष्ठिका च तिष्ठति तिष्ठादिद् धमनिर्मही ॥ २ ॥

May the flow of blood from the lower nerves be stopped, the flow of blood from upper nerves bestopped, May the flow of blood from the central nerves be stopped, may the flow of blood from small nerves be stopped and may the blood from the large nerves be stopped.

शतस्य धमनीनां सहस्रस्य हिराणाम् ।
अस्थुरिन्मध्यमा इमाः साकमन्ता अरंसत ॥ ३ ॥

Hundreds of large nerves and thousands of the nerves and the central nerves are stopped by the effect of medicine (at the time of medical operation) and afterwards all the nerves do their normal work simultaneously.

परि वः सिकतावती धनूर्बृहत्यक्रमीत् ।
तिष्ठतेलयता सु कम् ॥ ४ ॥

Among these nerves is the large nerve which flooded with blood like an arch-bow crosses the others. Let these nerves do their work in their region and yield happiness.

सू० १८ ॥ ऋषिः—द्रविणोदाः ॥ देवता—सवित्रादयो मन्त्रोक्ताः ॥

छन्दः—१ उपरिष्टाद् विराट् बृहती; २ निचृज्जगती; ३ विराड्ास्तारपङ्क्तिस्त्रिष्टुप्; ४ अनुष्टुप् ॥

HYMN. XVIII.

Seer-Dravinodah ; Subject-matter-Savitar etcdescribed in the verses. Metre-1, Uparistad Virad brihati, 2 nichrid Jagati; 3 Viradastarpanktih tristup ;4 Anustup.

निर्लक्ष्म्यं ललाम्यं निररातिं सुवामसि ।
अथ या भद्रा तानि नः प्रजाया अरातिं नयामसि ॥ १ ॥

We drive our poverty, undesirable tendency and malignity from us. We procure for our Progeny whatever are beneficial ever from the camp of enemies.

निररणिं सविता साविषत् पदोर्निर्हस्तयोर्वरुणो मित्रो अर्यमा ।
निरस्मभ्यमनुमती रराणा प्रेमां देवा असाविषुः सौभगाय ॥२॥

Let the ruler who is inspirer of good spirit in subject, beloved by all, accepted by all and just in his administration, remove defector trouble (if any) from our hands and feet. He inspire unto us the sense of dexterity and mun;ficence. The learned persons make this the policy of state for our prosperity.

यत्त आत्मनि तन्वां घोरमस्ति यद्वा केशेषु प्रतिचक्षणे वा ।
सर्वं तद् वाचाप हन्मो वयं देवस्त्वा सविता सूदयतु ॥ ३ ॥

O' man ; whatever ferocious sign is in your soul, in your body, in your hair or in your eyes, we drive away completely through my instruction. May God accept you as his devotee.

रिश्यपदीं वृषदतीं गोषेधां विधमामुत ।
विलीढ्यं ललाम्यं ता अस्मन्नाशयामसि ॥ ४ ॥

We drive away from our midst those harmful tendencies

which are alike the habit of deer, the chewing of bull, the movement of cow, the working of the bad bellows, activity of forquent licking and the habit of adulterine decency.

सू० १६ ॥ ऋषिः—ब्रह्मा ॥ देवता—१ इन्द्रः; २ मनुष्येषवः; ३ रुद्रः; ४ देवाः ॥ छन्दः—१, ४ अनुष्टुप्; २ पुरस्ताद् बृहती; ३ पथ्या पङ्क्तिः ॥

HYMN. XIX.

Seer-Brahman. Subject-matter-Indrah; 2, Manushesshavah; 3 Rudrah ; 4 Devah. Metre ; 1, 4 Anustup ; 2 Purastad Brihati ; 3 Pathya Panktih.

मा नो विदन् विव्याधिनो मो अभिव्याधिनो विदन् ।
आराच्छरव्या अस्मद् विषूचीरिन्द्र पातय ॥ १ ॥

Let not the enemies making us their target find us, nor let those who desire to assail us descover us. O Indra ; (the commander) make the arrows fall in directions, far from us.

विष्वञ्चो अस्मच्छरवः पतन्तु ये अस्ता ये चास्याः ।
दैवीर्मनुष्येषवो ममामित्रान् वि विध्यत ॥ २ ॥

Far from us in all directions let there fall those arrows which are shot and which are to be shot. Let the arrows of men made by the sceintific means (Daivih) strike and transfix our enemies.

यो नः स्वो यो अरणः सजात उत निष्ट्यो यो अस्माँ अभिदासति । रुद्रः शरव्यैतान् ममामित्रान् वि विध्यतु ॥ ३ ॥

Let the formidable commander strike and slay with his arrows and weapons those our enemies who attacks us, be he our own or strange to us, be he a kingman or foreigner.

यः सपत्नो योऽसपत्नो यश्च द्विषञ्छपाति नः ।
देवास्तं सर्वे धूर्वन्तु ब्रह्म वर्म ममान्तरम् ॥ ४ ॥

Let all the learned persons destroy him who comes in enmity to attack us, who is our rival, who is not our rival. Let the wisdom accompanied with power be our armour or protection.

सू०२० ।। ऋषि:—अथर्वा ।। देवता—१ सोमः, मरुतश्च; २ मित्रावरुणौ; ३ वरुणः; ४ इन्द्रः ।। छन्दः—१ त्रिष्टुप्; २-४ अनुष्टुप् ।।

HYMN. XX.
Seer-Atharvan. Subject-matter-Marutah-1, Somah, and Marutah ; 2Mitravarunau, 3 Varunah ; 4 Indrah. Metre 1, Trustup 2-4 Anustup.

अदा॑रसृद् भवतु देव सोमा॒स्मिन् य॒ज्ञे म॑रुतो मृ॒डता॑ नः ।मा नो॑ विददभि॒भा मो अश॑स्ति॒र्मा नो॑ विदद् वृ॒जि॒ना द्वेष्या॒ या ।। १।।

O' power ful commander ; let not my enemy spoil our women, let the personnels of army perform the act of grace for us in this war. Let not our assailants find us, let not any kind of disgrace come near us now nor let the enmities which are abominable have their access to us.

यो अ॒द्य सेन्यो॑ व॒धो॒ऽघायू॒नामु॒दीर॑ते ।
यु॒वं तं मि॑त्रावरुणाव॒स्मद् या॑वयतं॒ परि॑ ।। २ ।।

O' King and premier ; you ward off from us the slaughter which is now started by the army of foes.

इत॑श्च॒ यद॒मुत॑श्च॒ यद् व॒धं व॑रुण यावय ।
वि म॒हच्छर्म॑ यच्छ॒ वरी॑यो यावया व॒धम् ।। ३ ।।

O' Killer of enemies ; please save us from that slaughter which comes from this side or that side and give to usgreat protection. Turn the lethal weapon far away.

शा॒स इ॒त्था म॒हाँ अ॑स्यमित्रसा॒हो अ॑स्तृ॒तः ।
न यस्य॑ ह॒न्यते॑ सखा॒ न जीय॑ते॒ क॒दा च॒न ।। ४ ।।

O' king ; you are unconquered exterminator of assailants and thus a mighty ruler whose friend is never sain and never overcome.

सू० २१ ।। ऋषिः—अथर्वा ।। देवता—इन्द्रः ।। छन्दः—अनुष्टुप् ।।

HYMN. XXI.

Seer-Atharvan-Subject-matter-Indrah ; (God, ruler, Sun etc) Metre—Anustup.

स्वस्तिदा विशां पतिर्वृत्रहा विमृधो वशी ।
वृषेन्द्रः पुर एतु नः सोमपा अभयङ्करः ।। १ ।।

The ruler who is the Lord of the subjects, promotor of the happiness, destroyer of the enemies, master over his internal enemies-passion, aversion, covetovsness etc, inspirer of fearlessness, protector of knowledge, and mighty come in our front to lead us.

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।
अधमं गमया तमो यो अस्माँ अभिदासति ।। २ ।।

O' mighty ruler; Vanquish our foes, crush down them who attack us, and send down to deep darkness the man who sows the seed of dissension.

वि रक्षो वि मृधो जहि वि वृत्रस्य हनू रुज ।
वि मन्युमिन्द्र वृत्रहन्नमित्रस्याभिदासतः ।। ३ ।।

O' ruler ; you are the dispeller of evils. Please drive away the evils and disease from our nation, break the jaws of Vritra, the powerful enemy. O mighty one ! suppress the proud and wrath of the man who comes to subjugate us.

अपेन्द्र द्विषतो मनोऽप जिज्यासतो वधम् ।
वि महच्छर्म यच्छ वरीयो यावया वधम् ।। [४ ।।

O ruler; extir-pate the mind—the evil designs of our enemies and the men who are engaged in hurting our lives ; drive

away then deadly weapons from us ; bless us with great happiness and keep away from us the dreadful slaughter.

सू० २२ ॥ ऋषिः—ब्रह्मा ॥ देवता—सूर्यः, हरिमा, हृद्रोगश्च ॥
छन्दः—अनुष्टुप् ॥

HYMN. XXII.

Seer-Brahman Subject-Matter, the Sun, Jaundice, heart disease etc. Metre-Anustup.

अनु सूर्यमुदयतां हृद्द्योतो हरिमा च ते ।
गो रोहितस्य वर्णेन तेन त्वा परि दध्मसि ॥ १ ॥

O patient ! let your heart irritants and yellowness of the body flee away from you as the Sun rises. We, the phycians cover you for cure with the red colour of the refracted Sun-rays.

परि त्वा रोहितैर्वर्णैर्दीर्घायुत्वाय दध्मसि ।
यथायमरपा असदथो अहरितो भुवत् ॥ २ ॥

O' Ye patient of jaundice ! We cover you from all sides with the red colours of the Sun rays for your long life, so that you be out of harm and get rid of the Jaundice.

या रोहिणीर्देवत्या३ गावो या उत रोहिणीः ।
रूपंरूपं वयोवयस्ताभिष्ट्वा परि दध्मसि ॥ ३ ॥

O' patient! for restoration of your beautiful complexion and age we encompass you with those Sun-rays which possess the brilliant red hue and which are only red colour.

शुकेषु ते हरिमाणं रोपणाकासु दध्मसि ।
अथो हारिद्रवेषु ते हरिमाणं नि दध्मसि ॥ ४ ॥

O' patient! we transfer (send away) your yellowness to curative and healing herbs and we send away your Jaundice to those things which cure such diseases.

सू० २३ ॥ ऋषिः—अथर्वा ॥ देवता—वनस्पतयः
(रामा कृष्णा, असिक्नी च) ॥ छन्दः—अनुष्टुप् ॥

HYMN. XXIII.

Seer-Atharvan. Subject-Matter-Vanaspatayah, The herbacious plants named as Rama, Krishna and Asikni. Metre-Anustup.

नक्तंजातास्योषधे रामे कृष्णे असिक्नि च ।
इदं रजनि रजय किलासं पलितं च यत् ॥ १ ॥

This Rama Rajani, the dusky Rajbi, Krishna Rajani, the dark coloured Rajani and the Asikri Rajani, the black Rajani (three kinds of Curcuma Longa), spring up at night and remove the ashy spots and leprosy.

किलासं च पलितं च निरितो नाशया पृषत् ।
आ त्वा स्वो विशतां वर्णः परा शुक्लानि पातय ॥ २ ॥

These harbacious plants remove from the patient the leprosy, spots and ashy hue and restore the previous colour and dispel away the white specks.

असितं ते प्रलयनमास्थानमसितं तव ।
असिक्न्यस्योषधे निरितो नाशया पृषत् ॥ ३ ॥

Dark or black is the absonptive substance of the Asikni Rajani herb and dark is its glutinosity and this destroys the white speck.

अस्थिजस्य किलासस्य तनूजस्य च यत् त्वचि ।
दूष्या कृतस्य ब्रह्मणा लक्ष्म श्वेतमनीनशम् ॥ ४ ॥

I, the physician dispel with the Brahman herb the leprosy of flash and the white spot on the skin, caused due to infection.

सू० २४ ॥ ऋषि—ब्रह्मा ॥ देवता—आसुरी वनस्पतिः ॥
छन्दः १, ३, ४ अनुष्टुप; २ निचृत् पथ्या पङ्क्तिः ॥

HYMN. XXIV.

Seer-Brahman, Subject-matter-Asuri Vanaspatih, Metre 1,3, 4 Anustup; 2 Nirchrit Pathya Panktih; 4 Puro Anustup.

सुपर्णो जातः प्रथमस्तस्य त्वं पित्तमासिथ ।
तदासुरी युधा जिता रूपं चक्रे वनस्पतीन् ॥ १ ॥

First before all is created the Sun. This Rajani herb sucks the heat from the Sun. The Asuri herb is potentially powerful and changes the other herbs to its colour.

आसुरी चक्रे प्रथमेदं किलासभेषजमिदं किलासनाशनम् ।
अनीनशत् किलासं सरूपामकरत् त्वचम् ॥ २ ॥

This Asuri herb is first potential curative among others. This medicine cures the leprosy. It is the dispeller of leprosy by itself. This destroys leprosy and makes the skin beautiful and coloured.

सरूपा नाम ते माता सरूपो नाम ते पिता ।
सरूपकृत् त्वमोषधे सा सरूपमिदं कृधि ॥ ३ ॥

This harbaceous plant has its rise from the earth which is Sarupa, beautiful. This has its protection from the Sun which is also Sarupa, beautiful and the centre of colours. This plant has also coloured and beautiful essance. This makes the affected body beautiful.

श्यामा सरूपङ्करणी पृथिव्या अध्युद्भृता ।
इदमू षु प्र साधय पुना रूपाणि कल्पय ॥ ४ ॥

The *Shyama*, the black plant springs up on the earth and it makes the affected body beautiful. Let it medicate the effected, body of patient and restore to him again the natural colours.

सू० २५ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—यक्ष्मनाशनोऽग्निः ॥
छन्दः—१ त्रिष्टुप्; २, ३ विराड्गर्भा त्रिष्टुप्; ४ पुरोऽनुष्टुप् ॥

HYMN. XXV.

Seer-Bhrigvangirah. Subject-matter-Agni which despels the fever. Metre; Tristup; 2,3 Viradgarbha Tristup;4 Puroanustup.

यद॒ग्निरापो॒ अद॑हत् प्र॒विश्य॒ यत्राकृ॑ण्वन् धर्म॒धृतो॒ नमां॑सि ।
तत्रं त आहुः पर॒मं ज॒नित्रं॒ स नः॑ संवि॒द्वान्
परिं वृङ्ग्धि तक्मन् ॥ १ ॥

The stomach in which the living things contain the eaten matter is the place of fever's creation. Heat which causes digestion, being disturbed enters the chyle and causes fever. May this fever be away from us.

यद्य॒र्चिर्यदि॒ वासि॑ शो॒चिः श॑कल्येषि॒ यदि॑ वा ते ज॒नित्र॑म् ।
हू॒डुर्नामा॑सि हरितस्य देव॒ स नः॑ संवि॒द्वान्
परिं वृङ्ग्धि तक्मन् ॥ २ ॥

If this fever creates large amount of heat if it causes the rise of high temperature, if it gets access to degestion system, let it be away from us.

यदि॑ शो॒को यदि॑ वाभिशो॒को यदि॑ वा॒ राज्ञो॒ वरु॑णस्यासि॑ पु॒त्रः
हू॒डुर्नामा॑सि हरितस्य देव॒ स नः॑ संवि॒द्वान्
परिं वृङ्ग्धि तक्मन् ॥ ३ ॥

If heats the body, if it produces much more heat by rise, if it is created by dirty water etc, let it be away from us.

नमः॑ शी॒ताय॑ तक्मने॒ नमो॑ रू॒राय॑ शो॒चिषे॑ कृणोमि ।
यो अ॑न्येद्यु॒रु॑भयद्यु॒र॒भ्येति॑ तृ॒तीय॑काय
नमो॑ अस्तु तक्मने॑ ॥ ४ ॥

I use this medicine to remove the fever be it due to cold, be it due to exeessive heat, be it extended for two days, be it extended for three days and be it intermittent.

सू०२६ ॥ ऋषिः—ब्रह्मा ॥ देवता—इन्द्रादयो मन्त्रोक्ताः ॥ छन्दः—१, ३ गायत्री; २ त्रिपदा साम्नी त्रिष्टुप् (एकावसाना); ४ पादनिचृत् गायत्री (एकावसाना) ॥

HYMN. XXVI.
Seer-Brahman-Subject-matter-Indra etc described in the Verses. Metre 1, 3 Gayatri; 2 Tripada Samni Tristup (Ekavasana)! 4 Padnichrit Gayatri (Ekvasana).

आरे३सावस्मदस्तु हेतिर्देवासो असत् ।
आरे अश्मा यमस्यथ ॥ १ ॥

O Ye army personnels; this weapon which you aim at enemies be away from us and be far away from us also the deadly weapon.

सखासावस्मभ्यमस्तु रातिः सखेन्द्रो भगः
सविता चित्रराधाः ॥ २ ॥

May that man who is munificent be our friend, may be our mighty ruler, may the person possessing wealth be our friend and may God, the creater of all be our friend.

यूयं नः प्रवतो नपान्मरुतः सूर्यत्वचसः ।
शर्म यच्छाथ सप्रथाः ॥ ३ ॥

O Ye chiefs of armforces and protector of falling army men (the chief of stafs) You shine like the Sun when equipped with your arms and armours. You give us exeessive happiness and provide us with dwelling place.

सुषूदत मृडत मृडया नस्तनूभ्यो
मयस्तोकेभ्यस्कृधि ॥ ४ ॥

O Ye learned men; drive away our enemies, be happy yourself and extend happiness and pleasure to our bodies and make our progeny happy.

सू० २७ ॥ ऋषि:—अथर्वा (स्वस्त्ययनकाम:) ॥ देवता—इन्द्राणी ॥
छन्द:—१ पथ्या पङ्क्ति:; २-४ अनुष्टुप् ॥

HYMN. XXVII.

Seer-Atharvan. Subject-matter-Indrani; the army of the ruler. Metre I Pathya panktih, 2-4 Anustup.

अमूः पारे पृदाक्वस्त्रिषप्ता निर्जरायवः । तासां
जरायुभिर्वयमक्ष्या३वपि व्ययामस्यघायोः परिपन्थिनः ॥ १ ॥

Let us throw dust in the eyes of army of the dreadful enemy through the trick of seizing of those contingents of the enemy army which taking their armours like the Venomous reptiles free from old skins, are spreading far off after swiming the river.

विषूच्येतु कृन्तती पिनाकमिव बिभ्रती ।
विष्वक् पुनर्भुवा मनोऽसमृद्धा अघायवः ॥ २ ॥

Let the army arranging it in strategy and equipped with weapon march and make the army of enemy flee in various directions and our enemies be frustrated.

न बहवः समशकन् नार्भका अभि दाधृषुः ।
वेणोरद्गाइवाभितोऽसमृद्धा अघायवः ॥ ३ ॥

The enemies, many in number, let not be able to attack us collectively. They like infants be not successful in assailing us. Let these our enemies like scattered fragments of reed, never be prosperous.

प्रेतं पादौ प्र स्फुरतं वहतं पृणतो गृहान् ।
इन्द्राण्येतु प्रथमाजीतामुषिता पुरः ॥ ४ ॥

Let us, the army returning after celebrating vietry over the enemies, go forward, let our feet press on quickly, let us

reach the house of the king and let Indrani; the contingent directly operated by the commanding Chief, foremost, unconquerred lead the way.

सू० २८ ।। ऋषि:—चातन: ।। देवता—१, २ (पूर्वार्धस्य) अग्नि: २ (उत्तरार्धात्) ४ यातुधान्य: ।। छन्द:—१, २ अनुष्टुप्, ३ विराट् पथ्या बृहती; ४ पथ्या पङ्क्ति: ।।

HYMN. XXVIII.

Seer-Chatanah. Subject-Matter 1, 2 Agni of the first part of the Verses and 2-4 Yatudhanyah belonging to the second parts of the Verses. Metre 2. Anustup;3 Virat Pathya Brihati ;4 Pathya panktih.

उप प्रागाद् देवो अग्नी रक्षोहामीवचातनः ।
दहन्नप द्वयाविनो यातुधानान् किमीदिनः ॥ १ ॥

The fire enkindled in the Yajna-Vedi be always with us for safety, buruning the germs of double modelled mouth and diseases caused by them. This is the killer of germs of disease and destryer of diseases.

प्रति दह यातुधानान् प्रति देव किमीदिनः ।
प्रतीचीः कृष्णवर्तने सं दह यातुधान्यः ॥ २ ॥

This Yajna fire has a great power. Let it burn the infections, germs and painful diseases. Let this fire which has black smokes burn the female germs of infection which attack us.

मा शशाप शपनेन याघं मूरमादधे ।
या रसस्य हरणाय जातमारेभे तोकमत्तु सा ॥ ३ ॥

Let that female germ of disease who curses us with the curse (infection), who has in her store the fatality, a great sin, who attacks our infant child for sucking chyle return back to eat her own progeny.

पुत्रमत्तु यातुधानीः स्वसारमुत नप्त्यम् । अधा मिथो विकेश्यो३ वि घ्नतां यातुधान्यो३ वि तृह्यन्तामराय्यः ॥ ४ ॥

Let these painful female germs eat their own progeny, their own sisters, and their own grand children. They fight in them selves scratching their hair and destroy each other.

सू०२६ ॥ ऋषिः—वसिष्ठः ॥ देवता—ब्रह्मणस्पतिः, अभीवर्तमणिः ॥ छन्दः—अनुष्टुप् ॥

HYMN XXIX.

Seer-Vasisthah, Subject-matter-Brahmanaspatih; Abhivarta manih. Metre Anustup.

N. B. Abhivarta is here the name of Samans classified under this heading. This conveys the meaning of Brahma Saman Samans are classified in various groups. Abhivarta is one of those groups. Mani is not meant here as gems or stones. It is derived from root mana which means to create sound. It also does not mean Amulet. Here Abhivarta Mani means The sound of Brahma Saman or Reververtion of Brahma Saman used at the time of yajna. These samans infuse into persons the spirit of victory.

अभीवर्तेन मणिना येनेन्द्रो अभिवावृधे ।
तेनास्मान् ब्रह्मणस्पतेऽभि राष्ट्राय वर्धय ॥ १ ॥

O' Master of Vedic speech or conducter of Yajnas; increase our strength to kingly sway by that Brahma Saman through which Indra, the powerful wind increased its expanding strength.

अभिवृत्य सपत्नानभि या नो अरातयः ।
अभि पृतन्यन्तं तिष्ठाभि यो नो दुरस्यति ॥ २ ॥

O' Brahmanaspati, the Sun increases your strenght, the moon also exalt your vigour, all other physical forces of the universe increase your power, so that you be victorious over your weakenesses.

अभि त्वा देवः सविताभि सोमो अवीवृधत् ।
अभि त्वा विश्वा भूतान्यभीवर्तो यथाससि ॥ ३ ॥

O Brahmanaspati; I subdueing our enemies who are menace to us, overcome the assilant who desires to trouble us.

अभीवर्तो अभिभवः सपत्नक्षयणो मणिः ।
राष्ट्राय मह्यं बध्यतां सपत्नेभ्यः पराभुवे ॥ ४ ॥

The sound of Brahma Saman and its application in yajna the destroyer of evil tendencies and a victory over evil designs. Be bound on me for regal sway and defeat of our foes.

उदसौ सूर्यो अगादुदिदं मामकं वचः ।
यथाहं शत्रुहोऽसान्यसपत्नः सपत्नहा ॥ ५ ॥

The Sun goes to rise, the word of mine also is mounting up. Since I am the killer of enemies therefore may I become the slayer of foes and without enemy.

सपत्नक्षयणो वृषाभिराष्ट्रो विषासहिः ।
यथाहमेषां वीराणां विराजानि जनस्य च ॥ ६ ॥

O Brahmanaspati; As I am the smiter of rivals powerful so I may be able to quell all the calamities and assuming the helm of the nation I may be ruler of the brave persons and the sovereign of the people.

सू०३० ॥ ऋषिः—अथर्वा (आयुष्कामः) ॥ देवता—विश्वे देवाः ॥
छन्दः—१, २, ४ त्रिष्टुप्; ३ शक्वरगर्भा विराड् जगती ॥

HYMN. XXX.

Seer-Atharvan. Subject-matter-Vishvedevah. Metre-1, 2, 4 Tristup; 3 Shakvargarbha Virad Jagati.

विश्वे देवा वसवो रक्षतेममुतादित्या जागृत यूयमस्मिन् ।
मेमं सनाभिरुत वान्यनाभिर्मेमं प्रापत् पौरुषेयो वधो यः॥ १॥

O Ye enlightened persons of all ranks; and O Ye inhabitants of the country all of you guard and protect this ruler or man O' Ye Adityas; (master-minds) you always remain watchful. in this nation. The enemy whether be from kinsmen or be from aliens may not have reach to him. The weapon aimed by the men may not come to him.

ये वो देवाः पितरो ये च पुत्राः सचेतसो
मे शृणुतेदमुक्तम् । सर्वेभ्यो वः परि ददाम्येतं
स्वस्त्येनं जरसे वहाथ ॥ २ ॥

O Ye men of watch and ward; hear of my state priest's word very attentively. I coronate this king for the prosperity of all of you who are fathers and mothers and who are sons and daughters. You accept to obey him till his old age.

ये देवा दिवि ष्ठ ये पृथिव्यां ये अन्तरिक्ष ओषधीषु
पशुष्वप्स्वन्तः । ते कृणुत जरसमायुरस्मै
शतमन्यान् परि वृणक्तु मृत्यून् ॥ ३ ॥

May those Devas, the powerful worldly forces prosent in the heavenly region, those which are present in atmosphere, those which have their places in herbs, animal kingdom and waters, become the source of long life for this ruler or man to full of his old age.

येषां प्रयाजा उत वानुयाजा हुतभागा अहुतादश्च देवाः ।
येषां वः पञ्च प्रदिशो विभक्तास्तान्
वो अस्मै सत्रसदः कृणोमि ॥ ४ ॥

To all of those Devas, the worldly forces for whose sake the hymns of Prayya are applied in Yajna and for whose the

Annuyaja hymns are applied in Yajnas; for whom the oblations are offered in the Yajna and who do not share with the oblations and even those who are connected with the five divided regions, the five directions. I make them present in this Yajna,

सू० ३१ ॥ ऋषिः—ब्रह्मा ॥ देवता—आशापालाः (वास्तोष्पतयः) ॥
छन्दः—१, २ अनुष्टुप्; ३ विराट् त्रिष्टुप्;
४ परानुष्टुप् त्रिष्टुप् ॥

YMN. XXXI.

Seer-Brahman. Subject-Matter-Ashapalas. Metrel,2 Anustup; Virat, Tristup 4 Paranustup Tristup.

B. Ashapal means the Warders of fo ır direction They are treated to be guards of the directions of celestial regions. They are-Agni, Indra, Varuna and Soma. They respectively guard the directions of east, south, west and north.

आशानामाशापालेभ्यश्चतुर्भ्यो अमृतेभ्यः ।
इदं भूतस्याध्यक्षेभ्यो विधेम हविषा वयम् ॥ १ ॥

We offer the oblations in the Yajna for these four immortal physical forces which are the warders of the four directions, who guard directions and are the controller of them.

य आशानामाशापालाश्चत्वार स्थन देवाः ।
ते नो निर्ऋत्याः पाशेभ्यो मुञ्चतांहसोअंहसः ॥ २ ॥

Let these four marvellous powers, who are the guardians of the four directions of the heavelly regions, save us from the bounds of calamity and draught and they be the sources to make us free from all evils.

अस्रामस्त्वा हविषा यजाम्यश्लोणस्त्वा घृतेन जुहोमि ।
य आशानामाशापालस्तुरीयो देवः
स नः सुभूतमेह वक्षत् ॥ ३ ॥

May He who is turiyah, the most powerful God of all these guardians of the direction bless us with all prosperity in this life. O Almighty; We in peaceful mood enjoying full health worship you with great devotion and to attain you we perform the yajnas with ghee.

स्वस्ति मात्र उत पित्रे नो अस्तु स्वस्ति गोभ्यो जगते पुरुषेभ्यः । विश्वं सुभूतं सुविदत्रं नो अस्तु ज्योगेव दृशेम सूर्यम् ॥ ४ ॥

Be it auspeicious for our mother and father, be it beneficial for our cows, world, and men, be our world full of good fortunes and full of knowledge and we behold the Sun very long.

सू० ३२ ॥ ऋषिः—ब्रह्मा ॥ देवता—द्यावापृथिवी ॥ छन्दः—१, ३, ४ अनुष्टुप्; २ ककुम्मत्यनुष्टुप् ॥

HYMN. XXXII.

Seer-Brahman. Subject-Matter-Dyava-Prithivi, the Heaven and the earth. Metre-1,3,4, Anustup; 2 Kakummatyanustup.

इदं जनासो विदथ महद् ब्रह्म वदिष्यति ।
न तत् पृथिव्यां नो दिवि येन प्राणन्ति वीरुधः ॥ १ ॥

O' Ye people, know the great God, about whom the man of spiritual wisdom whould tell you, through whom the plants breath life, is neither in earth nor in heaven but everwhere.

अन्तरिक्ष आसां स्थाम श्रान्तसदामिव ।
आस्थानमस्य भूतस्य विदुष्टद् वेधसो न वा ॥ २ ॥

In Antariksha, the all pervading God is the support of these plants like the tired enlightened ones who take rest in Him. To Him who is the basic support of all the worlds learned men know or know not is known by them only.

यद् रोद॑सी रेज॑माने भूमि॑श्च नि॒रत॑क्षतम् ।
आ॒र्द्रं तद॒द्य स॑र्व॒दा स॑मु॒द्रस्ये॑व स्रो॒त्याः ॥ ३ ॥

Grand he who produces the termbling earth and celestial region, is merciful now and for ever like the currents of the sea.

विश्व॑म॒न्याम॑भी॒वार॒ तद॒न्यस्या॒मधि॑ श्रि॒तम् ।
दि॒वे च॑ वि॒श्ववे॑दसे पृथि॒व्यै चा॑क॒रं नम॑: ॥ ४ ॥

We know other one, the matter which surrounds all the world and he, the Almighty divinity pervades in it, is its support. We offer our words of appreciation to soul which comes in world and our prayer to Prithivi, the grand Lord of the universe.

सू० ३३ ॥ ऋषिः—शन्तातिः ॥ देवता—आपः ॥ छन्दः—त्रिष्टुप् ॥

HYMN. XXXIII.

Seer-Shantatih-Subject-matter-Apah, the material elements in tenacious moulding state and the waters. Metre Tristup.

हिर॑ण्यवर्णाः॒ शुच॑यः पाव॒का यासु॑ जा॒तः स॑वि॒ता
यास्व॒ग्निः । या अ॒ग्निं गर्भं॑ दधि॒रे सु॒वर्णा॒स्ता न॒
आप॒: शं स्यो॒ना भ॑वन्तु ॥ १ ॥

May for us be auspicious and benificial those waters or tenacious material elements which are splendid, bright and pure, where-in was born the Sun, wherein was born the fire, and which shining highly preserve electricity and heat in their inner fold.

यासा॒ं राजा॒ वरु॑णो याति॒ मध्ये॑ सत्यानृ॒ते
अ॑व॒पश्य॒ञ्जना॑नाम् । या अ॒ग्निं गर्भं॑ दधि॒रे
सु॒वर्णा॒स्ता न॒ आप॒: शं स्यो॒ना भ॑वन्तु ॥ २ ॥

May for us be auspicious befificial those waters and tenacious material elements which preserve rlectricity in their inner fold and in midst of whom the self refulgent Divinety witnessing the righteous and unrighteous deeds of men, permeates his essance.

यासां देवा दिवि कृण्वन्ति भक्षं या अन्तरिक्षे बहुधा भवन्ति । या अग्निं गर्भं दधिरे सुवर्णास्ता न आपः शं स्योना भवन्तु ॥ ३ ॥

May for us be auspicious and beneficial those waters and tenacious material elements which perserve electricity in their inner folds whieh become the food of Sun-rays in the heavenly region and which remain in the atmosphere in various forms.

शिवेन मा चक्षुषा पश्यतापः शिवया तन्वोप स्पृशत त्वचं मे । घृतश्चुतः शुचयो याः पावकास्ता न आपः शं स्योना भवन्तु ॥ ४ ॥

May for us be auspicious and beneficial those waters which yeild splendid and which are bright and pure. May they give pleasure to us with splendid transparency and may they come in contact of our skin with their pleasant essance.

सू० ३४ ॥ ऋषि:—अथर्वा ॥ देवता—मधुवनस्पतिः ॥ छन्दः—अनुष्टुप् ॥

HYMN XXXIV.

Seer-Atharvan. Subject-Matter-Madhuvana-spatih. Metre-Anustup.

इयं वीरुन्मधुजाता मधुना त्वा खनामसि ।
मधोरधि प्रजातासि सा नो मधुमतस्कृधि ॥ १ ॥

This plant is born from sweetness, we dig it out with the

desire of getting its sweet substance, Since it is produced from sweetness therefore, let it make us sweet.

जिह्वाया अग्रे मधु मे जिह्वामूले मधूलकम् ।
ममेदह क्रतावसो मम चित्तमुपायसि ॥ २ ॥

This plant creates sweetness on the front part of our tongue more sweetness at the root of our tengue. Let it, be usefu to our soul and send its effect into our mind.

मधुमन्मे निक्रमणं मधुमन्मे परायणम् ।
वाचा वदामि मधुमद् भूयासं मधुसन्दृशः ॥ ३ ॥

By the use of this plant let my activity be full of sweetness and let the finishing of my ventures be full of sweetness. May sweet words from my tonque and may I possess the sight of eyes full of sweetness.

मधोरस्मि मधुतरो मदुघान्मधुमत्तरः ।
मामित् किल त्वं वनाः शाखां मधुमतीमिव ॥ ४ ॥

O' sweet bride; I am sweeter even than honey and more sweet than Madhu-plant. As a man accepts, the branch or piece of sweet plants (sugar-cane etc) so you accept only me.

परि त्वा परितत्नुनेक्षुणागामविद्विषे ।
यथा मां कामिन्यसो यथा मन्नापगा असः ॥ ५ ॥

O bride, I accept you for my pleasant life like the creeping sugar-cane so that you may be disirous of me and may not go far from me,

सू० ३५ . ॥ ऋषिः—अथर्वा (आयुष्कामः) ॥ देवता—हिरण्यम् ॥

छन्दः—१-३ जगती; ४ अनुष्टुब्गर्भा चतुष्पदा त्रिष्टुप् ॥

HYMN. XXXV.

Seer-Atharvan. Subject-Matter-Hiranyam, the gold. Metre 1-3 gagati; 4 Anustubgarbha Tristup.

यदाबध्नन् दाक्षायणा हिरण्यं शतानीकाय सुमनस्यमानाः ।
तत् ते बध्नाम्यायुषे वर्चसे बलाय
दीर्घायुत्वाय शतशारदाय ॥ १ ॥

I bind you O man; for life, for brilliaence, for vigour and long life lasting through hundred autumans, with that gold ornaments which the persons knowing the medical utility of gold desiring healthy mind bind to the man disirouse of multi cornored benifit.

नैनं रक्षांसि न पिशाचाः सहन्ते देवानामोजः
प्रथमजं ह्येतत् । यो बिभर्ति दाक्षायणं हिरण्यं स
जीवेषु कृणुते दीर्घमायुः ॥ २ ॥

The germs of various diseases can not overcome the effectivity of this, various fatal diseases can not empower over its influence as this gold is the essential product of the egnroious elements, He who uses the calacined gold give long life to living creatures.

अपां तेजो ज्योतिरोजो बलं च वनस्पतीनामुत वीर्याणि ।
इन्द्रइवेन्द्रियाण्यधि धारयामो अस्मिन् तद्
दक्षमाणो बिभरद्धिरण्यम् ॥ ३ ॥

We put in him (the man) the lusture, the power, and strength of watery substances and the strength and Vigours of the plants as Indra, mighty electricity has in it the all electrical strength. Let he have this gold in his use.

समानां मासामृतुभिष्ट्वा वयं संवत्सरस्य पयसा पिपर्मि ।
इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः ॥४ ॥

We fill him with the vigour of juice produced in the year through the round of months, seasons and autumns. May the forces like Indra, the electricity; Agni, the heat and other physical forces without causing damage be suitable to him.

BOOK II

॥सू०१॥ ऋषिः—वेनः ॥ देवता—ब्रह्म, आत्मा ॥
छन्दः—१, २, ४, ५ त्रिष्टुप्; ३ जगती ॥

HYMN. 1.
Seer-Venah. Subject-matter-Brahman; the Supreme Being and Atma, the All-pervading spirit. and individul soulsMetre-1,2,4,5-Tris-tup 3 Jagati.

वेनस्तत् पश्यत् परमं गुहा यद् यत्र विश्वं भवत्येकरूपम् ।
इदं पृश्निरदुहज्जायमानाः स्वर्विदो अभ्यनूषत व्राः ॥ १ ॥

The Sage percieves that excellent Being who exists in the Secret recess of his heart and wherein all the universe assumes one causal form, the homogeneous state of matter. The material cause of the universe obtains its various forms of created objects from Him. The enlightened persons who know the exact nature of blessedness worship Him.

प्र तद् वोचेदमृतस्य विद्वान् गन्धर्वो धाम परमं गुहा यत् ।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुष्पितासत् ॥ २ ॥

The man possessed of Vedic wisdom knowing His nature tell us of that Immortal Being who is present in the secret recess of our heart and who is the grand refuge of all the world. The three steps of this Supreme Being----the creation. subsitance and disolution of the universe, are hidden in His own

secret mystey and one who know these steps, is the father of father i.e, the learned of learned.

स नः पिता जनिता स उत बन्धुर्धामानि वेद भुवनानि विश्वा । यो देवानां नामध एक एव तं संप्रश्नं भुवना यन्ति सर्वा ॥ ३ ॥

He is our father and the crater, He is our brother. He knows all the names, localities and sources of creation and all the world. All the creatures attain that entity who is the answer of all interrogations and who is only one name-giver of all the objects.

परि द्यावापृथिवी सद्य आयमुपातिष्ठे प्रथमजामृतस्य । वाचमिव वक्तरि भुवनेष्ठा धास्युरेष नन्वे३षो अग्निः ॥ ४ ॥

I, the worldly soul (wandering in various localities in the series of birth) having traversed in the heavenly region and earth, now come across and have access to the first product of the law eternal like a voice in the speaker. The all Supporting Lord is the upholder of the worlds and surely He is the Agni, the self-refulgant God.

परि विश्वा भुवनान्यायमृतस्य तन्तुं विततं दृशे कम् । यत्र देवा अमृतमानशानाः समाने योनावध्यैरयन्त ॥ ५ ॥

I have got the access to see that All-blissful Being who is pervading all the world like the thread of eternal law spading around all the worldly objects wherein the enlightened persons enjoying salvation move freely in common Divine life.

॥ सू० २ ॥ ऋषिः—मातृनामा ॥ देवता—गन्धर्वाप्सरसः ॥
छन्दः—१ विराड् जगती; २, ३ त्रिष्टुप्; ४ त्रिपाद् विराण्नाम गायत्री; ५ भुरिगनुष्टुप् ॥

HYMN. II.
Seer-Matrinaman. Subject-matter-Gandharvapsarasah, the

cloud and electricity. Metre 1 Virad Jagati; 2,3 Tristup; 4 Tripad Virat Nam-Gayatri; 5 Bhuriganustup.

दिव्यो गन्धर्वो भुवनस्य यस्पतिरेकं एव नमस्योऽ
विक्ष्वीड्यः । तं त्वा यौमि ब्रह्मणा दिव्य देव नमस्ते
अस्तु दिवि ते सधस्थम् ॥ १ ॥

I, through the knowledge obtain the beneifit of that cloud which is wonderful object and the only one protector of the world and possessed of the weapon of lighting is appreacia-ble by the living subjects. I express my word of apprecia-tion for it. Its place is in the atmospheriec region.

दिवि स्पृष्टो यजतः सूर्यत्वगवयाता हरसो दैव्यस्य ।
मृडाद् गन्धर्वो भुवनस्य यस्पतिरेक एव
नमस्यः सुशेवाः ॥ २ ॥

May protect us and be pleasant for us this cloud which is the only protector of the world and is equipped with the weapon of lightning. It has its presence in the atmosphere, is the result of integration and dis-integration, is the product of Sun-rays and it over whelms light of the Sun.

अनवद्याभिः समु जग्म आभिरप्सरास्वपि गन्धर्व आसीत् ।
समुद्र आसां सदनं म आहुर्यतः सद्य
आ च परा च यन्ति ॥ ३ ॥

Even among Aparas, the electricities Gandharva, the cloud has its presence. It has relation with these blandless forces. The ocean or atmospheric ocean, declare, scientists, is the home of these electricities and from this ocean they move hither and vanish.

अभ्रिये दिद्युन्नक्षत्रिये या विश्वावसुं गन्धर्वं सचध्वे ।
ताभ्यो वो देवीर्नम इत् कृणोमि ॥ ४ ॥

I appreciate the wonderful powers of the electricity which is in the form of lightning of cloud and in the form of starry flashes and which has relation with Vishvavasu Gandarva, a kind of clouds.

या क्लन्दास्तमिषीचयोऽक्षकामा मनोमुहः ।
ताभ्यो गन्धर्वपत्नीभ्योऽप्सराभ्योऽकरं नमः ॥ ५ ॥

I express the word of appreciation for those electricities which are the wives of the clouds and which possess roaring sound, create water, have the pervading nature and bring up great wonder in mind.

॥सू० ३ ॥ ऋषिः—अङ्गिराः ॥ देवता—(आस्राव) भेषजम् ॥
छन्दः—१-५ अनुष्टुप्; ६ त्रिपदा स्वराडुपरिष्टान्महाबृहती ॥

HYMN. III.

Seer-Anjgirah. Subject-Matter-treatment of disease. Metre 1-5 Anustup; Tripada svaraduparistan Mahabrihati.

N.B. Here in this Hymn term Brahma is nowhere found, But the commentators take the term used to express the Brahaman the Supreme Spirit. Here the context shows that Brahama is a kind of medicine. Brahma here seems to mean the various waters, the lightning known as the weapon of Indra, the wind Water and electrical treatment is a sound medication.

अदो यद॑व॒धाव॑त्यव॒त्कमधि॒ पर्व॑तात् ।
तत्ते॑ कृणोमि भेष॒जं सुभे॑षजं यथास॑सि ॥ १ ॥

I use as medicine that water which flows down from the mountain or from the cloud and which is a good medicine.

आदङ्गा कुविदङ्गा श॒तं या भे॑षजानि॑ ते ।
तेषा॑मसि॒ त्वमु॑त्तमम॑नास्रावम॒रोग॑णम् ॥ २ ॥

This water or electricity is the excellent curative and destroyer of flow among the curatives of hundred types and O' patient; it is truly so.

नीचैः खनन्त्यसुरा अरुःस्राणमिदं महत् ।
तदास्रावस्य भेषजं तदु रोगमनीनशत् ॥ ३ ॥

The physicians dig out this Brahma medicine from the down ward place. This is a healing balm of high quality. This the medicine of flow or bodily pain and dispels the disease.

उपजीका उद्भरन्ति समुद्रादधि भेषजम् ।
तदास्रावस्य भेषजं तदु रोगमशीशमत् ॥ ४ ॥

The white ants collect mount from the ocean soil and that is the medicine of the flow and bodily pain. This drives away the disease.

अरुःस्राणमिदं महत् पृथिव्या अध्युद्भृतम् ।
तदास्रावस्य भेषजं तदु रोगमनीनशत् ॥ ५ ॥

The mount produced by white ants out of the earth is great curative, this is the cure of morbid flow and this drives the disease away.

शं नो भवन्त्वप ओषधयः शिवाः । इन्द्रस्य वज्रो अप हन्तु रक्षस आराद् विसृष्टा इषवः पतन्तु रक्षसाम् ॥ ६ ॥

Let the waters be benificial to us and be the harbacious plants or medicines auspicious for us. The lighting which is the weapon of wind destroy, the germs of diseases and may the arrows, the pains caused by these disease germs be away from us.

सू० ४ ॥ ऋषिः—अथर्वा ॥ देवता—जङ्गिडमणिः ॥
छन्दः—१ विराट् प्रस्तारपङ्क्तिः; २-६ अनुष्टुप् ॥

HYMN. IV.

Seer-Atharvan. Subject-matter-Jangid manih, a kind of herbacious plant. Metre 1 Virat Vistarpahnktih; 2-6Anustup.

NB. Here Jangida is a plant. It is not gem. *Manih.* is not used for gem or Amulet. Manih only denotes the method of application of the herb.

दीर्घायुत्वाय बृहते रणायारिष्यन्तो दक्षमाणाः सदैव ।
मणिं विष्कन्धदूषणं जङ्गिडं बिभृमो वयम् ॥ १ ॥

We uninjured and having strength ever, apply Jangid plant which is the dispeller of rheumatism for length of life and for great pleasure.

जङ्गिडो जम्भाद् विशराद् विष्कन्धादभिशोचनात् ।
मणिः सहस्रवीर्यः परि णः पातु विश्वतः ॥ २ ॥

Jangidamanih, the Jangida plant which has thousands of power may save us all around from too-thache, from convulsion, from rheumatism and from violent inflamation.

अयं विष्कन्धं सहतेऽयं बाधते अत्त्रिणः ।
अयं नो विश्वभेषजो जङ्गिडः पात्वंहसः ॥ ३ ॥

This Jangida, overcomes rhumatism, this drives away debilities conouming the body and this is the panacea. Let it save us from distress caused by diseases.

देवैर्दत्तेन मणिना जङ्गिडेन मयोभुवा ।
विष्कन्धं सर्वा रक्षांसि व्यायामे सहामहे ॥ ४ ॥

We overcome, in the confrontation, the rheumatism and other diseases with this Jangidamani which brings delight and is given to us by the various physical forces of the nature.

शणश्च मा जङ्गिडश्च विष्कन्धादभि रक्षताम् ।
अरण्यादन्य आभृतः कृष्या अन्यो रसेभ्यः ॥ ५ ॥

May this Jangida and Shana, the cannabis (probably as it is now known) save us from rheumatism. One of them, the Jangida is brought from the forest and another, the Shana is drawn out from various herbacious saps.

कृत्यादूषिरयं मणिरथो अरातिदूषिः ।
अथो सहस्वाञ्जङ्गिडः प्र ण आयूंषि तारिषत् ॥ ६

This plant is the destroyer of the violence of pain and also the killer of diseases. May this powerful Jangida prolong our life.

सू० ५ ॥ ऋषिः—भृगुराथर्वणः ॥ देवता—इन्द्रः ॥ छन्दः—१ निचृदुपरिष्टाद् बृहती; २ विराडुपरिष्टाद् बृहती; ३ विराट् पथ्या बृहती; ४ जगतीपुरोविराट् त्रिष्टुप्; ५-७ त्रिष्टुप् ॥

HYMN. V.

Seer-Bhriguratharvanah. Subject-Matter-Indra. Metre Nichriduparistad Brihati; 2. Viraduparistad Brihati; 3 Virad PathyaBrihati ; 4 Jagati Puro Virat Tristup; 5-7 Tristup.

इन्द्र जुषस्व प्र वहा याहि शूर हरिभ्याम् ।
पिबा सुतस्य मतिरिह मधोश्चकानश्चारुर्मदाय ॥ १ ॥

The powerful Indra, the solar electricity embraces the clouds and resists them. This pervades in two forms-the positive and the negative. This beautiful one is for the pleasure of the man of wisdom. This drinks the juice of the plants of water produced by rain.

इन्द्र जठरं नव्यो न पृणस्व मधोर्दिवो न ।
अस्य सुतस्य स्वर्णोप त्वा मदाः सुवाचो अगुः ॥ २ ॥

This eletricity like a thirst and the sun rays aising water up fills up it stomach. The words of praises of this world ar hailed for it like the sound-waves in the space.

इन्द्रस्तुराषाण्मित्रो वृत्रं यो जघान यतीर्न ।
बिभेद वलं भृगुर्न ससहे शत्रून् मदे सोमस्य ॥ ३ ॥

This Indra, the electricity is that swiftly destructive power and also the friend of people which destroy the cloud overwhelming the sky like the clouds which do not move. This tear asscuder Bala, the cloud like Bhrigu, the powerful heat. In the intoxication of power this overcomes the enemy-like clouds.

आ त्वा विशन्तु सुतास इन्द्र पृणस्व कुक्षी विड्ढि शक्र धियेह्या नः । श्रुधी हवं गिरो मे जुषस्वेन्द्र स्वयुग्भिर्मत्स्वेह महे रणाय ॥ ४ ॥

These waters produced by rain return back to Indra. the electricity and this fill up its stomach. This powerful electricity attains all this and through its cperations make them accessible by us. This makes our words audible to others and has the thundring sound in it. By its useful operations it becomes for our great happiness.

इन्द्रस्य नु प्र वोचं वीर्याणि यानि चकार प्रथमानि वज्री ।
अहन्नहिमन्वपस्ततर्द प्र वक्षणा अभिनत् पर्वतानाम् ॥ ५ ॥

I describe the first feats of the electricity which it achieves as the possesson of thunder-bolt. This electricity kills the cloud, discloses the waters and cleanes the channels of the clouds.

अहन्नहिं पर्वते शिश्रियाणं त्वष्टास्मै वज्रं स्वर्यं ततक्ष ।
वाश्राइव धेनवः स्यन्दमाना अञ्जः समुद्रमव जग्मुरापः॥ ६ ॥

Tvasta, this electricity slays the cloud lying in the atmospheric region and it aims at it its blazing thunder-bolt. The rainy waters flowing violently go to the ocean like the lowing cows.

वृषायमाणो अवृणीत सोमं त्रिकद्रुकेष्वपिबत् सुतस्य ।
आ सायकं मघवादत्त वज्रमहन्नेनं प्रथमजामहीनाम् ॥७॥

This powerful electricity, inpetuous in its operations draws the water produced by rain and drinkds up into three forms-the heating up, the rarefication and farming vapours. This mighty electricity holds its thunder-bolt and aims at main cloud of the cloud-family.

सू०६। ॥ ऋषिः—शौनकः (सम्पत्कामः) ॥ देवता—अग्निः ॥
छन्दः—१-३ त्रिष्टुप्; ४ चतुष्पदाऽऽर्षी पङ्क्तिः;
५ विराट् प्रस्तारपङ्क्तिः ॥

HYMN. VI.

Seer-Shaunakah. Subject-matter-Agnih. Metre 1-3 TriStup; 4 Chatuspada arshi Panktih; 5 Viratprastar Panktih.

समास्त्वाग्न ऋतवो वर्धयन्तु संवत्सरा ऋषयो यानि सत्या ।
सं दिव्येन दीदिहि रोचनेन विश्वा आ भाहि प्रदिशश्चतस्रः॥१॥

May days, seasons, years and seers enkindle this fire of Yajna and also the Vedic verses which are of true and unchangeable nature. May this fire blaze with wonderful effulgence and illumine all the four directions of the heavenly region.

सं चेध्यस्वाग्ने प्र च वर्धयेममुच्चं तिष्ठ महते सौभगाय ।
मा ते रिषन्नुपसत्तारो अग्ने ब्रह्माणस्ते यशसः
सन्तु मान्ये ॥ २ ॥

May this fire of Yajna burn ablaze, uplift this perfomer of Yajna and be the source of his great prosperity. Those who practice to sit near this Yajna fire may not ever be subject of trouble and those who conduct the performance of Yajna attain the name and fame but not those who do not perform Yajnas.

त्वामग्ने वृणते ब्राह्मणा इमे शिवो अग्ने संवरणे भवा नः ।
सपत्नहाग्ने अभिमातिजिद् भव स्वे गये
जागृह्यप्रयुच्छन् ॥ ३ ॥

The persons enlightened with the Vedic knowledge choose this Yajna fire. May this fire be propitious in our safety. May this Yajna fire be destroyer of disease germs and the extirpator of all the weakness and may it ever be infallibly enkindled in our homes.

क्षत्रेणाग्ने स्वेन सं रभस्व मित्रेणाग्ने मित्रधा यतस्व ।
सजातानां मध्यमेष्ठा राज्ञामग्ने विहव्यो दीदिहीह ॥ ४ ॥

This Yajna fire works out its operations with its preservative power in a propitious way. This fire possessed of many powers and present in the centre of the effulgent objects of contemporaneous existence, flashes forth in this world.

अति निहो अति स्रिधोऽत्यचित्तीरति द्विषः ।
विश्वा ह्यग्ने दुरिता तर त्वमथास्मभ्यं
सहवीरं रयिं दाः ॥ ५ ॥

This fire of Yajna overcomes our passion, this subdues our tendency of violence, this crushes down the elements of ignorance and it extirpates the our internal enemiesigoism, aversion, covetousness etc. This uproots all the evil tendencies and becomes the source of giving us wealth accompanied with brave progeny.

सू० ७ ।। ऋषिः—अथर्वा ।। देवता— वनस्पतिः (दूर्वा) ।।
छन्दः—१ भुरिगनुष्टुप्; २, ३, ५ अनुष्टुप्,
४ विराडुपरिष्टाद्बृहती ।।

HYMN. VII.

Seer-Atharvan. Subject-matter-Vanaspatih, plant (Durva grass) Metre-1 Bhuriganustup; 2,3,5 Anustup; 4 Viraduparistad Brihati.

अघद्विष्टा देवजाता वीरुच्छपथयोपनी ।
आपो मलमिव प्राणैक्षीत् सर्वान् मच्छपथाँ अधि ॥ १ ॥

This plant Durva grass is enmy of the disease and is born with many wonderful qualities and is extirpator of anger (which is a mental curse). Let it drive away all our tendencies of anger just like the waters wash away dirt.

यश्च सापत्नः शपथो जाम्याः शपथश्च यः ।
ब्रह्मा यन्मन्युतः शपात् सर्वं तन्नो अधस्पदम् ॥ २ ॥

Let us tread down all sorts of angers which are caused by enemies, caused by women, caused by learned man due to anger.

दिवो मूलमवततं पृथिव्या अध्युत्ततम् ।
तेन सहस्रकाण्डेन परि णः पाहि विश्वतः ॥ ३ ॥

Let us save all around through its stalk having thousands of roots and joints, this plant which spreads out in the Sun rays on the surface of the earth.

परि मां परि मे प्रजां परि णः पाहि यद् धनम् ।
अरातिर्नो मा तारीन्मा नस्तारिषुरभिमातयः ॥ ४ ॥

Let it save me, let it protect my progeny, let it protect whatever is our body wealth. Our dieseases let not overcome us and let not irritation and angers subdue us.

शप्तारमेतु शपथो यः सुहार्त् तेन नः सह ।
चक्षुर्मन्त्रस्य दुर्हार्दः पृष्टीरपि शृणीमसि ॥ ५ ॥

Let the anger go to anger, the cause of anger, let us live like a friend with him who has amity with us and let us split the ribs of wicked who points out malignant eyes upon us.

॥ सू० ८ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—क्षेत्रिय (यक्ष्मकुष्ठादि) नाशनम् ॥ छन्दः—१, २ अनुष्टुप्; ३ पथ्या पङ्क्तिः; ४ विराडनुष्टुप्; ५ निचृत् पथ्या पङ्क्तिः ॥

HYMN. VIII.

Seer-Bhrigvangirah. Subject-matter-Kshetriyana shanam, the removal of diseases affectling the bodies. Metre 1,2 Anustup; 3 Pathyapanktih; 4-Viradanustup; 5 Nichrit Pathya Panktih.

उदगातां भगवती विचृतौ नाम तारके ।
वि क्षेत्रियस्य मुञ्चतामधमं पाशमुत्तमम् ॥ १ ॥

Let there two effulgent planes, the Sun and the moon which rise up, remove away the upper and lower strings of the disease of the body.

अपेयं रात्र्युच्छत्वपोच्छन्त्वभिकृत्वरीः ।
वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥ २ ॥

Let the night vanish, let the trouble produced by diseases depart away and let the plant uprooting bodily diseases remove the disease inherited in the body.

बभ्रोरर्जुनकाण्डस्य यवस्य ते पलाल्या तिलस्य तिलपिञ्ज्या ।
वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥ ३ ॥

Let this plant mixed with the white-coloured stalk of barley, with its gray earing straw, with the stalk and beams of Sesamun., remove your disease having root in the body.

नमस्ते लाङ्गलेभ्यो नम ईषायुगेभ्यः ।
वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥ ४ ॥

We appreciate the utility of your plough, we appriciate the utlity of its pole and yoke, let this disease-destroying plant remove the bodily disease.

नमः सनिस्रसाक्षेभ्यो नमः संदेश्येभ्यो नमः क्षेत्रस्य पतये ।
वीरुत् क्षेत्रियनाशन्यप क्षेत्रियमुच्छतु ॥ ५ ॥

Let there be health for those who have lost the strength of their limbs, let there be health for those who have got their bodies torn of diseases, let there be hearlth for the master of the body, the soul and let the plant destructive to bodily diesease.

N.B. In the above hymn the diseases having their roots in the body are desired to be eradicated by the plant described in the verses. Kohestra is here used to mean body. Kshetra is the disease caused in the body. This also means the inherited diseases.

॥ सू० ६ ॥ ऋषि:—भृग्वङ्गिरा: ॥ देवता—वनस्पति: ॥

छन्द:—१ विराट् प्रस्तारपङ्क्ति:; २-५ अनुष्टुप् ॥

HYMN. IX.

Seer-Bhrigvangirah. Subject-matter-Vanaspatih, the herbacious plant. Metre 1 Virat Prastar Panktih; 2-5 Anustup.

N.B. In this hymn Dashabriksha stands for a herbacious plant of this name. Grahi is to mean 'Morbid affection of disease' like fit, unconsiousness etc.

दशवृक्ष मुञ्चेमं रक्षसो ग्राह्या अधि यैनं जग्राह पर्वसु ।
अथो एनं वनस्पते जीवानां लोकमुन्नय ॥ १ ॥

This Dashabriksha plant free the patient from the morbid effection of dieseses which seize him in all the joints of the body. This brings him again in-living creatures by making him regain consciousness.

आगादुदगादयं जीवानां व्रातमप्यगात् ।
अभूदु पुत्राणां पिता नृणां च भगवत्तमः ॥ २ ॥

The patients (thus regaining life) wanders hither and rises up He mixes up in the crowd of people and again becomes the father of children and becomes most fortunate amongst the men.

अधीतीरध्यगादयमधि जीवपुरा अगन् ।
शतं ह्यस्य भिषजः सहस्रमुत वीरुधः ॥ ३ ॥

This patient returned to consieousness rejoins the body which is an abode of the soul. As there are hundreds of physicians and thousands of herbs of the treatment of this disease.

द्वेवास्ते चीतिमविदन् ब्रह्माण उत वीरुधः ।
चीतिं ते विश्वे देवा अविदन् भूम्यामधि ॥ ४ ॥

O patient ! the physiologyists know how the formation of your body is made. also know this fact that the physicians and the herbs and all the physical forces have attained the healing medicine for the recovery of your consciousness in this world.

यश्चकार स निष्करत् स एव सुभिषक्तमः ।
स एव तुभ्यं भेषजानि कृणवद् भिषजा शुचिः ॥ ५॥

He who makes you to heal, is to treat you and is the most efficient, among the physicians. He is the pious one and he is to administer you the medicine that heals.

सू० १० ।। ऋषिः—भृग्वङ्गिराः ।। देवता—निऋ तिद्यावापृथिव्यादयो मन्त्रोक्ताः ।। छन्दः—१ त्रिष्टुप्; २ सप्तपदाष्टिः; ३-५, ७, ८ सप्तपदा धृतिः; ६ सप्तपदात्यष्टिः ।।

HYMN. X

Seer-Bhrigvangriah. Subject-matter-Niritih. Dyavaprithivi etc as described in the verses. Metre-1 Tristup; 2 Sapta-Padeastih; 3-5, 7-8Saptada dhritih, 6 Sapta-pada-tyas-tih.

क्षेत्रियात् त्वा निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥ १ ॥

O patient. I, the physician free you from the bodily or inherited disease created by water and climate. I make you

sinless or without disease through the knowledge of the Veda and let both the heaven and earth be auspicious for you.

शं ते अग्निः सहाद्भिरस्तु शं सोमः सहौषधीभिः ।
एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥ २ ॥

Let Agnih, the dryness of the herbs and physical objects be auspicious for you and be beneficial to you the succulency of the worldly herbs and objects with the waters and herbs in this way I, the physician free you, O' patinet, from bodily or inherited disease, barrenness, family disease, morbid tendency and disease created by waters and climate. I make you sinless or wothout disease through the knowledge of the Veda and let both the heaven and earth be auspicious for you.

शं ते वातो अन्तरिक्षे वयो धाच्छं ते भवन्तु प्रदिशश्चतस्रः । एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥ ३ ॥

Let the air in the atmospheric region strengthen your life and be auspicious for you and be auspicious for you the four directions of the heavenly region etc. etc.

इमा या देवीः प्रदिशश्चतस्रो वातपत्नीरभि सूर्यो विचष्टे ।
एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥ ४ ॥

O' patient; be auspicious for you those four brilliant directions which are protected by the air and illumined by the Sun etc. etc.

तासु त्वान्तर्जरस्या दधामि प्र यक्ष्म एतु निर्ऋतिः पराचैः।
एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि वरुणस्य
पाशात्। अनागसं ब्रह्मणा त्वा कृणोमि शिवे ते
द्यावापृथिवी उभे स्ताम् ॥ ५ ॥

O' patient; I set you in midst of them for long life till oldness and let the calamity caused by disease pass away and let pass away the tulberculosis. etc. etc.

अमुक्था यक्ष्माद् दुरितादवद्याद् द्रुहः पाशाद्
ग्राह्याश्चोदमुक्थाः। एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद्
द्रुहो मुञ्चामि वरुणस्य पाशात्। अनागसं ब्रह्मणा त्वा
कृणोमि शिवे ते द्यावापृथिवी उभे स्ताम् ॥ ६ ॥

O patient; You are freed from tubercuteosis; abominable disease, morbid tendency and other virus. You are also freed from the mortal disease. etc. etc.

अहा अरातिमविदः स्योनमप्यभूर्भद्रे सुकृतस्य लोके।
एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि
वरुणस्य पाशात्। अनागसं ब्रह्मणा त्वा कृणोमि शिवे
ते द्यावापृथिवी उभे स्ताम् ॥ ७ ॥

O' patient; you have killed your enemy, the disease and have recovered pleasure of the body. You henceforwqrd walk in the nice world of happiness-etc. etc.

सूर्यमृतं तमसो ग्राह्या अधि देवा मुञ्चन्तो असृजन्निरेणसः ।
एवाहं त्वां क्षेत्रियान्निर्ऋत्या जामिशंसाद् द्रुहो मुञ्चामि
वरुणस्य पाशात् । अनागसं ब्रह्मणा त्वा कृणोमि शिवे
ते द्यावापृथिवी उभे स्ताम् ॥ ८ ॥

The worrderful physical forces, free from all defects giving to relief to others have made the Sun and law of nature free from the seizure of darkness. In this way I the physician, free you, O' patient !from the bodily or inherited diseas barrenness, family disease, morbid tendency and disease created by waters and climate. I make you sinless or wothout disease through the knowledge of the Veda and let both the heaven and earth be auspicious for you.

सू० ११ ॥ ऋषि:—शुक्रः ॥ देवता—मन्त्रोक्ता ॥ छन्दः—१ चतुष्पदा
विराड् गायत्री; २, ३, ५ त्रिपदा परोष्णिक्:;
४ पिपीलिकमध्या निचृदुष्णिक् ॥

HYMN. XI.

Seer--Shukrah. Subject--matter-- as described in the verses. Metre--Chatuspada Virad Gayatri; 2, 3, 5 Tripada parosnik; 4 Pipilikamadhya Nichridushnik.

दूष्या दूषिरसि हेत्या हेतिरसि मेन्या मेनिरसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥ १ ॥

O' man; you are the encountering force against evils, you are the counter-missile used against missile, you are the deadly counter-weapon against weapon. You rise to the rank of Superior and surpass your contemporaries.

स्रक्त्योऽसि प्रतिसरोऽसि प्रत्यभिचरणोऽसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥ २ ॥

O' man ! you are active in your work, you are forward and you are a counteragent against assailants. etc. etc.

प्रति तमभि चर योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
आप्नुहि श्रेयांसमति समं क्राम ॥ ३ ॥

O' man! you counter-act against him who has aversion against us and whom we hate etc. etc.

सूरिरसि वर्चोधा असि तनूपानोऽसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥ ४ ॥

O' man; you are the man of wisdom, you are brilliant and you are defence against our bodies. etc. etc.

शुक्रोऽसि भ्राजोऽसि स्वरसि ज्योतिरसि ।
आप्नुहि श्रेयांसमति समं क्राम ॥ ५ ॥

O' man; you are intrepid, you are the lustre of the society, you are the abode of happiness and you are the light. You rise to the rank of supersior and surpass your contemporaries.

सू० १२ ॥ ऋषिः—भरद्वाजः ॥ देवता—१ द्यावापृथिवी अन्तरिक्षं च; २ देवाः; ३ इन्द्रः; ४ आदित्य- वस्वङ्गिरसः पितरः; ५ सोम्यासः पितरः; ६ मरुतः; ७ यमसादनम्, ब्रह्म; ८ अग्निः ॥
छन्दः—१, ३-६ त्रिष्टुप्; २ जगती; ७-८ अनुष्टुप् ॥

HYMN. XII.

Seer--Bharadvajah. Subject-matter-1 Dyavaprithivi and Atariksham; 2 Devah; 3 Indrah; 4 Adityavasvangirasah Pitarah; 5 Somyasah Pitarah; 6 Marutah; 7 Yamasa-danam, Brahman, 8 Agnih. Metre 1, 3, -6 Tristup 2 Jagati; 7-8 Anustup.

द्यावापृथिवी उर्व१न्तरिक्षं क्षेत्रस्य पत्न्युरुगायोऽद्भुतः ।
उतान्तरिक्षमुरु वातगोपं त इह तप्यन्तां मयि तप्यमाने ॥ १ ॥

Let the vital airs, the Pran and Udana; the broad space of heart; the mistress of the body, the consciousness; the wonderful energy of vitality; the abdominal cavity perserved by the vital airs; be influenced by the heat of austerity when I am over-powered by the effect of austerity.

इदं देवाः शृणुत ये यज्ञिया स्थ भरद्वाजो मह्यमुक्थानि शंसति।
पाशे स बद्धो दुरिते नि युज्यतां यो अस्माकं
मन इदं हिनस्ति ॥ २ ॥

O ye enlightened persons: those of you who are the performers of Yajnas hear of the vedic hymns which the conductor of Yajnas chants (for our betterment). Let who-ever mars this determination of our, be doomed to trouble, bound in the noose.

इदमिन्द्र शृणुहि सोमप यत् त्वा हृदा शोचता जोहवीमि ।
वृश्चामि तं कुलिशेनेव वृक्षं यो अस्माकं
मन इदं हिनस्ति ॥ ३ ॥

O' Almighty Lord, the protector of the universe; listen to it whatever I pray to you with pure conscience. As a man cuts the tree with axe so I cut the man who mars this determination of my mind.

अशीतिभिस्तिसृभिः सामगेभिरादित्येभिर्वसुभिरङ्गिरोभिः ।
इष्टापूर्तमवतु नः पितृणामामुं ददे हरसा दैव्येन ॥ ४ ॥

May the performances of Yajna and philanthropy done by large number singers of saman, the learned persons observing strict continenee, the wise men resorting to austerity, the men who know the science of heat and light, the living the elders who give us all protection, protect us. I attain this performance of their with wonderful brilliance of knowledge.

द्यावापृथिवी अनु मा दीधीथां विश्वे देवासो अनु मा रभध्वम् ।
अङ्गिरसः पितरः सोम्यासः
पापमार्छत्वपकामस्य कर्ता ॥ ५ ॥

May the Sun and earth favourably shine for our benefit, and may all the learned persons encourage us in our venture. O' Ye men of physical seience, men of medical knowledge and men of guard and guidance; let the doer of evils attain the consequence of his fault.

अतीव यो मरुतो मन्यते नो ब्रह्म वा यो निन्दिषत्
क्रियमाणम् । तपूंषि तस्मै वृजिनानि सन्तु ब्रह्मद्विषं
द्यौरभिसंतपाति ॥ ६ ॥

O' Ye priest of Yajna; the evils done be tormenting to whoever in his arrogance scorn us and whoever blames the performance of righteousness. God of reffulgence and knowledge Himself award dire punishment to him who is the enemy of reason and righteousness.

सप्त प्राणानष्टौ मन्यस्तांस्ते वृश्चामि ब्रह्मणा ।
अया यमस्य सादनमग्निदूतो अरंकृतः ॥ ७ ॥

O worldly man; I rend away your seven vital airs and eight marrows through the knowledge of the Veda. You making the effulgence of knowledge your ambassodor and celebrated with perfcetion attain the asylum of God who is the ordainer of all the worlds.

आ दधामि ते पदं समिद्धे जातवेदसि ।
अग्निः शरीरं वेवेष्ट्वसुं वागपि गच्छतु ॥ ८ ॥

O Jiva ! I set your mortals on the blazing fire. Let the fire penetrate its essance through your dead body and your organ of speech go to general breath.

सू० १३ ॥ ऋषिः—अथर्वा ॥ देवता—१ अग्निः; २, ३ बृहस्पतिः; ४, ५ विश्वे देवाः ॥ छन्दः—१-३ त्रिष्टुप्; ४ अनुष्टुप्; ५ विराट् जगती ॥

HYMN. XIII.

Seer--Atharvan. Subject--matter-- 1 Agnih; 2, 3 Brihaspatih 4, 5 Vishvedevah, Metre-- 1, 3 Tristup; 4 Anustup; 5 Virad Jagati.

आयुर्दा अग्ने जरसं वृणानो घृतप्रतीको घृतपृष्ठो अग्ने ।
घृतं पीत्वा मधु चारु गव्यं पितेव
पुत्रानभि रक्षतादिमम् ॥ १ ॥

The fire of Yajna is the giver of life, embodiment of effulgence and driving away the untimely senileness it is moistened with ghee. Consuming the sweet nice -cow-ghee it saves the disciple so as a father protects his children.

परि धत्त धत्त नो वर्चसेमं जरामृत्युं कृणुत दीर्घमायुः ।
बृहस्पतिः प्रायच्छद् वास एतत् सोमाय
राज्ञे परिधातवा उ ॥ २ ॥

O enlightened persons; accept his celibate disciple for our sake and celebrate him with the splendour of knowledge, please give him long life in such a way that brings the senileness and death in apporpriate time of maturity. The principal of the institution of education presents this garment to brillient delicate disciple to wrap him.

परीदं वासो अधिथाः स्वस्तयेऽभूर्गृष्टीनामभिशस्तिपा उं ।
शतं च जीवं शरदंः पुरूची रायश्च
पोषमुपसंव्ययस्व ॥ ३ ॥

O celibate disciple; you put on this garment for pleasure and prosperity and always be benevolent to cows. Attain long life lasting hundred autumns and more than that and enwrap you with prosperity of riches.

एह्यश्मानमा तिष्ठाश्मा भवतु ते तनूः ।
कृण्वन्तु विश्वे देवा आयुष्टे शरदः शतम् ॥ ४ ॥

O' celibate disciple; come hither, climb on the stone and your body be strong and constant like stone. May all the physical forces prolong your life for hundred autumns.

यस्य ते वासः प्रथमवास्यं१ हरामस्तं त्वा विश्वेऽवन्तु देवाः ।
तं त्वा भ्रातरः सुवृधा वर्धमानमनु जायन्तां
बहवः सुजातम् ॥ ५ ॥

O' Brahmacharin; you, for whom we bring this first garment to wrap, be protected by the learned persons. Let there be born many brothers following you who is growing with nice growth and celebrated with meretorious qualities.

सू०१४ ॥ ऋषिः—चातनः ॥ देवता—अग्निभूतपतीन्द्रा मन्त्रोक्ताः ॥
छन्दः—१, ३, ५, ६ अनुष्टुप्; २ भुरिगनुष्टुप; ४ उपरिष्टाद् विराट् बृहती ॥

HYMN, XIV.

Seer-- Chatanah. Subject-- matter-- Agni-bhupatindrah des-cribed in the verses. Metre--1, 3, 5, 6 Anustup; 2 Bhurig-Anustup; 4 Uparistad Virad Brihati.

निःसालां धृष्णुं धिषणमेकवाद्यां जिघत्स्वम् ।
सर्वाश्चण्डस्य नप्त्यो नाशयामः सदान्वाः ॥ १ ॥

Let us exterminate all offshoots of poverty which is homeless of assailing nature, obstinate, devouring, single-voiced, aco-mpanied with other calamities and formidableills.

निर्वो गोष्ठादजामसि निरक्षान्निरुपानसात् ।
निर्वो मगुन्द्या दुहितरो गृहेभ्यश्चातयामहे ॥ २ ॥

We drive away from our homes and destroy the poverties which are to be kept for off. We keep these rogues away from our cowshed, bodily habits and grain-stores.

असौ यो अधराद् गृहस्तत्र सन्त्वराय्यः ।
तत्र सेदिर्न्युच्यतु सर्वाश्च यातुधान्यः ॥ ३ ॥

Let all these calamities of indigence which are harmful to people go the abode of darkness which is down bellow and where the trouble and destruction are doomed to go.

भूतपतिर्निरजत्विन्द्रश्चेतः सदान्वाः ।
गृहस्य बुध्न आसीनास्ता इन्द्रो वज्रेणाधि तिष्ठतु ॥ ४ ॥

Let the Lord of creatures throw away these trouble of pove-rty from here and may mighty ruler eradicate with his wea-pon of effort those indigent tendencies which have got their roots in our abode.

यदि स्थ क्षेत्रियाणां यदि वा पुरुषेषिताः ।
यदि स्थ दस्युभ्यो जाता नश्यंतेतः सदान्वाः ॥ ५ ॥

Let there be away all these devouring threats if they are concerned with our bodies, if they are caused by some men, if they are created by dacoits and wickeds.

परि धामान्यासामाशुर्गाष्ठामिवासरम् ।
अजैषं सर्वानाजीन् वा नश्यंतेतः सदान्वाः ॥ ६ ॥

Let these ferocious troubles flee away as the learned persons have reached the roof-cause whence they arise out. We overcome all the battels of the calamities as a speedy horse goes to his stable.

सू०१५ ॥ ऋषिः—ब्रह्मा ॥ देवता—प्राणः ॥ छन्दः—त्रिपाद्गायत्री ॥

HYMN. XV.
Seer- Brahman. Subject-matter- Pranah, the vitalbreath.
Metre- Tripad Gyatri.

यथा द्यौश्च पृथिवी च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ १ ॥

As the heaven and earth are not afraid and never they suffer from loss, so my vital breath let not fear.

यथाहश्च रात्री च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ २ ॥

As day and night are not afraid and never they suffer from loss, so my vital breath let not fear.

यथा सूर्यश्च चन्द्रश्च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ ३ ॥

As the Sun and moon are not afraid and never they suffer from loss, so my vital breath let not fear.

यथा ब्रह्म च क्षत्रं च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ ४ ॥

As the priest hood and princely-power are not afraid and never they suffer from loss, so my vital breath let not fear.

यथा सत्यं चानृतं च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ ५ ॥

As the reality of eternal causes and phenomenality of the created objects are not afraid and never they suffer from loss, so my vital breath let not fear.

यथा भूतं च भव्यं च न बिभीतो न रिष्यतः ।
एवा मे प्राण मा बिभेः ॥ ६ ॥

As the past end future are not afraid and never they suffer from loss, so my vital breath let not fear.

सू० ॥ १६ ॥ ऋषिः—ब्रह्मा ॥ देवता—१ प्राणापानौ; २ द्यावापृथिवी; ३ सूर्यः; ४ अग्निः; ५ विश्वम्भरः ॥ छन्दः—१, ३ एकपदाऽऽसुरी त्रिष्टुप्; २ एकपदाऽऽसुर्युष्णिक्; ४, ५ द्विपदाऽऽसुरी गायत्री ॥

HYMN. XVI.

Seer-Brahman. Subject-matter-1-Pranapanau; 2-Dyavaprithi vyau; 3- Suryah; 4-Agnih, 5-Vishuambharah. Metre-1, 3 Ekapada Asuri Tristup. 2 Ekapada asuryusnik; 4, 5 Dvipada Asuri Gayatri.

प्राणापानौ मृत्योर्मा पातं स्वाहा ॥ १ ॥

Let the inhaling and exhailing vital breath guard me from death. What a beautiful utterance.

द्यावापृथिवी उपश्रुत्या मा पातं स्वाहा ॥ २ ॥

Let the Heaven and earth preserve with the power of audi-bility. What a beautiful utterance.

सूर्य चक्षुषा मा पाहि स्वाहा ॥ ३ ॥

Let the Sun protect me with the power of sight. What a beautiful utterance.

अग्ने वैश्वानर विश्वैर्मा देवैः पाहि स्वाहा ॥ ४ ॥

Let the heat resident in all animate creatures preserve me with all of its wonderful operations. What a beautiful utterance.

विश्वम्भर विश्वेन मा भरसा पाहि स्वाहा ॥ ५ ॥

O' All-sustaining Lord; Protect me with all your care. What a beautiful utterance.

सू० १७ ॥ ऋषिः—ब्रह्मा ॥ देवता—ओजःप्रभृतीनि ॥ छन्दः—१-६ एकपदाऽऽसुरी त्रिष्टुप्; ७ आसुर्युष्णिक् ॥

HYMAN XVII

Seer—Brahman. Subject-matter. O jas etc. Metre 1-6 Ekapada Asuri tristup; 7 Asuri Usnik.

ओजोऽस्योजो मे दाः स्वाहा ॥ १ ॥

O God ! Thou art power, give me power. What a beautiful utterance ?

सहोऽसि सहो मे दाः स्वाहा ॥ २ ॥

O God ! Thou art tolerance, give me toleration. What a beautiful utterance ?

बलमसि बलं मे दाः स्वाहा ॥ ३ ॥

O God ! Thou art strength, give me strength. What a beautiful utterance ?

आयुरस्यायुर्मे दाः स्वाहा ॥ ४ ॥

O God ! Thou art life, give me life. What a beautiful utterance.

श्रोत्रमसि श्रोत्रं मे दाः स्वाहा ॥ ५ ॥

O God ! Thou art the power of audibility, give me power of audibility. What a beautiful utterance.

चक्षुरसि चक्षुर्मे दाः स्वाहा ॥ ६ ॥

O God thou art the power of seeing, give me the power of sight. What a beautiful utterance.

परिपाणमसि परिपाणं मे दाः स्वाहा ॥ ७ ॥

O God; Thou art the power of defence give me the power of defence. What a beautiful utterance.

सू० १८ ॥ ऋषिः—चातनः ॥ देवता—अग्निः ॥ छन्दः—द्विपदा साम्नी बृहती ॥

HYMN. XVIII.

Seer-Chatanah. Subject-matter-Agnih. Metre-Dvipada Savasri Brihati.

भ्रातृव्यक्षयणमसि भ्रातृव्यचातनं मे दाः स्वाहा ॥ १ ॥

O Agni, the Self-effulgent God. Thou art the power of destruction for the habitual evil, kindly give me the power of destroying our habitual evils. What a beautiful utterance, exclamatry sign beused on all such mantras of Hymn 17,18

सपत्नक्षयणमसि सपत्नचातनं मे दाः स्वाहा ॥ २ ॥

O' Agni the Self-effulgent God; Thou art possessed with the power of destruction of enemities. Kindly give me the power of destroying enmity. What a beautiful utterance.

अरायक्षयणमस्यरायचातनं मे दाः स्वाहा ॥ ३ ॥

O' Agni. the Self-effulgent God, Thou art possessed with the power of destruction of indigence kindly give me the power of destrying indigence. What a beautiful utterance.

पिशाचक्षयणमसि पिशाचचातनं मे दाः स्वाहा ॥ ४ ॥

O' Agni. the Self effulgent God; Thou art the power of destruction for the devilish tendencies, kindly give me the power of destroying devilish tendencies. What a beautiful utterance.

सदान्वाक्षयणमसि सदान्वाचातनं मे दाः स्वाहा ॥ ५ ॥

O Agni, the Self-effulgent God. Thou art the power of destruction for the demnable calamities, kindly give me the power of destroying demnable calamities. What a beautiful utterance.

सू० ।.१९ ।।ऋषि:—अथर्वा ॥ देवता—अग्नि: ॥ छन्द:—१-४ निचृद् विषमा त्रिपाद्गायत्री; ५ भुरिग् विषमा त्रिपाद्गायत्री ॥

HYMN. XIX.

Seer-Atharvan. Subject-matter-Agnih. Metre 1-4 Nichrid Vishma Tripad Gayatri; 5 Bhurig Vishama Tripad Gayatri.

अग्ने यत् ते तपस्तेन तं प्रति तप योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ १ ॥

Let the fire with that of its heat, burn against who bears malice to us and whom we bear malice to i.e. the disease.

अग्ने यत् ते हरस्तेन तं प्रति हर योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

Let the fire. with that of its destructive flame, flame against that who.........etc. etc.

अग्ने यत् तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

Let the fire. with that of its radiance, shine against that who ......etc. etc.

अग्ने यत् ते शोचिस्तेन तं प्रति शोच योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥

Let the fire, with that of its blaze, blaze against that who... ...etc. etc.

अग्ने यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

Let the fire, with that of its effulgence, over-power that who ......etc. etc.

॥ सू० २० ॥ ऋषिः—अथर्वा ॥ देवता—वायुः ॥ छन्दः—१-४ निचृद् विषमा त्रिपाद्गायत्री; ५ भुरिग् विषमा त्रिपाद्गायत्री ॥

HYMN. XX.

Seer-Atharvan. Subject-matter-Vaynh. Metre like the pervious Hymn. XIX.

वायो यत् ते तपस्तेन तं प्रति तप यो३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ १ ॥

वायो यत् ते हरस्तेन तं प्रति हर यो३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

वायो यत् तेऽर्चिस्तेन तं प्रत्यर्च यो३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥

वायो यत् ते शोचिस्तेन तं प्रति शोच यो३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥

वायो यत् ते तेजस्तेन तमतेजसं कृणु यो३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

Let the air with that of its heat, burn against that who bears malice to us and whom we bear malice to ie, disease.
like pervious Hymn XIX.

सू० २१ ॥ ऋषिः—अथर्वा ॥ देवता—सूर्यः ॥ छन्दः—१-४ निचृद् विषमा त्रिपाद्गायत्री; ५ भुरिग् विषमा त्रिपाद्गायत्री ॥

HYMN. XXI. Seer-Atharvau. Subject-matter-Surya-etc.

like the previous Hymn XIX.

सूर्य यत् ते तपस्तेन तं प्रति तप योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ १ ॥
सूर्य यत् ते हरस्तेन तं प्रति हर योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ २ ॥
सूर्य यत् तेऽर्चिस्तेन तं प्रत्यर्च योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥
सूर्य यत् ते शोचिस्तेन तं प्रति शोच योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥
सूर्य यत् ते तेजस्तेन तमतेजसं कृणु योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

Let the Sun with that of its heat,...etc. like the pervious Hymn. XIX.

॥सू०२२ ॥ ऋषिः—अथर्वा ॥ देवता—चन्द्रः ॥ छन्दः—१-४ निचृद् विषमा त्रिपाद्गायत्री; ५ भुरिग् विषमा त्रिपाद्गायत्री ॥

HYMN XXII.

Seer-Atharvan-Subject-matter-Chandrah. etc. like the pervious Hymn XIX.

चन्द्र यत् ते तपस्तेन तं प्रति तप योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ १ ॥
चन्द्र यत् ते हरस्तेन तं प्रति हर योऽस्मान्
द्वेष्टि यं वयं द्विष्मः ॥ २ ॥

चन्द्र यत् तेऽर्चिस्तेन तं प्रत्यर्च योऽ३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥
चन्द्र यत् ते शोचिस्तेन तं प्रति शोच योऽ३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥
चन्द्र यत् ते तेजस्तेन तमतेजसं कृणु योऽ३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

Let the moon......etc. like the pervious Hymn. XIX.

॥ सू० २३ ॥ ऋषिः—अथर्वा ॥ देवता—आपः ॥ छन्दः—१-४ समविषमा त्रिपाद् गायत्री; ५ स्वराड् विषमा त्रिपाद्गायत्री ॥

HYMN. XXIII.

Seer-Atharvan. Subject-matter-Apah: Metre Sama Visawa Tripad Gayatri;; 5 Svarad Visama Tripad Gayatri.

आपो यद् वस्तपस्तेन तं प्रति तपत योऽ३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ १ ॥
आपो यद् वो हरस्तेन तं प्रति हरत योऽ३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ २ ॥
आपो यद् वोऽर्चिस्तेन तं प्रत्यर्चत योऽ३स्मान
द्वेष्टि यं वयं द्विष्मः ॥ ३ ॥
आपो यद् वः शोचिस्तेन तं प्रति शोचत योऽ३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ४ ॥

आपो यद् वस्तेजस्तेन तमतेजसं कृणुत योऽ३स्मान्
द्वेष्टि यं वयं द्विष्मः ॥ ५ ॥

Let the waters, with that of their heat, etc, like the perv!ous Hymn XIX.

॥ सू० २४ ॥ ऋषिः—ब्रह्मा ॥ देवता—आयुः ॥ छन्दः—१, २ पुरउष्णिक् पङ्क्तिः, ३, ४ पुरोदेवत्या पङ्क्तिः, ५ चतुष्पदा बृहती; ६-८ भुरिक् चतुष्पदा बृहती ॥

HYMN. XXIV. Seer-Brahman. Subject-matter-Apah. Metre 1,2 Purausnik; Panktih; 3,4 Purodevetya Panktih; 5-Chatuspada Brihati; 6-8 Bhurik Chatuspada Brihati.

शेरभक शेरभ पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा
मांसान्यत्त ॥ १ ॥

Let the fatal germs of disease, germ consuming body, attaek-ing germs and germs creating morbid pains return back to themselves, let their weapon (attack) return back to them. Let them eat the family which they belong to, let them devour species which produced them, consume their own flash (not of the patient.)

शेवृधक शेवृध पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा
मांसान्यत्त ॥ २ ॥

Let the disease germ killing patinet, germ giving acute pain ....

ओकानुंओक् पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त स्वा
मांसान्यत्त ॥ ३ ॥

Let the fever heat, the trouble cause by rise of fever heat……

सर्पानुसर्प पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त
स्वा मांसान्यत्त ॥ ४ ॥

Let the disease germ of reptile family, the germ following it…

जूर्णि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त
स्वा मांसान्यत्त ॥ ५ ॥

Let the cold accompanied by fever……and female germs creating morbid pain……

उपब्दे पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त
स्वा मांसान्यत्त ॥ ६ ॥

Let the chattering of teeth in cold ague fits……

अर्जुनि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त
स्वा मांसान्यत्त ॥ ७ ॥

Let whitenes of skin……

भरूजि पुनर्वो यन्तु यातवः पुनर्हेतिः किमीदिनीः ।
यस्य स्थ तमत्त यो वः प्राहैत् तमत्त
स्वा मांसान्यत्त ॥ ८ ॥

Let the burning heat of fever......

॥सू०२५ ॥ ऋषि:—चातन: ॥ देवता—पृश्निपर्णी ॥ छन्द:—१-३, ५ अनुष्टुप्; ४ भुरिगनुष्टुप् ॥

HYMN. XXV.

Seer-Chatanah. Subject-matter-Prishniparni. Metre 1-3,5 Anustup; 4 Bhuriganustup,

शं नो देवी पृश्निपर्ण्यशं निर्ऋत्या अकः ।
उग्रा हि कण्वजम्भनी तामभक्षि सहस्वतीम् ॥ १ ॥

Let Prishni possessing wouderful effect be auspicious for us and eat up the disease, as this heat is the destroyer of laprosy and has a very effective potency. I, if need arises, use this mighty medicine.

सहमानेयं प्रथमा पृश्निपर्ण्यजायत ।
तयाहं दुर्णाम्नां शिरो वृश्चामि शकुनेरिव ॥ २ ॥

Preventing the disease this Prishniparni has the first place in medicines, I axe through this the head of Darnama, a disease germ, like the heald of bird.

अरायमसृक्पावानं यश्च स्फातिं जिहीर्षति ।
गर्भादं कण्वं नाशय पृश्निपर्णि सहस्व च ॥ ३ ॥

This Prishnigarni destroy Knva, the germ which eats up

embryo and overcomes the disease which mars the beauty of the body, sucks the blood and takes away the growth.

गिरिमेनाँ आ वेशय कण्वाञ्जीवितयोपनान् ।
तांस्त्वं देवि पृश्निपर्ण्यग्निरिवानुदहन्निहि ॥ ४ ॥

Let the wonderful Prishniparni drive away these fatal disease germs to mountains and let it be effective on them like the fire which catches the cumbustible thing in this world.

पराच एनान् प्र णुद कण्वाञ्जीवितयोपनान् ।
तमांसि यत्र गच्छन्ति तत् क्रव्यादो अजीगमम् ॥ ५ ॥

Let this herb throw away these fatal diseases and I send these flesh-eating diseases there where the heavy darkness prevails up.

॥ सू० २६ ॥ ऋषिः—सविता ॥ देवता—पशवः ॥ छन्दः—१, २ त्रिष्टुप्; ३ उपरिष्टाद् विराड् बृहती; ४ भुरिगनुष्टुप्; ५ अनुष्टुप् ॥

HYMN XXVI.

Seer-Savitar. Subject-Matter-Pashavah. Metre 1,2 Tristup; 3 Uparista virad Brihati; 4 Bhuriganustup; 5 Anustup.

एह यन्तु पशवो ये परेयुर्वायुर्येषां सहचारं जुजोष ।
त्वष्टा येषां रूपधेयानि वेदास्मिन् तान् गोष्ठे
सविता नि यच्छतु ॥ १ ॥

Let these animals which flee away and of which the air (gas) has close cantact, come to this stable. Let Savitar, the productive energy of the nature drive within the stable those

animals the forms of which are created by the Tvasta, the natural energy creating forms and colours.

इमं गोष्ठं पशवः सं स्रवन्तु बृहस्पतिरा नयतु प्रजानन् ।
सिनीवाली नयत्वाग्रमेषामाजग्मुषो अनुमते नि यच्छ ॥ २ ॥

Let the domestic animals flow together in this stable, the master of the herd knowing correctly bring them, Sinivali, the guiding woman guide the fore-most homeward and Anumati, the woman obstructing the fleeing animals enclose them.

सं सं स्रवन्तु पशवः समश्वाः समु पूरुषाः ।
सं धान्यस्य या स्फातिः संस्राव्येण
हविषा जुहोमि ॥ ३ ॥

Flock together the animals and flock together horses, let the exorbitant growth of crop visit us and may we offer oblations in the Yajna mixed with ghee

सं सिञ्चामि गवां क्षीरं समाज्येन बलं रसम् ।
संसिक्ता अस्माकं वीरा ध्रुवा गावो मयि गोपतौ ॥ ४ ॥

I pour together the milk of cow with the ghee which blends the strength and palatability. Thus our children be full of strength and vigour and let there be herd of cow in possession of mine, he master of cows constanty and permanently.

आ हरामि गवां क्षीरमाहार्षं धान्यं रसम् ।
आहृता अस्माकं वीरा आ पत्नीरिदमस्तकम् ॥ ५ ॥

Here I bring the milk of cows and here I bring the guice of grain, let our children be here and be here our wives and this home.

॥सू०२७॥ ऋषिः—कपिञ्जलः ॥ देवता—१-५ ओषधिः; ६ रुद्रः; ७ इन्द्रः ॥ छन्दः—अनुष्टुप् ॥

HYMN. XXVII.

Seer-Kapinjalah. Subject-matter, 1-5 Oshadhih; 6 Rudrah; 7 Indrah. Metre-Anustup.

N.B. In this hymn there has been given the discription of herb—Pata. In the verse 3 it has been described that this should be used on hand and in the fourth verse it has been prescribed to eat. It can be used in these two ways.

नेच्छत्रुः प्राशं जयाति सहमानाभिभूरसि ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥ १ ॥

The herb Pata is mighty and subduer of disease and any ante does not overcome your efficacy. This makes the diseases dull be coming counter-questioner to him who questions its efficacy.

सुपर्णस्त्वान्वविन्दत् सूकरस्त्वाखनन्नसा ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥ २ ॥

The bird discovers this plant and the boar unearth it by his snout. This herbacious plant makes diseases dull becoming counter-questioner to him who questions its efficency.

इन्द्रो ह चक्रे त्वा बाहावसुरेभ्य स्तरीतवे ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥ ३ ॥

The mighty man has this on his arms for his protection from the diseases. This makes, the d!seases dull becoming counter-questioner to him who questions its efficacy.

पाटामिन्द्रो व्याश्नादसुरेभ्य स्तरीतवे ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥ ४ ॥

The mighty man eats the herb Pata for his protection from the diseases. This makes the diseases dull becoming counter questioner to him who questions its efficacy.

तयाहं शत्रून्त्साक्ष इन्द्रः सालावृकाँइव ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥ ५ ॥

With this plant I kill the diseases as Indrah, the powerful electricity kills the clouds not leaving water. This makes the diseases dull becoming counter questioner to him who questions its efficacy.

रुद्र जलाषभेषज नीलशिखण्ड कर्मकृत् ।
प्राशं प्रतिप्राशो जह्यरसान् कृण्वोषधे ॥ ६ ॥

This plant is dreadful to crush diseases, it is the medicine. Which brings pleasure to patients, its has blue and is very efficacious. This makes the diseases dull becoming counter-questioner to him who questions its efficacy.

तस्य प्राशं त्वं जहि यो न इन्द्राभिदासति ।
अधि नो ब्रूहि शक्तिभिः प्राशि मामुत्तरं कृधि ॥ ७ ॥

O' powerful man; you defeat the power of the man who comes to attack us, speak us with your powers and make us superior in the matter of debate.

॥ सू०२८ ॥ ऋषिः—शम्भूः ॥ देवता—१, ३ जरिमा, आयुः; २ मित्रावरुणौ; ४, ५ द्यावापृथिव्यादयः ॥ छन्दः—१ जगती; २-४ त्रिष्टुप्; ५ भुरिक् त्रिष्टुप् ॥

HYMN. XXVIII.

Seer-Shambhuh. Subject-matter-1,3 Garima; Ayah; 2. Mitt-ravarunau; 4.5 Dyava-prithivyadayah. Metre-1 Jagati; 2-4 Tristup; 5 Bhurik Tristup.

तुभ्यमेव जरिमन् वर्धतामयं मेममन्ये मृत्यवो हिंसिषुः शतं ये ।
मातेव पुत्रं प्रमना उपस्थे मित्र एनं
मित्रियात् पात्वंहसः ॥ १ ॥

The child grow to old age only. Other mortalities which are hundred in number let not harm him. May God who is the friend of all save him from the trouble caused by friends as a kind mother guards the son whom she nurses.

मित्र एनं वरुणो वा रिशादा जरामृत्युं कृणुतां संविदानौ ।
तदग्निर्होता वयुनानि विद्वान् विश्वा देवानां
जनिमा विवक्ति ॥ २ ॥

Let *Prana*, inhaling and *Varuna*, exhaling driving away mortalities and working in accordance lead him to death following the old age only. The learned person who performs *Yajna* thus knowing all the knowable deeds, declars all the birth of organs.

त्वमीशिषे पशूनां पार्थिवानां ये जाता उत वा ये जनित्राः ।
मेमं प्राणो हासीन्मो अपानो मेमं मित्रा
वधिषुर्मो अमित्राः ॥ ३ ॥

This old age has its control over all the terrestrial living creatures which are born or which are to be born. Let not inhaling breath leave him. let not exhaling breath leave him and let not kill him the friends and let not stay him the foes.

द्यौष्ट्वा पिता पृथिवी माता जरामृत्युं कृणुतां संविदाने ।
यथा जीवा अदितेरुपस्थे प्राणापानाभ्यां
गुपितः शतं हिमाः ॥ ४ ॥

O'child; let Sun your father and let the earth your mother operating accordantly give you death after old age only, not before you attain the life of hundred autumns throngh your respiratory breaths as the *Jivas*, living creatures preserved in the womb of earth in the begining stage of creation.

इममग्न आयुषे वर्चसे नय प्रियं रेतो वरुण मित्र राजन् ।
मातेवास्मा अदिते शर्म यच्छ विश्वे देवा
जरदष्टिर्यथासत् ॥ ५ ॥

Let the worldly and bodily fire lead this child for long life and splendaur, let the brilant inhaling and exhalling breaths treat him, the dear child (or the lovely semen drop) of parent. Let the earth give him pleasure like mother and let all the physical forces help him in such a manner that he could lead his life, till old age.

॥ सू० २६ ॥ ऋषिः—अथर्वा ॥ देवता—१ अग्निः, सूर्यः, बृहस्पतिः; २ जातवेदाः, त्वष्टा, सविता; ३, ७ इन्द्रः; ४, ५ द्यावापृथिव्यौ, विश्वे देवाः, मरुतः, आपः, ६ अश्विनौ ॥ छन्दः—१ अनुष्टुप; २, ३, ५-७ त्रिष्टुप्; ४ पराबृहती निचृत्प्रस्तारपङ्क्तिः ॥

HYMN. XXIX

Seer-Atharvan. Subject-matter 1, Agnih, Brihaspatih: 2 Jatvedas; Tvasta Savitar; 3,7 Indrah; 4,5 Dyavaprithivyau, Vishvedevah, Marutah; Apah; 6 Ashvinau. Metre-1. Anustup; 2,3, 5-7 Tristup; 4 Para Brihati Nichrit Prastarpanktih'

पार्थिवस्य रसे देवा भगस्य तन्वो३ बले ।
आयुष्यमस्मा अग्निः सूर्यो वर्च आ धाद् बृहस्पतिः ॥ १ ॥

Let the wonderful physical forces : fire, Sun and air, give life and strength in the vigour of the child's body which is the essance of earth and is the abode of Bhaga, the mundance pleasure and suffering.

आयुरस्मै धेहि जातवेदः प्रजां त्वष्टरधिनिधेह्यस्मै ।
रायस्पोषं सवितरा सुवास्मै शतं जीवाति शरदस्तवायम् ॥ २॥

Let the fire be source of giving him life, let the air give the power of progeny for him, let the Sun produce for him the growth of riches, and may he live for hundred autumns for attaing the favours of these physical forces.

आशीर्ण ऊर्जमुत सौप्रजास्त्वं दक्षं धत्तं द्रविणं सचेतसौ ।
जयं क्षेत्राणि सहसायमिन्द्र कृण्वानो
अन्यानधरान्त्सपत्नान् ॥ ३ ॥

O' Ye father and mother; shower your blessings upon us, you being concordant in your thought and actions grant us splendour, strength, prosperity spirit of victory, fields for agriculture. O Almighty Lord; May this child live for hundred autumns setting intrepidly his rest of the foes under his feet.

इन्द्रेण दत्तो वरुणेन शिष्टो मरुद्भिरुग्रः प्रहितो न आगन् ।
एष वां द्यावापृथिवी उपस्थे मा क्षुधन्मा तृषत् ॥ ४ ॥

Let this brilliant child come to us being sent by his principal adept trained mentally and morally by his teacher and returned by the enlightened persons. Let he not starve, and let he not be overcome with thirst in the lap of the heaven and the earth.

ऊर्जमस्मा ऊर्जस्वती धत्तं पयो अस्मै पयस्वती धत्तम् ।
ऊर्जमस्मै द्यावापृथिवी अधातां
विश्वे देवा मरुत ऊर्जमापः ॥ ५ ॥

These twain, the heaven and earth endowed with vigour grant him vegoour, they rich in milk and juice give him milk and juice, father and mother grant him vigour and grant him vigour all eleven physical forces, airs and waters.

शिवाभिष्टे हृदयं तर्पयाम्यनमीवो मोदिषीष्ठाः सुवर्चाः ।
सवासिनौ पिबतां मन्थमेतमश्विनो
रूपं परिधाय मायाम् ॥ ६ ॥

O' child, I fill your heart with the auspicious trainings. You enjoying health and shining with radiance, attain pleasure. O husband and wife; you both attaining the form and knowledge of teacher and preacher, living in one residence drink this mixture.

इन्द्र एतां संसृजे विद्धो अग्रं ऊर्जां स्वधामजरां सा त एषा ।
तया त्वं जीव शरदः सुवर्चा मा त आ सुस्रोद्
भिषजस्ते अक्रन् ॥ ७ ॥

O, child; the enlightened person wounded with hunger and disease in the beginning produces this grain which is inviorative and undecaying. Let it be for you. O' child with this, you becoming vigorous; live hundred autumns. Let not your strength be drained as the persons of medical services have made this provisison for your help.

॥ सू० ३० ॥ ऋषिः—प्रजापतिः ॥ देवता—१ मनः; २ अश्विनौ; ३, ४ ओषधिः; ५ दम्पती ॥ छन्दः—१ पथ्या पङ्क्तिः; २, ४, ५ अनुष्टुप्; ३ भुरिगनुष्टुप् ॥

HYMN. XXX.

Seer-Prajapatih, Subject-matter 1 manas; 2 Ashvinau; 3, 4 Aushadhih; 5- Dampati. Metre-1 Pathya Panktih; 2. 4, 5 Anustup; 3 Bhuriganustup.

यथेदं भूम्या अधि तृणं वातो मथायति ।
एवा मंथ्नामि ते मनो यथा मां कामिन्यसो
यथा मन्नापगा असः ॥ १ ॥

O' Marriageable girl; as the wind shakes this stra violently on the surface of the gorund so. I set your mind into commotion that you may fall in love with me, may you not depart from me.

सं चेन्नयाथो अश्विना कामिना सं च वक्षथः ।
सं वां भगासो अग्मत सं चित्तानि समु व्रता ॥ २ ॥

O marriageable girl and youth; if you desire to lead the life of house-hold and have love with each other to assume the helm of affairs unitedly let all fortunes visit you, let your mind be concordant and let your actions be disciplined.

यत् सुपर्णा विवक्षवो अनमीवा विवक्षवः ।
तत्र मे गच्छताद्धवं शल्यइव कुल्मलं यथा ॥ ३ ॥

As the thorn pierces the soft bud so let do my word there the heart of the betrothed of which the good men become the messangers and the persons enjoying good health become disirous giving of good advices.

यदन्तरं तद् बाह्यं यद् बाह्यं तदन्तरम् ।
कन्यानां विश्वरूपाणां मनो गृभायौषधे ॥ ४ ॥

What is inward (in the form of female organ) is outward (in the form of male organ) and what is outward isinward. Let

the plant seize the mind of the marriageable girls possessed of all beauties and charms.

एयमंगन् पतिकामा जनिकामोऽहमागमम् ।
अश्वः कनिक्रदद् यथा भगेनाहं सहागमम् ॥ ५ ॥

This girl ie desiring to seek husband enters into the life of house-hold and I (her As counter Part) desiring progeny. the neighing steed enjoys the natures fortunes so I enjoy the pleasure with new fortune.

सू० ३१ ॥ ऋषिः—काण्वः ॥ देवता—१ मही; २-५ क्रिमिजम्भनम् ॥
छन्दः—१ अनुष्टुप्; २, ४ उपरिष्टाद् विराड् बृहती; ३, ५ आर्षी त्रिष्टुप् ॥

HYMN. XXXI.

Seer-Kanvah. Subject-matter-1 Mahih; 2-5 Krimijambhanam. Metre-1 Anustup; 2, 4 Uparistad Virad Brihati, 3, 5 Arshi Tristup.

इन्द्रस्य या मही दृषत् क्रिमेर्विश्वस्य तर्हणी ।
तया पिनष्मि सं क्रिमीन् दृषदा खल्वाँइव ॥ १ ॥

As the grain is crushed with stone so I crush the germs of diseases with the stone (or calcium preparation) which is the great production of the Indra the mighty heat inside the earth and destroyer of all the germs.

दृष्टमदृष्टमतृहमथो कुरूरुमतृहम् ।
अल्गण्डून्त्सर्वाञ्छलुनान् क्रिमीन् वचसा जम्भयामसि॥ २॥

I, the physician, destroy tne germs of diseases which are visible and which are invisible. I also kill those germs which make bad noise and those germs which create itch in the skin. I exterminate those germs which enters into the body very sharply, through the knowledge of the Vedic speech.

अल्गण्डून् हन्मि महता वधेन दूना अदूना अरसा अभूवन् ।
शिष्टानशिष्टान् नि तिरामि वाचा यथा
क्रिमीणां नकिरुच्छिषातै ॥ ३ ॥

With the means of powerful germicide I slay Algandun, the germ causing much itch in the skin and thus these germs being burnt or unburnt become powerless. I extirpate those germs which are defined and which are not defined through the means of knowledge of the Vedic speech in such a way that none of them remain alive.

अन्वान्त्र्यं शीर्षण्य१मथो पार्ष्टेयं क्रिमीन् ।
अवस्कवं व्यध्वरं क्रिमीन् वचसा जम्भयामसि ॥ ४ ॥

I, the physician, destroy through the means of knowledge of the Vedic speech those venomous bactria which live in intestine which infect the head, which infect the ribs, which enter the skin and spread the skin and which spread their affection in various ways.

ये क्रिमयः पर्वतेषु वनेष्वोषधीषु पशुष्वप्स्व१न्तः ।
ये अस्माकं तन्वमाविविशुः सर्वं तद्धन्मि
जनिम क्रिमीणाम् ॥ ५ ॥

I eradicate the family and progeny of all those diseasegerms which live in forest, which live in mountains, which make their abode in herbacious plants, which live in animals, which live in waters and which enter into our bodies.

॥ सू० ३२ ॥ ऋषिः—काण्वः ॥ देवता—आदित्यः ॥ छन्दः—१ त्रिपाद्भुरिग्गायत्री; २-५ अनुष्टुप्; ६ चतुष्पान्निचृदुष्णिक् ॥

HYMN. XXXII.

Seer-Kanvah. Subject-matter-Adityah. Metre-1 Tripad Bhurig

Gayatri; 2-5 Anustup; 6 Chatuspad Nichri dushnik.

उद्यन्नादित्यः क्रिमीन् हन्तु निम्रोचन् हन्तु रश्मिभिः ।
ये अन्तः क्रिमयो गवि ॥ १ ॥

Let the Sun rising up and setting kill with its rays the germs which are in earth or in cow.

विश्वरूपं चतुरक्षं क्रिमिं सारङ्गमर्जुनम् ।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः ॥ २ ॥

I break the ribs and crush the head of those germs which have many shapes, which see in four direction which creep on the ground and which are white.

अत्रिवद् वः क्रिमयो हन्मि कण्ववज्जमदग्निवत् ।
अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन् ॥ ३ ॥

I crush these germs in the ways as the devouring animal eats up, its pray, as Kanva, the bird swallowing the worms by picking them piece-meal, as the devasting fire reduces every thing to ashes. I destry them with the means of the rays of the sun.

हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः ।
हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा ॥ ४ ॥

Through the means of germicide the king of germs is killed and is killed also their producer and thus these germs become desolate from their mothers, brothers and sisters.

हतासो अस्य वेशसो हतासः परिवेशसः ।
अथो ये क्षुल्लकाइव सर्वे ते क्रिमयो हताः ॥ ५ ॥

Thus slain are their superiors and slain are their followers and retinices and slain are all those germs which have tiniest existence.

प्र ते॑ शृणामि॒ शृङ्गे॒ याभ्यां॑ वितुदा॒यसि॑ ।
भि॒नद्मि॑ ते कु॒षुम्भं॒ यस्ते॑ विष॒धानः॑ ॥ ६ ॥

I break the horns of these germs through which they give trouble to people and tear out their bags wherin the venom is stored.

॥ सू० ३३ ॥ ऋषिः—ब्रह्मा ॥ देवता—यक्ष्मविवर्हणम् ॥ छन्दः—१, २ अनुष्टुप्; ३ ककुम्मत्यनुष्टुप्; ४ चतुष्पदा भुरिगुष्णिक; ५ उपरिष्टाद् विराड् बृहती; ६ उष्णिग्गर्भा निचृदनुष्टुप्; ७ पथ्या पङ्क्तिः ॥

HYMN. XXXIII.
Seer-Brahman. Subject-matter-Yakshmvivarhannam. Metre 1,2 Anustup; 3 Kakumatyanustup: 4 Chatuspada Bhurigus nik; 5 Uparistad Virad Brihati;6 Usnikgarbha Nichrid Anustup:7 Pathya Panktih.

अ॒क्षीभ्यां॑ ते॒ नासि॑काभ्यां॒ कर्णा॑भ्यां॒ छुबु॑का॒दधि॑ ।
यक्ष्मं॑ शीर्ष॒ण्यं॑ म॒स्तिष्का॑ज्जि॒ह्वाया॒ वि वृ॑हामि ते ॥ १ ॥

I, the physician, root out O patient, consumption seated in your head and consumption from your eyes, from your nostrils, from your ears, from your chin, from your brain and from your organ of speech.

ग्री॒वाभ्य॑स्त उ॒ष्णिहा॑भ्यः॒ कीक॑साभ्यो अनू॒क्या॑त् ।
यक्ष्मं॑ दोष॒ण्य१॒मंसा॑भ्यां बा॒हुभ्यां॒ वि वृ॑हामि ते ॥ २ ॥

I root out consumption from your neck, from your nape, from your dorsal vertebrate and spine, from your arms, from your shoulder-blades and the consumption seated in the upper part of the arms.

हृदयात् ते परि क्लोम्नो हलीक्ष्णात् पार्श्वाभ्याम् ।
यक्ष्मं मतस्नाभ्यां प्लीह्नो यक्नस्ते वि वृहामसि ॥ ३ ॥

I eradicate consumption from your heart, from your lungs from your gall-blader, from your sides, from your kidneys, from your spleen and from your liver.

आन्त्रेभ्यस्ते गुदाभ्यो वनिष्ठोरुदरादधि ।
यक्ष्मं कुक्षिभ्यां प्लाशेर्नाभ्या वि वृहामि ते ॥ ४ ॥

I, the physician exterpate tubercular affection from your bowels and intertines, from your rectum and from your belly, from your flanks, navels and from your mesentery.

ऊरुभ्यां ते अष्ठीवद्भ्यां पार्ष्णिभ्यां प्रपदाभ्याम् ।
यक्ष्मं भसद्यं श्रोणिभ्यां भासदं
भंससो वि वृहामि ते ॥ ५ ॥

I exterminate consumption rooted in your loins and draw it away from your thighs, from your knees, from your heels and from the fore-parts of your fect and from your loins and hips.

अस्थिभ्यस्ते मज्जभ्यः स्नावभ्यो धमनिभ्यः ।
यक्ष्मं पाणिभ्यामङ्गुलिभ्यो नखेभ्यो वि वृहामि ते ॥ ६ ॥

I up-root consumption from your bones, from your marrows from your tendons and from your veins, from your hands, from your fingers and from your nails.

अङ्गेअङ्गे लोम्निलोम्नि यस्ते पर्वणिपर्वणि ।
यक्ष्मं त्वचस्यं ते वयं कश्यपस्य वीबर्हेण
विष्वञ्चं वि वृहामसि ॥ ७ ॥

O Patient: I exterminate Consumption having its root in your skin by the medication prescri bed by the man of medicine possessing sharp-understanding and remove the consumption which is in every member, every hair, in every joint and in wide range.

॥ सू० ३४ ॥ ऋषि.—अथर्वा ॥ देवता—१ पशुपतिः; २ देवाः; ३ अग्निर्विश्वकर्मा; ४ वायुः प्रजापतिः, ५ आशीः ॥ छन्दः—त्रिष्टुप् ॥

HYMN. XXXIV.

Seer-Atharvan;Subject-matter-1 Pashupatih; 2 Devah; 3 Agnir Vishvakarman: 4 Vayuh Prajapatih; 5 Vayuh Prajpatih: 5 Ashih. Metre-Trist up

य ईशे पशुपतिः पशूनां चतुष्पदामुत यो द्विपदाम् ।
निष्क्रीतः स यज्ञियं भागमेतु रायस्पोषा
यजमानं सचन्ताम् ॥ १ ॥

May this Pasupatih the fire (the animal beat) which-has its control over the animals—quadruped and which over biped, being favourable get its portion of Yajna. May the growth of prosperity attend the performer of Yajna.

प्रमुञ्चन्तो भुवनस्य रेतो गातुं धत्त यजमानाय देवाः ।
उपाकृतं शशमानं यदस्थात् प्रियं देवानामप्येतु पाथः ॥ २ ॥

O' Ye enlightened person; You through your teachings removing retas, the cause of assuming further existence in the world, give good path to the performer of Yajna. May the blessedness which is the lofty attainable, present and favourable to learned persons be attained by him.

ये बध्यमानमनु दीध्याना अन्वैक्षन्त मनसा चक्षुषा च ।
अग्निष्टानग्रे प्र मुमोक्तु देवो विश्वकर्मा प्रजया संरराणः ॥ ३॥

Self-refulgent and All-illuminating creater of the universe rejoicing with his creaturs gives riddance from bondage first (in the life time) to them who enjoying the state of concentration see through their intuictive mind and eye the soul which is in bondage.

ये ग्राम्याः पशवो विश्वरूपा विरूपाः सन्तो बहुधैकरूपाः ।
वायुष्टानग्रे प्र मुमोक्तु देवः प्रजापतिः प्रजया संरराणः ॥ ४ ॥

May All-protecting All-pervading All-illuminating God rejoicing with his creatures release from fufferings, in their first stage, to these animals of various shapes who are domestic, though varied in colour yet alike in nature.

प्रजानन्तः प्रति गृह्णन्तु पूर्वे प्राणमङ्गेभ्यः पर्याचरन्तम् ।
दिवं गच्छ प्रति तिष्ठा शरीरैः स्वर्गं याहि
पथिभिर्देवयानैः ॥ ५ ॥

As the *Purva*, the persons full of knowledge knowing the secret of world, soul and God control their vital breath proceeding from the parts of the body. So the persons desirous of emancipation control their vital breath. O' Ye men; you desiring salvation, attain intuitive enlightenment and establish you therein with your, limbs and organs and after departing from world achieve the state of blessedness through the path traversed by highly enlightened men.

॥ सू० ३५ ॥ ऋषिः—अङ्गिराः ॥ देवता—विश्वकर्मा ॥

छन्दः—१ बृहतीगर्भा त्रिष्टुप्; २, ३ त्रिष्टुप्; ४, ५ भुरिक् त्रिष्टुप् ॥

HYMN. XXXV

Seer-Angirah. Subject-matter-Vishvakarwan, Metre-1 Brihati garbha Tristup; 2,3 Tristup; 4,5-Bhurig Tristup.

ये भक्षयन्तो न वसून्यानृधुर्यानग्नयो अन्वतप्यन्त धिष्ण्याः ।
या तेषामवया दुरिष्टिः स्विष्टिं नस्तां कृणवद् विश्वकर्मा ॥ १ ॥

May All-creating divinity applying proper correctives make good for your sake that the pvrsemonious act of those persons who enjoying the pleasure of the world, do not enhance their spiritual riches and whom the formidable fires of the worldly pains always burn.

यज्ञपतिमृषय एनसाहुर्निर्भक्तं प्रजा अनुतप्यमानम् ।
मथव्यान्त्स्तोकानप यान् रराध सं नष्टेभिः
सृजतु विश्वकर्मा ॥ २ ॥

May All-creating Divinity unite us with those things which require great mental churning and are left out by a man who is totally absorbed in mundane lusture as such a person absorbed in worldly attachments burning himself after the zeal of possessing children and kinsmen is treated to be involved in sin by the seers.

अदान्यान्त्सोमपान् मन्यमानो यज्ञस्य विद्वान्त्समये न धीरः ।
यदेनश्चकृवान् बद्ध एष तं विश्वकर्मन् प्र मुञ्चा स्वस्तये ॥ ३ ॥

The man regarding un-philanthropic men as the men of drinking nectar of knowledge does not become ever firm in the principles of righteous deed and thus born in ignorance whatever sin he would comit in future or has intention to comit be kept away from him, O All-creating Divinity, for his prosperity.

घोरा ऋषयो नमो अस्त्वेभ्यश्चक्षुर्यदेषां मनसश्च सत्यम् ।
बृहस्पतये महिष द्युमन्नमो विश्वकर्मन्
नमस्ते पाह्य१स्मान् ॥ ४ ॥

The seers of high intuitive penetration, are dreadfully inimical to evils as their eye and mind is full of truthfulness. We offer our homage to them. O' All-creating ivinity; you are self-efulgent and only object of our worship. I bow down to you my Lord, the Master of Vedic speech, please guard me.

यज्ञस्य चक्षुः प्रभृतिर्मुखं च वाचा श्रोत्रेण मनसा जुहोमि ।
इमं यज्ञं विततं विश्वकर्मणा देवा यन्तु
सुमनस्यमानाः ॥ ५ ॥

God is the eye of Yajna, He is the main source and mouth of the Yajna. I perform the Yajna with tongue, with ears and with mind. This Yajna has been flourished by the All-creating Divinity and all learned persons concordant in their mind hold and attached this.

॥ सू० ३६ ॥ ऋषिः—पतिवेदनः ॥ देवता—१ अग्निः; २ सोमः; अर्यमा, धाता; ३ अग्नीषोमौ; ४ इन्द्रः; ५ सूर्यः; ६ धनपतिः; ७ हिरण्यम्, भगः; ८ ओषधिः ॥ छन्दः—१ भुरिक् त्रिष्टुप्; २, ५-७ अनुष्टुप्; ३, ४ त्रिष्टुप्; ८ निचृत् पुरउष्णिक् ॥

HYMN. XXXVI.

Seer-Patívedanah. Subject-mtter 1 Agnih; Somah; Aryaman, Dhatar; 3 Agnis; soman; 4 Indrah; 5 Suryah; 6 Dhanpatih; 7 Hiranyam, Bhagah; 8 Oshadhih. Metre 1 Bhurig Tristup; 2,5-7 Anustup; 3,4 Tristup; 8 Nichrit Pura Usnik.

आ नो अग्ने सुमतिं संभलो गमेदिमां कुमारीं सह नो भगेन।
जुष्टा वरेषु समनेषु वल्गुरोषं पत्या सौभगमस्त्वस्यै ॥ १ ॥

O Prieet; Well-talented groom come near us and accept this our girl-who has attained right understanding and is accompanied by good fortune. She speak in good and mild

term with her husband whom she selects from the assembly of the wooers. She may soon attain happiness with her husband.

सोमजुष्टं ब्रह्मजुष्टमर्यम्णा संभृतं भगम् ।
धातुर्देवस्य सत्येन कृणोमि पतिवेदनम् ॥ २ ॥

In conformity to true law of All-ill uminating Divnity I execute the lucky bond of marriage-the attainment of husband which is accepted by the men of mighty force, followed by the men of learning and confirmed by the man of justice and power.

इयमग्ने नारी पतिं विदेष्ट सोमो हि राजा सुभगां कृणोति ।
सुवाना पुत्रान् महिषी भवाति गत्वा पतिं
सुभगा वि राजतु ॥ ३ ॥

O' Lord of creatures! May this woman find husband, verily tender good husbant makes her happy. May she bearing progeny, become the mistress of the house and going to her husband shine as his happy friend.

यथाखरो मघवंश्चारुरेष प्रियो मृगाणां सुषदा बभूव ।
एवा भगस्य जुष्टेयमस्तु नारी सम्प्रिया
पत्याविराधयन्ती ॥ ४ ॥

O' Almighty Lord; As this nicc stable of animals providing them with resting place becomes their lovely abode in the same manner this woman without irritating to her husband favour, be affectionate to him, accompanied by all prosperity.

भगस्य नावमा रोह पूर्णामनुपदस्वतीम् ।
तयोपप्रतारय यो वरः प्रतिकाम्यः ॥ ५ ॥

O' bride; Mount over this ship of household wife which is inexhaustible and full of fortunes and with this carry on your husband who is the groom desiring you with Vedic vows.

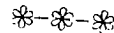
आ क्रन्दय धनपते वरमामनसं कृणु ।
सर्वं प्रदक्षिणं कृणु यो वरः प्रतिकाम्यः ॥ ६ ॥

O' mistress of fortunes, call out your groom, make him accordant to your mind, keep quite in your right destenty to him who is the groom desiring you with Vedic vows.

इदं हिरण्यं गुल्गुल्वयमौक्षो अथो भगः ।
एते पतिभ्यस्त्वामदुः प्रतिकामाय वेत्तवे ॥ ७ ॥

O' bride, this gold, this bdelluim, this eatable prepared of milk and this fortune--all these are presented to the party of groom by the parent and party of bride and you are given to your husband to find him accordant with you.

आ ते नयतु सविता नयतु पतिर्यः प्रतिकाम्यः ।
त्वमस्यै धेह्योषधे ॥ ८ ॥

O' bride May all-impelling God make you find a suitable husband who is desiring you with Vedic vows. Your husband may take you as her wife. Let herbacious plant bring unto her the strength and vigour.

BOOK III

॥ सू० १ ॥ ऋषिः—अथर्वा ॥ देवता—१ अग्निः; २ मरुतः;
३-६ इन्द्रः ॥ छन्दः—१, ४ त्रिष्टुप्; २ विराड् गर्भा भुरिक् त्रिष्टुप्;
३, ६ अनुष्टुप्; ५ विराट् पुरउष्णिक् ॥

HYMN 1

Seer-Atharvan. Subject-matter-1 Agnih ; 2 M-arutah ; 3,6 Indrah. Metre-1,4 Tristup; 2 Virad Garbha Bhurik Tristup ; 3, 6 Anustup : 5 Virat Pura Usnik.

अग्निर्नः शत्रून् प्रत्येतु विद्वान् प्रतिदहन्नभिशस्तिमरातिम् ।
स सेनां मोहयतु परेषां निर्हस्तांश्च कृणवज्जातवेदाः ॥ १ ॥

Let the wise Commander attack our assailant troublesome foes and burning them he bewilder their army men. Let him, knowing all aspects, make the enemies, armless.

यूयमुग्रा मरुत ईदृशे स्थाभि प्रेत मृणत सहध्वम् ।
अमीमृणन् वसवो नाथिता इमे अग्निर्ह्येषां दूतः
प्रत्येतु विद्वान् ॥ २ ॥

O' Ye mighty army men ; you on the time of such battles attack the foemen, over-come them and kill them. Let these *Vasus*, the expert armed men being requested butcher these enemies. The learned men amongs them who is conversant with all stretegies, as messanger assail them.

अमित्रसेनां मघवन्नस्माञ्छत्रूयतीमभि ।
युवं तानिन्द्र वृत्रहन्नग्निश्च दहतं प्रति ॥ ३ ॥

O' Powerful Ruler and O' enemy-killing Commander ; you both assail the army of foes which threatens us and burn the men of those enemies.

प्रसूत इन्द्र प्रवता हरिभ्यां प्र ते वज्रः प्रमृणन्नेतु शत्रून् ।
जहि प्रतीचो अनूचः पराचो विष्वक् सत्यं कृणुहि चित्तमेषाम् ॥ ४ ॥

O' Mighty Ruler ; you deadly weapon launched by fire and electricity from high place go forward against foes and killing them go further. You kill the enemies who come in front, Who attack from behind and who besiege from far away and fulfil their intention on all sides.

इन्द्र सेनां मोहयामित्राणाम् ।
अग्नेर्वातस्य ध्राज्या तान् विषूचो वि नाशय ॥ ५ ॥

O' Ruler ; Bewilder the army of enemies and destroy the foemen with the furious rush, fire and wind (the weapon launched with fire and wind) from all sides.

इन्द्रः सेनां मोहयतु मरुतो घ्नन्त्वोजसा ।
चक्षूंष्यग्निरा दत्तां पुनरेतु पराजिता ॥ ६ ॥

Let the Ruler daze their army, let the armed men slay it with their might, let Agni, the weapon launched through fire take away their eyes and let the conquered host retreat.

HYMN II

॥ सू० २ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ अग्निः; ३, ४ इन्द्रः; ५ द्यौः; ६ मरुतः ॥ छन्दः—१, ५, ६ त्रिष्टुप्; २-४ अनुष्टुप् ॥

Seer-Atharvan. Subject-matter 1, 2 Agnih ; 3, 4 Indrah ; 5 Dyauh ; 6 Marutah. Metre 1, 5, 6 Tristup ; 2-4 Anustup.

अग्निर्नो॑ दू॒तः प्र॒त्येतु॑ वि॒द्वान् प्र॑ति॒दह॑न्न॒भिश॑स्ति॒मरा॑तिम् ।
स चि॒त्तानि॑ मोहयतु॒ परे॑षां॒ निर्ह॑स्तांश्च कृणव॒ज्जा॒तवे॑दाः॥ १ ॥

May Agnih, the Commander who is our representative and wise assail the attacking foes burning them. Let him bewilder the senses of these enemies and having the knowledge of all aspects of battle make them unarmed.

अ॒यम॒ग्निर॑मूमुह॒द् यानि॑ चि॒त्तानि॑ वो हृ॒दि ।
वि वो॑ धम॒त्वोक॑सः॒ प्र वो॑ धमतु स॒र्वतः॑ ॥ २ ॥

O' foes ; Let this Commander confuse the seveses which you have in your heart, let him blast you from your home and let him throw you away from every side.

इन्द्र॑ चि॒त्तानि॑ मो॒हय॑न्न॒र्वाङाकू॑त्या चर ।
अ॒ग्नेर्वात॑स्य॒ ध्राज्या॒ तान् विषू॑चो॒ वि ना॑शय ॥ ३ ॥

O' ruler : perplexing the senses of enemises treat us with your good intention. O mighty one ; exterminate those enemies with the arms launched by fire and wind from all directions.

व्या॑कूतय ए॒षामि॒ताथो॑ चि॒त्तानि॑ मुह्यत ।
अथो॒ यद॒द्यैषां॑ हृ॒दि तदे॑षां॒ परि॒ निर्ज॑हि ॥ ४ ॥

Let the firm intentions of motive of these enemies be away from them, let their mind be perplaxed and whatever desire they have be frustrated and vanished.

अ॒मीषां॑ चि॒त्तानि॑ प्रतिमो॒हय॑न्ती गृहा॒णाङ्गा॑न्यप्वे॒ परे॑हि ।
अ॒भि प्रेहि॒ निर्द॑ह हृ॒त्सु शोकै॑र्ग्राह्या॒मित्रां॑स्तम॑सा
विध्य॒ शत्रू॑न् ॥ ५ ॥

Let these two destructive gases (*Apve*) confusing the minds of our foes, seize their bodies and go further. Let then

meet our enemies, flame within their hearts with splendour and heat and pierce them with darkness and shock.

असौ या सेना मरुतः परेषामस्मानैत्यभ्योजसा स्पर्धमाना ।
तां विध्यत तमसापव्रतेन यथैषामन्यो अन्यं न जानात् ॥ ६॥

O' Ye armed men ; meet that army of our foes which comes against us contending with its might and strike it with confounnding darkness in such a way that not even one of them may recognize another.

सू० ३ ॥ ऋषिः—अथर्वा ॥ देवता—अग्न्यादयो मन्त्रोक्ताः ॥ छन्दः—१, २, ४ त्रिष्टुप्; ३ चतुष्पदा भुरिक् पङ्क्तिः; ५, ६ अनुष्टुप् ॥

HYMN III

Seer-Atharvan, Subject-matter-Agni etc, described in the Verses. Metre-1, 2, 4 Tristup ; 3 Chatuspada Bhurik Panctih ; 5, 6 Anustup.

अचिक्रदत् स्वपा इह भुवदग्ने व्यचस्व रोदसी उरूची ।
युञ्जन्तु त्वा मरुतो विश्ववेदस आमुं नय
नमसा रातहव्यम् ॥ १ ॥

He source of nice purposes, this fire roars in the clouds, it remains in every thing and spreads over spacious earth and heavenly region. The priests of Yajna possessing all knowledge use it in the Yajna and offer in it rich oblation with the great sense of reverance.

दूरे चित् सन्तमरुषास इन्द्रमा च्यावयन्तु सख्याय विप्रम् ।
यद् गायत्रीं बृहतीमर्कमस्मै सौत्रामण्या दधृषन्त देवाः ॥ २ ॥

These priests devoid of any kind of defect grow through Yajna processes the strength of Indra, the air for attaining its favourable contact though it is physically far away. As

the masters of wonderful understanding these priests arrange together the application of Gayatri ; Brihati and Arka in the Sautramani Yajna.

अद्भ्यस्त्वा राजा वरुणो ह्वयतु सोमस्त्वा ह्वयतु पर्वतेभ्यः ।
इन्द्रस्त्वा ह्वयतु विड्भ्य आभ्यः
श्येनो भूत्वा विश आ पतेमाः ॥ ३ ॥

The resplendent water grasp this fire from waters, the vegitative energy grasp it from clouds and mountains, Indra, the air receives it from these living and non-living worldly creatures, speedier or like a falcon or rare in its form it prevails in the subjects of the world.

श्येनो हव्यं नयत्वा परस्मादन्यक्षेत्रे अपरुद्धं चरन्तम् ।
अश्विना पन्थां कृणुतां सुगं तं इमं सजाता
अभिसंविशध्वम् ॥ ४ ॥

O'. Praiseworthy ruler ; may the sharp-witted messanger bring you from far away if you are an exile in alien land and may the priest and premier make your path-way easy. O' Ye kinsmen ; unite yourselves with him.

ह्वयन्तु त्वा प्रतिजनाः प्रति मित्रा अवृषत ।
इन्द्राग्नी विश्वे देवास्ते विशि क्षेममदीधरन् ॥ ५ ॥

O' ruler ; may your opponents call you back, may your friends chose you again and may man of power, man of leading acumen and other enlightened persons keep up your prosperity and happiness among the subject.

यस्ते हवं विवदत् सजातो यश्च निष्ट्यः ।
अपाञ्चमिन्द्र तं कृत्वाथेमामिहाव गमय ॥ ६ ॥

O' ruler ; declare undesirable in the state to that man who opposes your repatration be he stranger or akin.

॥ सू० ४ ॥ ऋषिः—अथर्वा ॥ देवता—इन्द्रः ॥ छन्दः—१ जगती; २, ३, ६, ७ त्रिष्टुप्; ४, ५ भुरिक् त्रिष्टुप् ॥

HYMN IV

Seer-Atharvan. Subject-matter-Indrah : Metre-1 Jagati ; 2, 3, 6, 7 Tristup 4, 5 Bhurik Tristup.

आ त्वा गन् राष्ट्रं सह वर्चसोदिहि प्राङ् विशां
पतिरेकराट् त्वं वि राज । सर्वास्त्वा राजन्
प्रदिशो ह्वयन्तूपसद्यो नमस्यो भवेह ॥ १ ॥

O' Emperor ; the imperial majesty is fallen upon you, you shine with its splendour in the empire and as sovereign imperial ruler rule it. O King let all the rigions of the space invite you and be you honoured by people and revered by people.

त्वां विशो वृणतां राज्याय त्वामिमाः प्रदिशः पञ्च देवीः ।
वर्ष्मन् राष्ट्रस्य ककुदि श्रयस्व
ततो न उग्रो वि भजा वसूनि ॥ २ ॥

The subject of the republic select you for this imperial majesty ; these five directive bodies select you, you rest on the height and top of the sovereign power and thence as a mighty man awa d us all prosperities.

अच्छ त्वा यन्तु हविनः सजाता अग्निर्दूतो अजिरः सं चरातै ।
जायाः पुत्राः सुमनसो भवन्तु बहुं बलिं प्रति
पश्यासा उग्रः ॥ ३ ॥

O' King ; the kinsman inviting you see you, the active herald go with you, let the women and their children be anicable-minded and you mighty one attain and see many presents and tributes.

अश्विना त्वाग्रे मित्रावरुणोभा विश्वे देवा मुरुतस्त्वा ह्वयन्तु ।
अधा मनो वसुदेयाय कृणुष्व
ततो न उग्रो वि भजा वसूनि ॥ ४ ॥

Let the teacher and preacher, friend and philanthropist both, all the enlightened persons, priests, call you first with courtesy and you make your mind firm to give the gift of riches. O mighty one destribute wealth among us.

आ प्र द्रव परमस्याः परावतः शिवे ते द्यावापृथिवी
उभे स्ताम् । तदयं राजा वरुणस्तथाह
स त्वायमह्वत् स उपेदमेहि ॥ ५ ॥

O' King ; you visit your territories of far off regions and return back. Let both the earth and heaven be safe cornors for you. In this way you are the real representive of Varuna, the All—controlling God ; He asserts you, that you remain on this position.

इन्द्रेन्द्र मनुष्याः३ः परेहि सं ह्यज्ञास्था वरुणैः संविदानः ।
स त्वायमह्वत् स्वे सधस्थे स देवान्
यक्षत् स उ कल्पयाद् विशः ॥ ६ ॥

O' Imperial ruler, you pass to your man as you having the company of good persons know the nature of men. He who calls you in his society respond him amicably. You serve the learned men and make the people of the nation strong and able.

पृथ्या॒ रेवतीर्ब॒हुधा॒ विरू॑पाः सर्वाः॑ स॒ङ्गत्य॒ वरी॑यस्ते अक्रन् ।
तास्त्वा॒ सर्वाः॑ संविदा॒ना ह्व॑यन्तु दश॒मीमु॒ग्रः
सु॒मना॑ व॒शेह ॥ ७ ॥

O' mighty King ; the various subjects treading the sacred, path possessing riches and wisdom generally select you for your sovereign position. Let all of them enjoing concordance in their minds express their opinion in this regard. You possessed of noble intention keep in this state this decemuirate in your confidence and control.

॥ सू० ५ ॥ ऋषिः—अथर्वा ॥ देवता—सोमः, पर्णमणिः ॥
छन्दः—१ पुरोऽनुष्टुप् त्रिष्टुप्; २, ३, ५-७ अनुष्टुप्;
४ त्रिष्टुप्; ८ विराडुरोबृहती ॥

HYMN V

Seer-Atharvan. Subject-matter-Somah ; Parnamanih. Metre-1, Puroanustup, Tristup ; 2, 3, 5, 7 Anustup ; 4-Tristup ; 8-Viraduro Brihati.

N.B. In this context Parnamani is a herbacious plant. It is neither Amulet nor any kind of stone.

आयम॑गन् प॒र्णम॒णिर्ब॒ली बले॑न प्रमृ॒णन्त्स॒पत्ना॑न् ।
ओजो॑ दे॒वानां॒ पय॒ ओष॑धीनां॒
वर्च॑सा मा जिन्व॒त्वप्र॑यावन् ॥ १ ॥

This Parnamanih, the herbacious plant bearing this name is effective and destroying the diseases with its strength, let it come to our availability. This is the power of wonderful medicines and is the essance of the various herbs. Let it incite me with vigour ceaselessly.

मयि॑ क्ष॒त्रं प॑र्णमणे॒ मयि॑ धारयताद् र॒यिम् ।

अहं राष्ट्रस्याभीवर्गे निजो भूयासमुत्तमः ॥ २ ॥

This Parnamani plant gives us the power of defence and keep unto us opulence health. May I be supreme over subject and their own within the territorial jurisdiction of my empire.

यं निदधुर्वनस्पतौ गुह्यं देवाः प्रियं मणिम् ।
तमस्मभ्यं सहायुषा देवा ददतु भर्तवे ॥ ३ ॥

May the physical powers with long life, give us for our resistence that favourable Parnamanih which they keep hidden within the herbs.

सोमस्य पर्णः सह उग्रमागन्निन्द्रेण दत्तो वरुणेन शिष्टः ।
तं प्रियासं बहु रोचमानो दीर्घायुत्वाय शतशारदाय ॥ ४ ॥

To attain the long life lasting through a hundred autrenins I shining with transperance use that favourable Parnamanih which is avaitable as the leaf of the Soma plant, is the effective vigour, given by the air, and brought up by the substance of water.

आ मारुक्षत् पर्णमणिर्मह्या अरिष्टतातये ।
यथाहमुत्तरोऽसान्यर्यम्ण उत संविदः ॥ ५ ॥

Let this Parnamanih find highest place of priority in use for great security against troubles so that I may be superior to administrative man and wise person.

ये धीवानो रथकाराः कर्मारा ये मनीषिणः ।
उपस्तीन् पर्ण मह्यं त्वं सर्वान् कृण्वभितो जनान् ॥ ६ ॥

Let this Parnamanih make me strong to have in my side all those men who are the skilled builders of the chariots or cars, who are the artisans and the men of special dexterity.

ये राजा॑नो राज॒कृतः॑ सू॒ता ग्रा॑म॒ण्य॑श्च॒ ये ।
उ॒प॒स्तीन् प॑र्ण॒ मह्यं॒ त्वं सर्वा॑न् कृण्व॒भितो॒ जना॑न् ॥ ७ ॥

Let this Parnamanih make me strong to have in my side all those men who are the kings and makers of the kings, who are the troop leaders and who are the guards of horse.

प॒र्णो॒ऽसि त॒नू॒पानः॑ सयो॑निर्वी॒रो वी॒रेण॒ मया॑ ।
सं॒व॒त्स॒रस्य॒ तेज॑सा॒ तेन॑ बध्नामि त्वा मणे ॥ ८ ॥

This Parnamanih is a leaf, it is the guard of my body, it is an effective one with me who is intrepid himself, I bind this with the splendour available throughout the year.

सू० ६ ॥ ऋषिः—जगद्वीजं पुरुषः ॥ देवता—अश्वत्थः ॥ छन्दः—अनुष्टुप् ॥

HYMN VI

Seer—Jagadvijam Purushah. Subject-matter. Ashvatthah. Merte-Anustup.

पुमा॑न् पुं॒सः परि॑जा॒तोऽश्व॒त्थः ख॑दि॒राद॒धि ।
स ह॑न्तु॒ शत्रू॑न् माम॒कान् यान॒हं द्वेष्मि॒ ये च॒ माम् ॥ १ ॥

As Ashvatthah, the fig tree springing from the hole of Khadir, the tree of Catechu becomes more powerful for the medicinal purposes so the male springing through the forces of Punsavana cernomy becomes more powerful and brave. Let that plant destroy our enemies, the diseases which troubble us and which we do not like.

ताना॑श्वत्थ॒ निः शृ॑णीहि॒ शत्रू॑न् वैबाध॒ दोध॑तः ।
इन्द्रे॑ण वृत्र॒घ्ना मे॒दी मि॒त्रेण॒ वरु॑णेन च ॥ २ ॥

This Ashvattha possessing ample milky substance through the power of cloud-despelling sun, hydrogen and oxygen

(gases) destroys those diseases which create convulsion and trembling.

यथाश्वत्थ निरभनोऽन्तर्महत्यर्णवे ।
एवा तान्त्सर्वान्निर्भङ्ग्धि यानहं द्वेष्मि ये च माम् ॥ ३ ॥

This Ashvattha dispels away all those diseases of ours which we hate and which trouble us in such a manner as a brave soldier pierces through the great ocean of enemy's armies and destroy.

यः सहमानश्चरसि सासहान इव ऋषभः ।
तेनाश्वत्थ त्वया वयं सपत्नान्त्सहिषीमहि ॥ ४ ॥

Let us overcome our diseases through the use of this Ashvattha as the victorious bull or the victorious mighty man displays its or his surmounting might.

सिनात्वेनान् निर्ऋतिर्मृत्योः पाशैरमोक्यैः ।
अश्वत्थ शत्रून् मामकान् यानहं द्वेष्मि ये च माम् ॥ ५ ॥

Let this Ashvattha prevent diseases which trouble us and which in such a way as Nirritih, the epidemic holds fast the creatures with the indissipative bonds of death.

यथाश्वत्थ वानस्पत्यानारोहन् कृणुषेऽधरान् ।
एवा मे शत्रोर्मूर्धानं विष्वग् भिन्धि सहस्व च ॥ ६ ॥

Let this Ashvattha break the heads of the disease germs attacking us as under and our power than just like this mounts over the trees and overthrows them.

तेऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात् ।
न वैबाधप्रणुत्तानां पुनरस्ति निवर्तनम् ॥ ७ ॥

Let our diseases drift down-ward like a boat separated from the rope fastening it as there is no possibility of returning back of them which are completely uprooted.

ऐणांन् नुदे मनसा प्र चित्तेनोत ब्रह्मणा ।
ऐणांन् वृक्षस्य शाखयाश्वत्थस्यं नुदामहे ॥ ८ ॥

I dispel away these diseases, with mental power, I drive them away with intention and I destroy them with the science of the Vedas. We banish these diseases with the proper application of the branch of the Ashvattha tree.

॥ सू० ७ ॥ ऋषि:—भृग्वङ्गिरा: ॥ देवता—१-३ हरिण; ४ विचृतौ तारके ५ आप; ६, ७ यक्ष्मनाशनम् ॥छन्द:—१-५, ७ अनुष्टुप् । ६ भुरिगनुष्टुप् ॥

HYMN VII

Seer—Bhrigvangirah. Subject-matter 1-3 Harinah, the deer ; 4 Vichritan Tarke ; 5 Apah ; 6-7 Yakshmanashanam. Metre-1-5, 7 Anustup ; 6 Bhuriganustup.

N.B.Here is the eradication of Kshetriya diseas which include-Tuberculosis, leprosy, fit etc.

हरिणस्यं रघुष्यदोऽधि शीर्षाणि भेषजम् ।
स क्षेत्रियं विषाणया विषूचीनमनीनशत् ॥ १ ॥

The swift footed Reebok (dear) wears healing remedy upon its head (i.e., the horn) The experienced physician removes the various diseas rooted in the body with horn.

अनु त्वा हरिणो वृषा पद्भिश्चतुर्भिरक्रमीत् ।
विषाणे वि ष्यं गुष्पितं यदस्य क्षेत्रियं हृदि ॥ २ ॥

Let the horn of male dear, which thoroughly developed in

its head makes it to jump over with his four feet, exterminate the disease inwoven in the heart of a patient.

अदो यद॑व॒रोच॑ते॒ चतु॑ष्पक्षमिव च्छ॒दिः ।
तेना॑ ते॒ सर्वं॑ क्षेत्रि॒यमङ्गे॑भ्यो नाशयामसि ॥ ३ ॥

We drive away all the chronic malady from your body with that skin of deer which looks nice like a cover wrapping the body from four sides.

अ॒मू ये दि॒वि सु॒भगे॑ वि॒चृतौ॒ नाम॒ तार॑के ।
वि क्षे॑त्रि॒यस्य॑ मुञ्चताम॒ध॒मं पाश॑मुत्त॒मम् ॥ ४ ॥

Let these two brilliant vital breaths which have their existence in the wonderful body, loose the uppermost and lowest bond of chronic diseases.

आप॒ इद् वा उ॑ भेष॒जीरापो॑ अमीव॒चात॑नीः ।
आपो॒ विश्व॑स्य भेष॒जीस्तास्त्वा॑ मुञ्चन्तु क्षेत्रि॒यात् ॥ ५ ॥

The waters have indeed the healing power, waters destroy the disease, the waters are the healing balm of all diseases and let them free you from inherited diseases.

यदा॑सु॒तेः क्रि॒यमा॑णायाः क्षेत्रि॒यं त्वा॑ व्या॒न॒शे ।
वे॒दाहं तस्य॑ भेष॒जं क्षे॑त्रि॒यं ना॑शयामि॒ त्वत् ॥ ६ ॥

I, the physician know the balm of that inveterate disease which is caused by some prepared decoction and has its affection on your body I drive a way from you the other permanent diseases.

अ॒प॒वा॒से नक्ष॑त्राणामपवा॒स उ॒षसा॑मु॒त ।
अपा॒स्मत् सर्वं॑ दुर्भू॒तमप॑ क्षेत्रि॒यमु॑च्छतु ॥ ७ ॥

Let all the troublesome inherited diseases flee away from us when the light of stars departs and when the gleaming of dawns disappears.

॥ सू० ८ ॥ ऋषिः—अथर्वा ॥ देवता—१-४ मित्रादयो विश्वेदेवाः। ५, ६ मनः ॥ छन्दः—१, ३ त्रिष्टुप्; २, ६ जगती; ४ विराड् बृहतीगर्भा चतुष्पदा त्रिष्टुप्; ५ अनुष्टुप् ॥

HYMN VIII

Seer-Atharvan. Subject-matter-1-4 Vishvedevah ; 5, 6-Manah. Metre-1, 3 Tristup; 2, 6 Jagati ; 4 Virad Brihatigarbha Chatuspada Tristup ; 5 Anustup.

आ यातु मित्र ऋतुभिः कल्पमानः संवेशयन् पृथिवीमुस्रियाभिः।
अथास्मभ्यं वरुणो वायुरग्निर्बृहद् राष्ट्रं संवेश्यं दधातु॥ १ ॥

Let the sun rise up creating the seasons and covering the earth with its rays. Let the water, air and fire make our great dominion tranquil and exalted for our sake.

धाता रातिः सवितेदं जुषन्तामिन्द्रस्त्वष्टा
प्रति हर्यन्तु मे वचः । हुवे देवीमदितिं
शूरपुत्रां सजातानां मध्यमेष्ठा यथासानि ॥ २ ॥

May the creater of the universe, prosperity and the rising Sun be favourable to me in the term as I describe them to be. I praise the earth which gives birth to brave children of the nation. In this way may, I be the centre of my kinsmen.

हुवे सोमं सवितारं नमोभिर्विश्वानादित्याँ अहमुत्तरत्वे ।
अयमग्निर्दीदायद् दीर्घमेव सजातैरिद्धोऽप्रतिब्रुवद्भिः ॥ ३ ॥

For my well-being I praise with laudable terms the energy of the plant, the power of productivity, prevailing in nature and the twelve solar months. Let this fire lighted up (in Yajna) by my kismen, speaking nothing against me, blaze long.

इहेदसाथ न परो गमाथेर्यो गोपाः पुष्टपतिर्व आजत् ।
अस्मै कामायोप कामिनीर्विश्वे वो देवा उपसंयन्तु ॥ ४ ॥

Let all the people live in this dominion, no one of them go away from it, the man producing grains, the man domesticating cows and the man mourishing the people remain here. Lake, dames, all the physical forces go to them for serving this purpose of nation's prosperity.

सं वो मनांसि सं व्रता समाकूतीर्नमामसि ।
अमी ये विव्रता स्थन तान् वः सं नमयामसि ॥ ५ ॥

O' Ye people of the nation ; we bend together to concordance you have in your minds, we bow down to the vows and purpose you undertake unitedly and we bow down to the intentions and designs you plan together. We make bend down before you those people who are not concordent with your vows and purpose.

अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत ।
मम वशेषु हृदयानि वः कृणोमि मम यातमनुवर्त्मान एत ॥ ६॥

I, the ruler of the dominion seize your mind with my mind, you make your mind and intention concordant with my mind and intention. I make your hearts the thralls of mine and adhering to me strictly, O' ye men tread the path I adopt.

सू० ९ ॥ ऋषिः—वामदेवः ॥ देवता—द्यावापृथिव्यौ; विश्वेदेवाः ॥
छन्दः—१-३, ५ अनुष्टुप्; ४ चतुष्पान्निचृद् बृहती; ६ भुरिगनुष्टुप् ॥

HYMN. IX

Seer. Vamadevah. Subject-matter-Dyava—Prithivi; Vishvedevah. Metre-1-3, 5 Anustup ; 4 Chaptuspad Nichrid Brihai ; 6 Bhuriganustup.

कर्शफस्य विशफस्य द्यौः पिता पृथिवी माता ।
यथाभिचक्र देवास्तथापं कृणुता पुनः ॥ १ ॥

God is the father and earth the mother of strong and weaks. Taking this into mind; O Ye men; follow the path of perseverance which is adopted by the enlightened persons.

अश्रेष्माणो अधारयन् तथा तन्मनुना कृतम् ।
कृणोमि वध्रि विष्कन्धं मुष्काबर्हो गवामिव ॥ २ ॥

The men free from jealousy hold the world in the way as God subsists it. I make the strength of obstacles weaker as the man emasculating bulls makes them weak.

पिशङ्गे सूत्रे खृगलं तदा बध्नन्ति वेधसः ।
श्रवस्युं शुष्मं काबवं वध्रिं कृण्वन्तु बन्धुरः ॥ ३ ॥

The men of learning and skill bind the fierce animal in the strongly woven string. That is a method to take one into control. The persons knowing the skill of binding make the ferocious animal or man bound making him weak and then coveting him towards grain.

येना श्रवस्यवश्चरथ देवा इवासुरमायया ।
शुनां कपिरिव दूषणो बन्धुरा काबवस्य च ॥ ४ ॥

O' Ye men; desirous of amassing wealth unduly, the way in which you treat the people is the path of the persons ; whose dealing are originated with the cleverness of demons and displayed as the activities of righteous persons. The bond

spoils the attrocity of the tyrant persons, as the monkey spoils the strength of dogs.

दुष्ट्यै हि त्वां भत्स्यामि दूषयिष्यामि काबवम् ।
उदाशवो रथा इव शपथेभिः सरिष्यथ ॥ ५ ॥

O' tryant man, I for the reason of your shameful act chide you, the oppressor of society, and blame you. Like the swift chariots you will go to bindings by those coerceive acts.

एकशतं विष्कन्धानि विष्ठिता पृथिवीमनु ।
तेषां त्वामग्र उज्जहरुर्मणिं विष्कन्धदूषणम् ॥ ६ ॥

There spread over the earth one hundred evil designs (of wickeds) and to meet them squarely the king is made the preventive force by the learned men as he is the destroyer of all the evil designs.

सू० १० ॥ ऋषिः—अथर्वा ॥ देवता—अष्टका ॥ छन्दः—१-३, ८-११, १३ अनुष्टुप् ४-६, १२ त्रिष्टुप् ॥ ७ षट्पदा विराड् गर्भातिजगती ।

HYMN X

Seer-Atharvan. Subject-matter-Astaka, Metre-1-3, 8-11, 13 Anustup ; 4-6, 12 Tristup ; 7 Satpada viradgarbha Atijagati ;

N.B.In this hymn there is vivid description of Astaka. Astaka is a collection of three days. It includes the 7th, the 8th and the 9th day. This begins from the seventh day after the full moon. On this occasion the yajna is performed and that is called Astaka Yajna. The degenerated system of the procedure of Shraddha for manes or dead men is a wrong and baseless notion. It is not at all vedic. Vedas teach the Shraddha as the service of the Pitars who are alive. To

serve the living father, mother, grandfather and grand-mother and other elders, learned men is called shraddha.

प्रथमा ह व्युवास सा धेनुरभवद् यमे ।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥ १ ॥

In the control of nature's law the first night dawned like the cow giving the plenty of milk or full dews. Let that night be full of dews to pour down prosperity for us through many subsequent years.

यां देवाः प्रतिनन्दन्ति रात्रिं धेनुमुपायतीम्
संवत्सरस्य या पत्नी सा नो अस्तु सुमङ्गली ॥ २ ॥

May be for our abundent happiness that night to which the learned persons welcome as it approaches us like the cow and which is the protecting force of the year.

संवत्सरस्य प्रतिमां यां त्वा रात्र्युपास्महे ।
सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज ॥ ३ ॥

Let this night which is the measuring scale of the year and which we please to accept; bring us the progeny having long life and blessed with increase of wealth.

इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा ।
महान्तो अस्यां महिमानो अन्तर्वधूर्जिगाय
नवगज्जनित्री ॥ ४ ॥

This is that same night which dawns as first and moves by cycle in others. There are contained in it the great glories like a newly married bride bearing children conquers her husband.

वानस्पत्या ग्रावाणो घोषमक्रत हविष्कृण्वन्तः परिवत्सरीणम्।
एकाष्टके सुप्रजसः सुवीरा वयं स्याम पतयो रयीणाम् ॥ ५ ॥

May the celebration of this Ashtaka make the wooden press-gear's ring rattle in preparing the annual oblation. May we be masters of wealth with good children and good men.

इडायास्पदं घृतवत् सरीसृपं जातवेदः प्रति हव्या गृभाय ।
ये ग्राम्याः पशवो विश्वरूपास्तेषां
सप्तानां मयि रन्तिरस्तु ॥ ६ ॥

May the fire of Yajna take every day the reverberating word of Ida, the Vedic speech full of ghee and accompanied by oblation material. May we attain the pleasure of having seven animals (cow, goats, sheep, elephant, ass, horse and camel) which are domestic and of various colours.

आ मा पुष्टे च पोषे च रात्रि देवानां सुमतौ स्याम ।
पूर्णा दर्वे परा पत सुपूर्णा पुनरापत ।
सर्वान् यज्ञान्त्संभुञ्जतीषमूर्जं न आ भर ॥ ७ ॥

May the night come with nourishment and prosperity for us, may we remain in good company and advice of the learned persons. Let the ladle (the large spoon) fully filled with ghee drop oblation in fire of Yajna and let it do so frequently. Let it serving all the Yajnas bring to us knowledge, strength and grain.

आयमगन्त्संवत्सरः पतिरेकाष्टके तव ।
सा न आयुष्मतीं प्रजां रायस्पोषेण सं सृज ॥ ८ ॥

The year which comes to us is the lord Ekastaka. May it give to us the progeny blessed with long life and possessed of increase of wealth.

ऋतून् यज ऋतुपतीनार्तवानुत हायनान् ।
समाः संवत्सरान् मासान् भूतस्य पतये यजे ॥ ९ ॥

I, the performer of Yajana perform Yajna in seasons, take advantage of masters of seasons—fire, air and Sun, perform Yajna at all days, in all lunar years and years, and months. I worship Divinity who is lord of creature.

ऋतुभ्यष्ट्वार्तवेभ्यो माद्भ्यः संवत्सरेभ्यः ।
धात्रे विधात्रे समृधे भूतस्य पतये यजे ॥ १० ॥

In perform this Ashtaka Yajna for seasons, for the lords of the seasons (the fire, air and the Sun) for the months, for years, for nourishing power, for creative energy and for the fortune of prosperity to make them favourable and worship the Lord of creatures.

इडया जुह्वतो वयं देवान् घृतवता यजे ।
गृहानलुभ्यतो वयं सं विशेमोप गोमतः ॥ ११ ॥

I, the performer of Yajna offering oblations with grain, drop the oblation with ghee and free from covetonsness we live together in homes full of cows.

एकाष्टका तपसा तप्यमाना जजान गर्भं महिमानमिन्द्रम् ।
तेन देवा व्यसहन्त शत्रून् हन्ता
दस्यूनामभवच्छचीपतिः ॥ १२ ॥

Ekastaka, the splendour of the Sun burning with heat produces from its enternal power the mighty or glorious air, with this air the rays of the Sun destroy the enemies, the clouds and it is for this reason that Shachipatih, the tremor-communicating air is the destroyer of cloud.

इन्द्रपुत्रे सोमपुत्रे दुहितासि प्रजापतेः ।

कामा॑न॒स्माकं॑ पूरय॒ प्रति॑ गृह्णाहि नो ह॒विः ॥ १३ ॥

This Ekastaka, the splendour of the Sun, is the mother of Indra, the air, the mother of Soma, the energy of plants; and is the daughter of Prajapatih, the Sun. Let it take our oblation and be the source of fulfiling our desired ends.

॥ सू० ११ ॥ ऋषिः—ब्रह्मा, भृग्वङ्गिराश्च ॥ देवता—इन्द्राग्नी, आयुः, यक्ष्मनाशनम् । छन्दः—१-३ त्रिष्टुप् ४ शक्वरीगर्भा जगती; ५, ६ अनुष्टुप् ७ उष्णिग् बृहती गर्भा पथ्यापंक्तिः ८ षट्पदा बृहतीगर्भा जगती ॥

HYMN XI

Seer-Brahman and Bhrigvangirah. Subject-matter-Indragni Ayuh, Yaksmanashanam. Metre-1-3 Tristup, 4-Shakvarigarbha Jagati, 5, 6, Anustup; 7 Ushnik Brihati-garbha Pathya-panktih; 8 shatpada Brihatigarbha Jagati.

मु॒ञ्चामि॑ त्वा ह॒विषा॒ जीव॑नाय॒ कम॑ज्ञातयक्ष्मादु॒त राजय॒क्ष्मात् ।
ग्राहि॑र्ज॒ग्राह॒ यद्ये॒तदे॑नं॒ तस्या॑ इन्द्राग्नी॒ प्र मु॑मुक्तमेनम् ॥ १ ॥

O' patient; I free you from the decline unknown and from the consumption with the oblation of Yajana to live with pleasure. If rheumatism has grasped this man let air and electric shock free him from this disease.

यदि॑ क्षि॒तायु॒र्यदि॑ वा॒ परे॑तो॒यदि॑ मृत्योर॑न्ति॒कं* नी॑त ए॒व ।
तमा ह॑रामि॒ निर्ऋ॑तेरु॒पस्था॒दस्पा॑र्षमेनम् श॒तशा॑रदाय ॥ २ ॥

If patients is in a deteriorated condition of life, if his condition has got the turn of further declination, if he is brought very near to death, I the physician save him from the grip of destruction and give him strength to live a hundred autumns.

स॒ह॒स्रा॒क्षेण॑ श॒तवी॑र्येण श॒ताायु॑षा ह॒विषाहा॑र्षमेनम् ।
इन्द्रो॒ यथै॑नं श॒रदो॒ नया॒त्यति॒ विश्व॑स्य दु॒रि॒तस्य॑ पा॒रम्॥ ३ ॥

I with the medicine of thousand effectivity, of hundred powers and conducive to give life for hundred years, free this patient from this disease in the manner that Almighty God conduct him safe to the farther shore of all miseries through autumns.

शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।
शतं त इन्द्रो अग्निः सविता बृहस्पतिः शतायुषा हविषाहार्षमेनम् ॥ ४ ॥

O' patient live a hundred autumns growing in strength, live through a hundred winters and a hundred springs. May the air, fire, Sun and cloud give you the life of hudred years, as I save you from the grip of disease with the medicine giving life lasting hundred years.

प्र विशतं प्राणापानावनड्वाहाविव व्रजम् ।
व्य१न्ये यन्तु मृत्यवो यानाहुरितराञ्छतम् ॥ ५ ॥

Let inhaling and exhaling restore their function in him as two bulls enter to their stable. Let pass away all those other mortality which men count a hundred.

इहैव स्तं प्राणापानौ माप गातमितो युवम् ।
शरीरमस्याङ्गानि जरसे वहतं पुनः ॥ ६ ॥

Let breath and respiration stay here in the body. Let these two not go from it. Let these two bring his body till old age.

जरायै त्वा परि ददामि जरायै नि धुवामि त्वा ।
जरा त्वा भद्रा नेष्ट व्य१न्ये यन्तु मृत्यवो यानाहुरितराञ्छतम् ॥ ७ ॥

I give you over to old age and make you strong to attain old age. Let old age bring you happiness. Let pass away from you all other mortalities of which people count a hundred.

अभि त्वा जरिमाहित गामुक्षणमिव रज्ज्वा ।
यस्त्वा मृत्युरभ्यधत्त जायमानं सुपाशया ।
तं ते सत्यस्य हस्ताभ्यामुदमुञ्चद् बृहस्पतिः ॥ ८ ॥

O' Patient; the old age has bound you as the people bind the strong bull with rope. May great God, the Lord of Vedic speech, with the hands of truth save you from that mortality which binds you with the firmly knotted noose at the time when you re-born.

॥सू०१२॥ ऋषिः—ब्रह्मा ॥ देवता—शाला; वास्तोष्पतिः ॥ छन्दः—१, ४-५ त्रिष्टुप्; २ विराड् जगती । ३ बृहती ६ शक्वरीगर्भा जगती । ७ आर्ष्यनुष्टुप्; ८ भुरिक् (१ निचृत्) त्रिष्टुप्; ९ अनुष्टुप् ॥

HYMN XII

Seer-Brahman. Subject-matter-Shala, Vastospatih, Metre 1, 4, 5 Tristup; Virad Jagati; 3 Brihati; Shakvari-garbha Jagati; 7 Arshyanustup; 8 Bhurik Tristup; 9 Anustup.

इहैव ध्रुवां नि मिनोमि शालां क्षेमे तिष्ठाति घृतमुक्षमाणा ।
तां त्वा शाले सर्ववीराः सुवीरा
अरिष्टवीरा उप सं चरेम ॥ १ ॥

Here at this very place I construct my firm dwelling. In this safe place let it stand in safety having the flood of suny light. May we live in this house with all our children with good children and with healthy children.

इहैव ध्रुवा प्रति तिष्ठ शालेऽश्वावती गोमती सूनृतावती ।
ऊर्जस्वती घृतवती पयस्वत्युच्छ्रयस्व महते सौभगाय ॥ २ ॥

Let this house stand here on firm foundation and be it full of horses, full of cows, full of good sentiments, full of grain, full of butter and full of milk. Let it rise up for our great prosperity.

धरुण्यसि शाले बृहच्छन्दाः पूतिधान्या ।
आ त्वा वत्सो गमेदा कुमार आ धेनवः
सायमास्पन्दमानाः ॥ ३ ॥

This dwelling stands on gigantic pillars, it has spacious roofs and is full of good grain. May the young children come in it and let the milch-kine come in it in the evening streaming homeward.

इमां शालां सविता वायुरिन्द्रो बृहस्पतिर्नि मिनोतु प्रजानन् ।
उक्षन्तूद्ना मरुतो घृतेन भगो नो राजा
नि कृषिं तनोतु ॥ ४ ॥

May the Sun, air, electricity, and skilful expert man make this house stable. May the priests of Yajna sprinkle it with water and ghee. May the Lord of fortunes make our peasantry fruitful.

मानस्य पत्नि शरणा स्योना देवी देवेभिर्निमितास्यग्रे ।
तृणं वसाना सुमना असस्त्वमथास्मभ्यं
सहवीरं रयिं दाः ॥ ५ ॥

This house is the preserver of the respect of the householder, this gives shelter, this increases happiness, is the repository of good sentiments, it is a priority of house-hold life and is constructed by architects. Let it have to be covered with grassy lawns and be it suitable for us. Let it give us wealth accompanied by good children.

ऋतेन स्थूणामधि रोह वंशोग्रो विराजन्नप वृङ्क्ष्व शत्रून् ।
मा ते रिषन्नुपसत्तारो गृहाणां शाले
शतं जीवेम शरदः सर्ववीराः ॥ ६ ॥

Let the bamboo-pole bearing flag strong, and chining forth a far mount over the pillar and keep off our enemies. May not the men dwelling in the rooms of this house suffer, may we with our children enjoy the life of hundred years.

एमां कुमारस्तरुणा आ वत्सो जगता सह ।
एमां परिस्रुतः कुम्भ आ दध्नः कलशैरगुः ॥ ७ ॥

Come to this house the children of tender age, come to this children full of youth with other cattles and come to this the jar brimed up with juices, together with the jars of curdled milk.

पूर्णं नारि प्र भर कुम्भमेतं घृतस्य धाराममृतेन संभृताम् ।
इमां पात्रीममृतेना* समङ्ग्धीष्टापूर्तमभि रक्षात्येनाम् ॥ ८ ॥

O' house-hold woman' bring hither the well-filled pitcher and stream molten butter blent with nector. O mistress of this house; make this house, other guests etc bedewed with palatable juice. Let the good acts of Yajna and philanthrophy protect it from all sides.

इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः ।
गृहानुप प्र सीदाम्यमृतेन सहाग्निना ॥ ९ ॥

I bring here the waters which destroy consumption and are free from contageous affection. I enter in and possess this house with immortal fire, ever blazing in the Yajna *Vedi* of the house.

॥ सू०१३ ॥ ऋषिः—भृगुः ॥ देवता—सिन्धुः, आपः, वरुणः ॥
छन्दः—१ निचृदनुष्टुप्; २-४, ७ अनुष्टुप्; ५ विराड्जगती; ६ निचृदनुष्टुप्; १ भुरिक्पंक्तिः ॥

HYMN XIII

Seer-Bhriguh Subject-matter-Sindhuh, apah, Varunah. Metre 1, Nichrid Anustup ; 2-4, 7 Anustup ; 5 Virad Jagati, 6 Nichrid Anustup.

यद॒दः सं॑प्रय॒तीरहा॒वन॑दता ह॒ते ।
तस्मा॒दा न॒द्यो॒३ नाम॑ स्थ ता॒वो॒ नामा॑नि सिन्धवः ॥ १ ॥

As these rivers, at the time of the destruction of cloud, flow forth roaring together therefore they are called Nadyah (roaring). This bears various names.

य त्प्रेषि॑ता वरु॑णेनाच्छीभं॑ स॒मव॑ल्गत ।
तदा॑प्नो॒दिन्द्रो॑ वो य॒तीस्तस्मा॑दापो॒ अनु॑ ष्ठन ॥ २ ॥

As these waters driven by the air swiftly move forth and flowing voilently contain in them the current of electricity, therefore they are named Apah, the waters.

अ॒प॒का॒मं स्यन्द॑माना अवी॑वरत वो॒ हि कम् ।
इन्द्रो॑ वः श॒क्तिभि॑र्देवी॒स्तस्मा॒द् वार्नाम॑ वो हि॒तम् ॥ ३ ॥

As these waters due to their natural course flowing downwards were easily restrained by the Sun with its might or operation (or were easily embraced by the electricity with its might and operation) therefore they are called Var.

एको॑ वो दे॒वोऽप्य॑तिष्ठ॒त् स्यन्द॑माना यथाव॒शम् ।
उदा॑निषुर्म॒हीरि॒ति तस्मा॑दु॒द॒कमु॑च्यते ॥ ४ ॥

As one wonderful efulgent power, the Sun has its control over these naturally flowing waters and make them ascend on the regions above the earth, therefore these waters are called Udakam, the water which ascends upwards.

आपो भद्रा घृतमिदाप आसन्नग्नीषोमौ बिभ्रत्याप इत् ताः ।
तीव्रो रसो मधुपृचामरंगम आ मा प्राणेन
सह वर्चसा गमेत् ॥ ५ ॥

The waters are good and full of splendour. They contain in them Agni and Soma, the Oxygen and hydrogen or heat and cold or positive and negative electricity. May strong afluence of the waters scattering sweetness be helpful to us with vitality and Vigour.

आदित् पश्याम्युतवा शृणोम्यामा घोषो गच्छति वाङ् मासाम्।
मन्ये भेजानो अमृतस्य तर्हि हिरण्यवर्णा
अतृपं यदा वः ॥ ६ ॥

I see through the waters from one side to other, I hear, the sound through them, the sound comes to us by the medium of them and voice passes through them. I using these waters possessing the immortal transparency, realize that I am drinking nector.

इदं व आपो हृदयमयं वत्स ऋतावरीः ।
इहेत्थमेत शक्वरीर्यत्रेदं वेशयामि वः ॥ ७ ॥

This strength of life is the central power of these waters. These living creature abiding in water are the calf of them. These mighty streams flow. Let us take advantage from them everywhere.

सू०१४ ॥ ऋषिः—ब्रह्मा ॥ देवता—गोष्ठः । अर्यमादयो मन्त्रोक्ताः ॥
छन्दः—१-५ अनुष्टुप् । ६ आर्षीत्रिष्टुप् ॥

HYMN XIV

Seer-Brahman. Subject-matter-Goshthah ; Aryama etc. Metre-1-5 Anustup; 6 Arshi Tristup.

सं वो गोष्ठेन सुषदा सं रय्या सं सुभूत्या ।
अहर्जातस्य यन्नाम तेना वः सं सृजामसि ॥ १ ॥

Let us give all convenience to cows keeping them in good stable. Let us keep them with abundance and prosperity. Let us call them by the well acquainted names of the daily use.

सं वः सृजत्वर्यमा सं पूषा सं बृहस्पतिः ।
समिन्द्रो यो धनञ्जयो मयि पुष्यत यद् वसु ॥ २ ॥

Let the Sun give them strength, let the productive force of nature nourish them, let the cloud foster them, let the all-pervading electricity bring them vigour and let the vital breath keep them safe. Let these cows strengthen our prosperity.

संजग्माना अविभ्युषीरस्मिन् गोष्ठे करीषिणीः ।
बिभ्रतीः सोम्यं मध्वनमीवा उपेतन ॥ ३ ॥

Let these cows come to live in the stable moving together, free from all fears, with plenteous droppings bearing sweet milk and free from the diseases.

इहैव गाव एतनेहो शकेव पुष्यत ।
इहैवोत प्र जायध्वं मयि संज्ञानमस्तु वः ॥ ४ ॥

Let these cows, come to this stable, let them be brought up like flies there and let them increase their progeny here. May we have full knowledge of them.

शिवो वो गोष्ठो भवतु शारिशाकेव पुष्यत ।
इहैवोत प्र जायध्वं मया वः सं सृजामसि ॥ ५ ॥

Let the stable be the abode of happiness for the cows. Let them grow there like the bees. May they multiply their progeny and may we domesticate them.

मया गावो गोपतिना सचध्वमयं वो गोष्ठ इह पोषयिष्णुः ।
रायस्पोषेण बहुला भवन्तीर्जीवा जीवन्तीरुप वः सदेम ॥ ६ ॥

Let these cows live with me who is the master of the cattle and let this stable be the place of their growth and prosperity. May we living approach the cows living and ever-increasing with growth of riches.

॥ सू० १५ ॥ ऋषिः—अथर्वा (पण्यकामः) ॥ देवता—१ इन्द्रः
२ पन्थानः; ३ अग्निः ४ प्रपणः विक्रयश्च: ५ देवाः, अग्निः
६ देवाः इन्द्रः प्रजापतिः सविता, सोमः, अग्निः ७ वैश्वानरः
८ जातवेदाः ॥ छन्दः— १ भुरिक् त्रिष्टुप्; २, ३,
६ त्रिष्टुप्; ४ षट्पदा बृहतीगर्भा विराडत्यष्टिः
५ विराड् जगती; ७ अनुष्टुप्; ८ निचृत् त्रिष्टुप् ॥

HYMN XV

Seer-Atharvan-Subject-matter 1 Indrah; 2, Panthanah; 3 Agnih; 4 Prapanah Vikrayascha; 5 Devah Agnih; 6 Devah, Indrah, Prajapatih, Savitar, Somah, Agnih; 7 Vaishvanarah; 8 Jatavedah; Metre-1 Bhurik Tristup; 2, 3, 6 Tristup, 4 Shatpada Brihatigarbha viradatyastih; 5 Virad Jagati; 7 Anustup; 8 Nichrit Tristup.

इन्द्रमहं वणिजं चोदयामि स न ऐतु पुरएता नो अस्तु ।
नुदन्नरातिं परिपन्थिनं मृगं स ईशानो
धनदा अस्तु मह्यम् ॥ १ ॥

I encourage the rich businessman. May he approach us and be our guide and leader. May he chastising ill-will, anti-business rober and having control over others, be giver of riches for us.

ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति।
ते मा जुषन्तां पयसा घृतेन
यथा क्रीत्वा धनमाहराणि ॥ २ ॥

May we adopt, with milk and ghee those various paths which are treaded by the learned persons and which go between the earth and heaven. In this way we may make rich profit by my purchase.

इध्मेनाग्न इच्छमानो घृतेन जुहोमि हव्यं तरसे बलाय ।
यावदीशे ब्रह्मणा वन्दमान इमां धियं
शतसेयाय देवीम् ॥ ३ ॥

I desiring strength and vigour offer the oblation of molten butter in the fire with fuel according to the power and means within my control. I praying God with Vedic hymns attain the wonderful knowledge which possess to employ in my hundreds of undertakings.

इमामग्ने शरणिं मीमृषो नो यमध्वानमगाम दूरम् ।
शुनं नो अस्तु प्रपणो विक्रयश्च प्रतिपणः फलिनं

मा कृणोतु । इदं हव्यं संविदानौ जुषेथां शुनं नो अस्तु

चरितमुत्थितं च ॥ ४ ॥

Pardon us, O learned person, for this tendency of torturing others and also for this obstinacy that I have trodden the path way distant from the right one. May our sale and barter be beneficial to us and may the exchange of merchandise put me into profit. May I and you both, O wise one; agreeing to one another take the advantage of this earning and propitious and prosperous be our ventures and grains.

येन धनेन प्रपणं चरामि धनेन देवा धनमिच्छमानः ।

तन्मे भूयो भवतु मा कनीयोऽग्ने सातघ्नो देवान्

हविषा नि षेध ॥ ५ ॥

O' Ye business men ; may that of my wealth wherewith, desiring wealth I carry on business, grow more for me, not less. O King; chase with your sincere motive those who hinder profit.

येन धनेन प्रपणं चरामि धनेन देवा धनमिच्छमानः ।

तस्मिन् म इन्द्रो रुचिमा दधातु प्रजापतिः

सविता सोमो अग्निः ॥ ६ ॥

May wealthy man, ruler, inspiring magnet, the man of knowledge and the leader create our interest and aptitude in that wealth wherewith I carry on my traffic. O men of geneous, desiring to earn wealth out of wealth.

उप त्वा नमसा वयं होतर्वैश्वानर स्तुमः ।

स नः प्रजास्वात्मसु गोषु प्राणेषु जागृहि ॥ ७ ॥

O' All-creating and All-desolving Impeller of the universe,

we pray you with reverence. Please have yonr watch over bodies, spirits, organs, and lives.

विश्वाहा ते सदमिद्भरेमाश्वायेव तिष्ठते जातवेदः ।
रायस्पोषेण समिषा मदन्तो मा ते अग्ने
प्रतिवेशा रिषाम ॥ ८॥

May we ever offer oblation to fire which is present in all the created objects and is the most impelling force of the universe as the men give grass, grain etc. to standing horse. May we, the performer of Yajna, joying in grain and in the growth of riches never be victim of sufferings.

सू० १६ ॥ ऋषिः—अथर्वा ॥ देवता—१ अग्नीन्द्रादयो मन्त्रोक्ताः २-६ भगः,* ७ उषाः ॥ छन्दः—१ आर्षीजगती; २, ३, ५-७ त्रिष्टुप्; ४ भुरिक् पंक्तिः ॥

HYMN XVI

Seer—Atharvan. Subject-matter—1 Agni, Indra etc. As described in the verse; 2-5 Bhagah; 7 Ushah; Metre—1 Arshi Jagati; 2, 3, 5-7 Tristup: 4 Bhurik Panktih.

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हवामहे ॥ १ ॥

At dawn we invoke Agni, Self-refulgent, God, at dawn we invoke Indra, God of Supreme power, at dawn we invoke Mitra, God, the friend of all, Varuna, God, the only object of our choice and at dawn we invoke Ashvinau, the Creator of the Sun and moon. At dawn we invoke Bhaga-God the only Being to be served, at dawn we invoke Pusan, God. the nourisher of the universe and Brahmanaspati, God, the Lord of Mighty object, at dawn we invoke Som, All-impelling God and at dawn we invoke Rudra, God, the chastiser of evil-doers.

प्रातर्जितं भग॑मु॒ग्रं ह॑वामहे व॒यं पु॒त्रमदि॑ते॒र्यो वि॑ध॒र्ता ।
आ॒ध्रश्चि॒द् यं मन्य॑मानस्तु॒रश्चि॒द् राजा॑
चि॒द् यं भगं॑ भ॒क्षीत्याह ॥ २ ॥

At dawn we invoke the Victorious Mighty Bhaga, God, the only object of adoration, the Creator of the Sun which is situated in the atmosphere and the upholde and Sustainer of all, the knowner of all beings, the Imperial Ruler, the Chastiser of evild-doors. He admonishes us to worship Him so we invoke alone.

भग॒ प्रणे॑त॒र्भग॒ सत्य॑राधो॒ भगे॒मां धिय॒मुद॑वा॒ दद॑न्नः ।
भग॒ प्र णो॑ जनय॒ गोभि॒रश्वै॒र्भग॒ प्र नृभि॑र्नृ॒वन्त॑: स्याम ॥ ३ ॥

O' Bhaga ; (God, the only object of adoration) thou art the leader of all beings and O Bhaga ; (God the only object of adoration) Thou art Lord of all eternal substances, please confer on us this supreme wisdom and shield us from danger. O Bhaga ; (God the only object of adoration) please augment our earthly possession by bestowing on us kine and horses and O Bhaga ; (God the only object of adoration) let us become rich in men and heroes.

उ॒तेदानीं॒ भग॑वन्तः स्यामो॒त प्र॑पि॒त्व उ॒त मध्ये॒ अह्ना॑म् ।
उ॒तोदि॑तौ मघव॒न्त्सूर्य॑स्य व॒यं दे॒वानां॑ सुम॒तौ स्या॑म ॥ ४ ॥

O' Generous One ; through thy grace let us become prosperous at present, at the approach of day and at noon time and let us attain felecite at the rising of the sun and at evening too, so that we may enjoy the loving-kindness of the enlightened persons.

भग॑ ए॒व भग॑वाँ अस्तु देव॒स्तेना॑ व॒यं भग॑वन्तः स्याम ।
तं त्वा॑ भग॒ सर्व॒ इज्जो॑हवीमि॒ स नो॑ भग पुरए॒ता भ॑वे॒ह ॥ ५ ॥

O Bhaga' (God the only object of adoration) please be our only object of service, so that we, the enlightened person may attain felicity through Thy grace for this purpose. O Bhaga ; (God the only object of adoration) all men invoke Thee as such be Thou our leader here.

संमध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय ।
अर्वाचीनं वसुविदं भगं मे रथमिवाश्वा
वाजिन आ वहन्तु ॥ ६ ॥

The dawns apear fixedly for purpose of our prayer and performance of Yajna like a horse which carefully fixes its hoops for unmistakable galloping. The men of wisdom lead us towards God who is the object of adoratlon and the shelter of all, as the horses draw nicely fashioned chariot.

अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात
स्वस्तिभिः सदा नः ॥ ७ ॥

May the auspicious mornings dawn ons us with the wealth of horses, kines and heroes. May they preserve us ever with happiness flowing butter and full being full of rich abundance.

॥ सू० १७ ॥ ऋषिः—विश्वामित्रः ॥ देवता—सीता ॥ छन्दः—
१ आर्षी गायत्री २, ५, ९ त्रिष्टुप्; ३ पथ्यापंक्तिः ४,
६ अनुष्टुप्; ७ विराट् पुर उष्णिक्; ८ निचृदनुष्टुप् ॥

HYMN XVII

Seer-Vishvamitrah. Subject-matter, Sita, the plough marks, Metre-1 Arshi Gayatri ; 2, 5, 9 Tristup ; 3 Pathya Panktih ; 4, 6 Anustup ; 7 Virad Purushnik ; 8 Nichrida-nustup.

सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक् ।
धीरा देवेषु सुम्नयौ ॥ १ ॥

The men of wisdom and firm attitude bind plough fast and horness the Yokes on the side to attain the wealth of grains among the men of learnings.

युनक्त सीरा वि युगा तनोत कृते योनौ वपतेह बीजम् ।
विराजः श्नुष्टिः सभरा असन्नो नेदीय इत् सृण्यः
पक्वमा यवन् ॥ २ ॥

O' Ye peasants ; lay on the plough, harness the yokes, sow seeds in the races formed, and when the earings are fraught with plenty of grain and after some times when grains are ripe reap it with sickle.

लाङ्गलं पवीरवत् सुशीमं सोमसत्सरु ।
उदिद् वपतु गामविं प्रस्थावद् रथवाहनं
पीवरीं च प्रफर्व्यम् ॥ ३ ॥

The sharp-shared plough, that brings out happiness and that is furnished with traces and with stilts, becomes the means of having cow, sheep, rapid chariot and strong blooming woman.

इन्द्रः सीतां नि गृह्णातु तां पूषाभि रक्षतु ।
सा नः पयस्वती दुहामुत्तरामुत्तरां समाम् ॥ ४ ॥

May Indra, the air with rain make furrow normal, may the Sun preserve its fertility. May it well-irrigated yield us good crop through each suceeding year.

शुनं सुफाला वि तुदन्तु भूमिं शुनं कीनाशा
अनु यन्तु वाहान् । शुनासीरा हविषा तोशमाना
सुपिप्पला ओषधीः कर्तमस्मै ॥ ५ ॥

Let the plough-shares turn up the plough-land in happiness and let hard-working ploughers go with oxen in happiness. Air and Sun nourishing the earth with water, cause our plants, bear aboundant fruit.

शुनं वाहाः शुनं नरः शुनं कृषतु लाङ्गलम् ।
शुनं वरत्रा बध्यन्तां शुनमष्ट्रामुदिङ्गय ॥ ६ ॥

Let the bulls and horses pull the ploughs happily, let the men work happily, let the plough turn out land nicely, let the traces be bound and let the driving-goad be happily plied.

शुनासीरेह स्म मे जुषेथाम् ।
यद् दिवि चक्रथुः पयस्तेनेमामुप सिञ्चतम् ॥ ७ ॥

Let the air and Sun be favourable to me. They bedew this earth with the water which they create in sky.

सीते वन्दामहे त्वार्वाची सुभगे भव ।
यथा नः सुमना असो यथा नः सुफला भुवः ॥ ८ ॥

We praise the furrow and let it be directly favourable for us. May it be fruitful for us.

घृतेन सीता मधुना समक्ता विश्वैर्देवैरनुमता मरुद्भिः ।
सा नः सीते पयसाभ्याववृत्स्वोर्जस्वती
घृतवत् पिन्वमाना ॥ ९ ॥

Let the furrow be bedwed with butter and honey and be made favourable for crops by all the physical forces and various kinds of airs. Full of grains and enriched with butter let this forrow make us happy with various cerials.

सू० १८ ॥ ऋषिः—अथर्वा ॥ देवता—वनस्पतिः (बाणपर्णी)
॥ छन्दः—१-३, ५ अनुष्टुप्; ४ अनुष्टुब्गर्भा चतुष्पादुष्णिक्;
६ उष्णिग्गर्भा पथ्या पङ्क्तिः ॥

HYMN XVIII

Seer-Atharvan. Subject-mater-Vanaspatih (Banaparni) Metre 1-3, 5 Anustup ; 4 Anustubgarbha Chatuspadus-hnik ; 6 Ushnikgarbha Pathyapankith.

N.B. Here in this hymn we find the description of Banaparni, a creeping herbacious plant. It is used to control the passion. To be too passionate is a gross evil. A house-holder having sexual intercourse with his wife in normal prescribed way is called celibate inspite of his being a house-holding man. To be under control and satisfied with his own married wife is Patnivrata. To break this rule and fall in the habit of debauchery is called *Sapatnata*. By keeping celibacy intact one can overcome debauchery. To maintain this position Banaparni is an effective medicine. Therefore, it has been called the medicine of removing Sapatnata.

इमां खनाम्योषधिं वीरुधां बलवत्तमाम् ।
यया सपत्नीं बाधते यया संविन्दते पतिम् ॥ १ ॥

I dig out of earth this plant (Banaparni) which has most effective power among others and wherewith one quells the debauchery and wherewith gains the favour of one's own husband.

उत्तानपर्णे सुभगे देवजूते सहस्वति ।
सपत्नीं मे परा णुद पतिं मे केवलं कृधि ॥ २ ॥

Let this plant of expanded leaf which is endowed with wonderful qualities and effect, which is auspicious and victorious, removes the tendency of debauuchery from my husband and make my husband only of mine.

नहि ते नाम जग्राह नो अस्मिन् रमसे पतौ ।
परामेव परावतं सपत्नीं गमयामसि ॥ ३ ॥

I, (the legitimate wife) never uttered the name of this debauchery, this evil does not ever please my husband, let it pass away far into distance.

उत्तराहमुत्तर उत्तरेदुत्तराभ्यः ।
अधः सपत्नी या ममाधरा साधराभ्यः ॥ ४ ॥

I am stronger than this strong tendency of debauchery, I am mightier than that of mightiers, let this debauchery rival to me be lower than the lowest ones.

अहमस्मि सहमानाथो त्वमसि सासहिः ।
उभे सहस्वती भूत्वा सपत्नीं मे सहावहै ॥ ५ ॥

I am a woman of conquerring spirit and the herb Banaparni is victorious over such an evil. Let both of us baving the power of overcoming subdue this tendency of debouchary.

अभि तेऽधां सहमानामुप तेऽधां सहीयसीम् ।
मामनु प्र ते मनो वत्सं गौरिव
धावतु पथा वारिव धावतु ॥ ६ ॥

O husband ; I administer you the medicine which is victorious over your tendency, I possess for you this most effective one, Let your mind follow me like the calf which runs after cow and like the water which hastens to on its way,

॥ सू० १९ ॥ ऋषिः—वसिष्ठः ॥ देवता—विश्वे देवाः, इन्द्रः ॥

छन्दः—१ पथ्या बृहती; २, ४ अनुष्टुप्; ३ भुरिग् बृहती; ५ त्रिष्टुप्; ६ षट्पदा त्रिष्टुप् ककुम्मतीगर्भाऽतिजगती; ७ विराडास्तारपङ्क्तिः; ८ पथ्या पङ्क्तिः ॥

HYMN XIX

Seer-Vasisthah ; Subject-matter, Vishvedevah, Indrah; Metre-1 Pathya Brihati ; 2, 4 Anustup ; 3 Bhurig Brihati ; 5 Tristup ; 6 Satpada Tristup Kakumatigarbha Atijagati; 7 Virad Astarpanktih ; 8 Pathya Panktih.

संशितं म इदं ब्रह्म संशितं वीर्यं१ बलम् ।
संशितं क्षत्रमजरमस्तु जिष्णु येषामस्मि पुरोहितः ॥ १ ॥

Inspired with animation be my knowledge and enlivend be my strength and vigour. Undecadent be the power of those people whome I serve as Purohita, the priest.

समहमेषां राष्ट्रं स्यामि समोजो वीर्यं१ बलम् ।
वृश्चामि शत्रूणां बाहूननेन हविषाहम् ॥ २ ॥

I quicken the energy of the empire of these people, I invigorate its splendour, strength and force, I rend away the arms of the enemies with the spirit of sacrifice.

नीचैः पद्यन्तामधरे भवन्तु ये नः सूरिं मघवानं पृतन्यान् ।
क्षिणामि ब्रह्मणामित्रानुन्नयामि स्वानहम् ॥ ३ ॥

Fall down and be domed low those men who strive against our mighty ruler. O, the priest of the nation, destroy the foes and uplift my men to high rank.

तीक्ष्णीयांसः परशोरग्नेस्तीक्ष्णतरा उत ।
इन्द्रस्य वज्रात् तीक्ष्णीयांसो येषामस्मि पुरोहितः ॥ ४ ॥

Sharper the an edge of axe, sharper than the weapon of fire and sharper than the thunderbolt of electricity are the weapons of the people whom I serve as a priest.

एषामहमायुधा सं *श्याम्येषां राष्ट्रं सुवीरं वर्धयामि ।
एषां क्षत्रमजरमस्तु जिष्ण्वे३षां चित्तं विश्वेऽवन्तु देवाः ॥ ५ ॥

I sharpen and strengthen the weapons of these people, I aagment the power of nation accomplished with valient heroes, victorious and undecayable be their kingdom, may all the physical and spiritual forces of the universe preserve their intentions and wishes.

उद्धर्षन्तां मघवन् वाजिनान्युद् वीराणां जयतामेतु घोषः ।
पृथग् घोषा उलुलयः केतुमन्त उदीरताम् ।
देवा इन्द्रज्येष्ठा मरुतो यन्तु सेनया ॥ ६ ॥

O mighty King, let the power of army and morale of the people be laudable and high, let the shout of conquerring heroes rise upward, let shout, shriek and cry with the flags of army men rise up, let the official under the super-ordination of the King and the army personels with army go to battle field.

प्रेता जयता नर उग्रा वः सन्तु बाहवः ।
तीक्ष्णेषवोऽबलधन्वनो हतोग्रायुधा अबलानुग्रबाहवः ॥ ७ ॥

Advance and be victorious, O ye men, exceedingly mighty be your arms and equipped with sharp arrows, possessing powerful weapons and with your strong arms kill the feeble enemies whose bows are weak.

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते ।
जयामित्रान् प्र पद्यस्व जह्येषां वरंवरं
मामीषां मोचि कश्चन ॥ ८ ॥

Let the arrows loosed from the bow-strings made through the skill of archery fly away, assail the enemies, vanquish them, kill the bravest of them and let not one of them scape

सू० २० ।। ऋषिः—वसिष्ठः ।। देवता—१, २, ५ अग्निः; ३ अर्यमा, भगः, बृहस्पतिः, देवी; ४ सोमः, अग्निः, आदित्यः, विष्णुः, ब्रह्मा, बृहस्पतिः; ६ इन्द्रवायू; ७ अर्यमा, बृहस्पतिः, इन्द्रः, वातः, विष्णुः, सरस्वती, सविता, वाजी; ८ विश्वानि भुवनानि; ९ पञ्च प्रदिशः; १० वायुः, त्वष्टा ।। छन्दः—१-५, ७, ९, १० अनुष्टुप्; ६ पथ्या पंक्तिः; ८ विराट् जगती ।।

HYMN XX

Seer-Vasisthah. Subject-matter 1, 2, 5 Agnih ; 3 Aryaman ; Bhagah ; Brihaspatih, Devih ; 4 Somah, Agnih, Adityah, Vishnuh, Brahman, Brihaspatih ; 6 Indravayu ; 7 Aryaman ; Brihaspatih, Indrah. Vatah, Vishnuh ; Sarasvati, Savitar, Vajin ; 8 Vishvani Bhuvanani ; 9 Panch Pradishah ; 10 Vayuh Tvastar. Metre-1-5, 7, 9, 10 Anustup ; 6 Pathya Panktih ; 8 Virad Jagati.

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्न आ रोहाधा नो वर्धया रयिम् ।। १ ।।

O' learned person ; this teacher's home is your place of maturity whence you spring up celebrated and shine with efulgence of knowledge. O learned one ; you, knowing this rise to ascendecy cause our riches increase.

अग्ने अच्छा वदेह नः प्रत्यङ् नः सुमना भव ।
प्र णो यच्छ विशां पते धनदा असि नस्त्वम् ।। २ ।।

O' learned man ; instruct in this world in a nice way and come to us with an amicable intention. O protector of all the people ; you are the giver of wealtth, so give me prosperity.

प्र णो यच्छत्वर्यमा प्र भगः प्र बृहस्पतिः ।
प्र देवीः प्रोत सूनृता रयिं देवी दधातु मे ॥ ३ ॥

Let the dispenser of justice give me wealth, let the man of riches give me wealth, let the master of Vedic speeches and knowledge bless us with wealth, let the ladies of wonderfulearning bless us with wealth and let the wonderful power of speech give us wealth.

सोमं राजानमवसेऽग्निं गीर्भिर्हवामहे ।
आदित्यं विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम् ॥ ४ ॥

We describe with our words the splendid property of Soma, the negative electricity of the world and describe with suitable terms Agnih, the positive electricily of the world. We speak of the property of the sun which draws up the waters, through evaporation, we tell others about the operation of the sun rays, we know and describe the function of the sun which is the battery of the world, we know the air and we describe the properties of Supreme Divine Power.

त्वं नो अग्ने अग्निभिर्ब्रह्म यज्ञं च वर्धय ।
त्वं नो देव दातवे रयिं दानाय चोदय ॥ ५ ॥

O' man accomplished with efulgence of knowledge ; you increase our Yajna performance and strengthen our knowledge. O unique one; inspire into the man of munificence, the sense of philanthropy and bestow upon us the boon of wealth.

इन्द्रवायू उभाविह सुहवेह हवामहे ।
यथा नः सर्व इज्जनः संगत्यां सुमना
असद् दानकामश्च नो भुवत् ॥ ६ ॥

We speak of the operation of the sun and air both of which

are highly landable in this world, so that all of the men of us we condordant in their mutual daleings and all of us be benevolent.

अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय ।
वातं विष्णुं सरस्वतीं सवितारं च वाजिनम् ॥ ७ ॥

O' Divine power ; please incite courage in Aryaman, the man of Justice, Brihaspati, the man of great learning, Indra, the man of majestie power, Vata, the man of inspiring initiative, Vishnu, the man of sharp understanding, Sarasvati the lady of unique dexterity, Savitar, the man of strength to give us happiness.

वाजस्य नु प्रसवे सं बभूविमेमा च विश्वा भुवनान्यन्तः ।
उतादित्सन्तं दापयतु प्रजानन् रयिं च नः
सर्ववीरं नि यच्छ ॥ ८ ॥

Let us reach to God who is the cause of all strength and prosperity and in whom are held all these worlds. Let Him who knows everything inspire even into unbenevolent man the sense of bounty and give us wealth with brave men and children.

दुह्रां मे पञ्च प्रदिशो दुह्रामुर्वीर्यथाबलम् ।
प्रापेयं सर्वा आकूतीर्मनसा हृदयेन च ॥ ९ ॥

May five regions of space pour prosperity upon us, may the earth with its might pour fortunes upon us, may we obtain all our intentions and wishes formed by my spirit and by my heart.

गोसनिं वाचमुदेयं वर्चसा माभ्युदिहि ।
आ रुन्धां सर्वतो वायुस्त्वष्टा पोषं दधातु मे ॥ १० ॥

O' God ; may we pronounce the Vedic word enclothed with

knowldedge please uplift me with the splendour of your knowledge. May air obstruct me from doing evil and may the sun give growth to me.

सू० २१ ॥ ऋषिः—वसिष्ठः ॥ देवता—१-७ अग्निः; ८-११ सवित्रादयो मन्त्रोक्ताः ॥ छन्दः—१ पुरोऽनुष्टुप् त्रिष्टुप्; २, ३, ८ भुरिक् त्रिष्टुप्; ४ त्रिष्टुप्; ५ जगती; ६ उपरिष्टाद् विराड् बृहती; ७ विराड् गर्भा त्रिष्टुप्; ९ निचृदनुष्टुप्; १० अनुष्टुप् ॥

HYMN XXI

Seer-Vasisthah. Subject-matter 1-7 Agnih ; 8-11 Savitar etc, as described in the verses. Metre-1 Puroanustup Tristup ; 2, 3, 8 Bhurik Tristup ; 4 Tristup ; 5 Jagati ; 6 Uparistad Virad Brihati : 7 Viradgarbha Tristup ; 9 Nichridanustup ; 10 Anustup.

ये अग्नयो अप्स्व१न्तर्ये वृत्रे ये पुरुषे ये अश्मसु ।
य आविवेशौषधीर्यो वनस्पतींस्तेभ्यो
अग्निभ्यो हुतमस्त्वेतत् ॥ १ ॥

Let this oblation be offered to all those fires which are in waters, which are in clouds of sky, which are contained in man, which are in the stones, which have entered in herbs and which remain in plants.

यः सोमे अन्तर्यो गोष्वन्तर्य आविष्टो वयःसु यो मृगेषु ।
य आविवेश द्विपदो यश्चतुष्पदस्तेभ्यो
अग्निभ्यो हुतमस्त्वेतत् ॥ २ ॥

Let this oblation be offered to those fires which abide in juicy plants, which reside in cows, which have entered in the birds, which remain in the silvan creature, which abide in bipeds and which reside in quadrupeds.

य इन्द्रेण सरथं याति देवो वैश्वानर उत विश्वदाव्यः ।

यं जोहवीमि पृतनासु सासहिं तेभ्यो
अग्निभ्यो हुतमस्त्वेतत् ॥ ३ ॥

The splendid fire which in form of Vaishvanara, the fire working in the digestion system, resides in the same body by the side of Indra, the soul, which is all-consuming by nature and which we utilize in the warfares to all these fires let this oblation be offered.

यो देवो विश्वाद् यमु काममाहुर्यं दातारं प्रतिगृह्णन्तमाहुः ।
यो धीरः शक्रः परिभूरदाभ्यस्तेभ्यो
अग्निभ्यो हुतमस्त्वेतत् ॥ ४ ॥

The tremendous fire which the learned men describe all-devouring Kama-the universal desire of creation, which the learned one's call, receiver in spite of its being giver, which is invincible, powerful, unconquerable and all-pervading-to all those lot this oblation be offered.

यं त्वा होतारं मनसाभि संविदुस्त्रयोदश भौवनाः
पञ्च मानवाः । वर्चोधसे यशसे सूनृतावते तेभ्यो
अग्निभ्यो हुतमस्त्वेतत् ॥ ५ ॥

The annihiting fire which thirteen month of the year (12 months and one intercalary month) and five kinds of men (Brahmana, Kshatriya, Vaishya, Shudra and the Avarna fifth) realise with main operation and mind, which is full of splendour, glorious and the cause speech ...... to all those let this oblation be offered.

उक्षान्नाय वशान्नाय सोमपृष्ठाय वेधसे ।
वैश्वानरज्येष्ठेभ्यस्तेभ्यो अग्निभ्यो हुतमस्त्वेतत् ॥ ६ ॥

The fire in which is offered the oblation of the cerials mixed with milk, in which is offered the oblations of the prepara-

tions mixed with molten ghee, which is offered in the oblations of herbacious plants, and which is the source of creation to all those fires of which the Vaishvanara, the animal heat is most powerful let this oblation be offered.

दिवं पृथिवीमन्वन्तरिक्षं ये विद्युतमनुसंचरन्ति ।
ये दिक्ष्व१न्तर्ये वाते अन्तस्तेभ्यो
अग्निभ्यो हुतमस्त्वेतत् ॥ ७ ॥

Let this oblation be offered to all those fires which operate in heavenly region or the Sun, in the earth, in the firmament in the lightning, which operates in the regions of the space and which enter into air.

हिरण्यपाणिं सवितारमिन्द्रं बृहस्पतिं वरुणं मित्रमग्निम् ।
विश्वान् देवानाङ्गिरसो हवामह इमं
क्रव्यादं शमयन्त्वग्निम् ॥ ८ ॥

We desire to take advantage of savitar, the sun having shining rays, Indra, the mighty electricity, Brihaspatir, the other preserving sound, Varuna, the oxygen gas, Mitra, the hydrogen gas, Vishva Devah the eleven physical powers and Angiraah, heats working in body parts and the planes of the world. Let them normalize the fire which devours the uncooked cerials.

शान्तो अग्निः क्रव्याच्छान्तः पुरुषरेषणः ।
अथो यो विश्वदाव्य१स्तं क्रव्यादमशीशमम् ॥ ९ ॥

Let be normal the fire which being abnormal devours the flesh of men, let be normal the fire which being abnormal destroys the men. Let us keep in normalsy thereof the fire, which in abnormal state eats the flesh of living creatures and is all-consuming in its furty.

ये पर्वताः सोमपृष्ठा आप उत्तानशीवरीः ।
वातः पर्जन्य आदग्निस्ते क्रव्यादमशीशमन् ॥ १० ॥

The mountains which are covered with herbacious plants, the waters ever exposed to sun and air; cloud and fire normalize the fire which consumes flesh creating the diseases.

सू०२२ ॥ ऋषिः—वसिष्ठः ॥ देवता—विश्वे देवाः, बृहस्पतिः, वर्चः ॥
छन्दः—१ विराट् त्रिष्टुप्; २, ५, ६ अनुष्टुप्; ३ पञ्चपदा परानुष्टुप् विराडतिजगती; ४ षड्पदा जगती ॥

HYMN XXII

Seer-Vasisthah. Subject-matter-Vishvedevah ; Brihaspatih, Varchas. Metre-I Virat Tristup; 2, 5, 6 Anustup; 3 Panchapada Paranustup Virad Atijagati ; 4 satpada Jagati.

हस्तिवर्चसं प्रथतां बृहद् यशो अदित्या यत् तन्वः संबभूव ।
तत् सर्वे समदुर्मह्यमेतद् विश्वे देवा अदितिः सजोषाः ॥ १ ॥

Widely spread out, like the vigour of elephant, the great glory which gets rise from the structure of the primordial matter, all the physical forces concordant with matter give this to me.

मित्रश्च वरुणश्चेन्द्रो रुद्रश्च चेततु ।
देवासो विश्वधायसस्ते माञ्जन्तु वर्चसा ॥ २ ॥

Let hydrogen, oxygen, electricity, and the fire make us ever conscious of it and all the physical forces feading up the energy to world make us vigorous with their vigour.

येन हस्ती वर्चसा संबभूव येन राजा मनुष्येष्वप्स्वन्तः ।
येन देवा देवतामग्र आयन् तेन मामद्य

वर्चसाग्ने वर्चस्विनं कृणु ॥ ३ ॥

Let this fire make now us strong and vigorous with that vigour wherewith the elephant is endowed, wherewith the king is adorned among the people in the kingdom, and wherewith physical forces of the world attain resplandency in the beginning of the creation.

यत् ते वर्चो जातवेदो बृहद् भवत्याहुतेः ।
यावत् सूर्यस्य वर्च आसुरस्य च हस्तिनः ।
तावन्मे अश्विना वर्च आ धत्तां पुष्करस्रजा ॥ ४ ॥

Let inhaling and exhaling breath-working out in the space of heart give us that vigour which is attained by fire through its oblation and what is the vigour of sun and what is the vigour of the elephant created by clouds-(Abhramatanga).

यावच्चतस्रः प्रदिशश्चक्षुर्यावत् समश्नुते ।
तावत् समैत्विन्द्रियं मयि तद्धस्तिवर्चसम् ॥ ५ ॥

Let us attain elephantine vigour as well as the spiritual vigour to the magnitude of whatever distance is covered by the four regions of heaven and whatever distance the eyes pursue their objects.

हस्ती मृगाणां सुषदामतिष्ठावान् बभूव हि ।
तस्य भगेन वर्चसाऽभि षिञ्चामि मामहम् ॥ ६ ॥

The elephant is strongest and firmest amongst the riding animals. I therefore, make me blessed with splendid vigour of it.

सू० २३ ॥ ऋषिः—ब्रह्मा ॥ देवता—योनिः ॥ छन्दः—१-४ अनुष्टुप्; ५ उपरिष्टाद् भुरिग् बृहती; ६ स्कन्धोग्रीवी बृहती ॥

HYMN XXIII

Seer-Brahman. Subject-1 matter, Yonih. Metre-1-4 Anustup; 5 Uparistad Bhurik Brihati; 6 Skandhogriva Brihati;

येन॑ वे॒हद् ब॒भूवि॑थ ना॒शया॑मसि॒ तत् त्वत् ।
इ॒दं तद॒न्यत्र॒ त्वदप॑ दू॒रे नि द॑ध्मसि ॥ १ ॥

O Woman; I banish from you the cause that made you sterile. I make it far removed and lay in another place from you.

आ ते॒ योनिं॒ गर्भ॑ एतु॒ पुमा॒न् बाण॑ इवेषु॒धिम् ।
आ वी॒रोऽत्र॑ जायतां पु॒त्रस्ते॒ दश॑मास्यः ॥ २ ॥

Let the male embroyo enter into your womb like the arrow to the quiver, let ten month child be born from you.

पुमां॑सं पु॒त्रं ज॑नय॒ तं पुमा॒ननु॑ जायताम् ।
भवा॑सि पु॒त्राणां॑ मा॒ता जा॒ताना॑ ज॒नया॑श्च॒ यान् ॥ ३ ॥

Let you bring forth male child and another male child follow him afterwards in due course. Be you the mother of sons who are born and whom you bring forth in future.

यानि॑ भ॒द्राणि॒ बीजा॑न्यृष॒भा ज॒नय॑न्ति च ।
तैस्त्वं पु॒त्रं वि॑न्दस्व॒ सा प्र॒सूर्धेनु॑का भव ॥ ४ ॥

You obtain son and become the fruitful mother like cow with those auspicious semen-seeds which are produded by the strong men.

कृ॒णोमि॑ ते प्राजाप॒त्यमा योनिं॒ गर्भ॑ एतु॒ ते ।
वि॒न्दस्व॒ त्वं पु॒त्रं ना॑रि॒ यस्तुभ्यं॒ शमस॒च्छमु॒
तस्मै॑ त्वं भव॑ ॥ ५ ॥

O' Woman ; I perform the task of bringing progeny and let embroyo enter into your womb. O woman obtain a son who bring happiness to you and you be a blessing to him.

यासां द्यौष्पिता पृथिवी माता समुद्रो मूलं वीरुधां बभूव ।
तास्त्वा पुत्रविद्याय दैवीः प्रावन्त्वोषधयः ॥ ६ ॥

May protect you for having a male child those effective herbs whose father is rain, whose mother is earth and whose root is the ocean.

सू० २४ ।। ऋषिः—भृगुः ।। देवता—वनस्पतिः ।। छन्दः—१, ३-७ अनुष्टुप्; २ निचृत् पथ्या पङ्क्तिः ।।

HYMN XXIV

Seer—Bhriguh—Subject-matter—Vanaspatih ; Prajapatih. Metre—1, 3-7 Anustup ; 2 Nichrid Pathya Panktih.

पयस्वतीरोषधयः पयस्वन्मामकं वचः ।
अथो पयस्वतीनामा भरेऽहं सहस्रशः ॥ १ ॥

The herbacious plants are succulent and full of succulence are our words. Let me take advantage of the thousands of succulent plants, corns, and roots.

वेदाहं पयस्वन्तं चकार धान्यं बहु ।
सम्भृत्वा नाम यो देवस्तं वयं हवामहे
योयो अयज्वनो गृहे ॥ २ ॥

I know the cloud full of water which produces corn, which is known by the name of *Devah Samabhritva*, the giver of the water pooled in it, and we take advantage of that cloud as it gives water even to those who do not perform sacrifice.

इमा याः पञ्च प्रदिशो मानवीः पञ्च कृष्टयः ।
वृष्टे शापं नदीरिवेह स्फातिं समावहान् ॥ ३ ॥

Let all these five regions of the heaven and five classes of men (based on worth not on birth) attain in this world abundance of wealth like the rivers which bring drift after the rainfall.

उदुत्सं शतधारं सहस्रधारमक्षितम् ।
एवास्माकेदं धान्यं सहस्रधारमक्षितम् ॥ ४ ॥

As the fountain spring having hundreds of current and thousands of currents is inexhaustible so inexhaustible becomes the wealth of our crops possessing thousands of increase.

शतहस्त समाहर सहस्रहस्त सं किर ।
कृतस्य कार्यस्य चेह स्फातिं समावह ॥ ५ ॥

O man earn like a man who has hundreds of hands and give it to others like the, man who has thousands of hands. Attain the full fruit of your labour and skill in this world.

तिस्रो मात्रा गन्धर्वाणां चतस्रो गृहपत्न्याः ।
तासां या स्फातिमत्तमा तया त्वाभि मृशामसि ॥ ६ ॥

Three parts of the yield-crop belong to the peasants who are responsible for the peasantry. Four parts go to household wife, the land-lady and what is the most abundant part we therewith bless you.

उपोहश्च समूहश्च क्षत्तारौ ते प्रजापते ।
ताविहा वहतां स्फातिं बहुं भूमानमक्षितम् ॥ ७ ॥

O house-holding man, addition and collection are the two

attendents of yours. Let these two bring great, abundant and inexhaustible increase.

सू०२५ ॥ ऋषिः—भृगुः ॥ देवता—कामेषुः, मित्रावरुणौ ॥ छन्दः—अनुष्टुप् ॥

HYMN XXV

Seer—Bhriguh. Subject-matter—Kameshuh, the arrows of Kama, the love and passion; and Mitravarunau. Metre—Anustup.

उत्तुदस्त्वोत् तुदतु मा धृथाः शयने स्वे ।
इषुः कामस्य या भीमा तया विध्यामि त्वा हृदि ॥ १ ॥

O' Ye married couple; you do not rest calm and quiet even on the bed when the shaft of the most stimulant passion impels you. Formidable is the shaft of passion and pierce you, husband; with this in the heart.

आधीपर्णां कामशल्यामिषुं सङ्कल्पकुल्मलाम् ।
तां सुसंनतां कृत्वा कामो विध्यतु त्वा हृदि ॥ २ ॥

O my dear; let the carnal desire aiming at correctly pierce you in the heart with shaft winged with longing, leaved with troubles, equipped with the steam of resolves.

या प्लीहानं शोषयति कामस्येषुः सुसंनता ।
प्राचीनपक्षा व्योषा तया विध्यामि त्वा हृदि ॥ ३ ॥

I pierce you in the heart with the arrow of carnal desire which is pointed well, which withers and consumes the spleen, which has hasty feathers, and which burns the body.

शुचा विद्धा व्योषया शुष्कास्याभि सर्प मा ।
मृदुर्निमन्युः केवली प्रियवादिन्यनुव्रता ॥ ४ ॥

O dear wife, you pierced with dreadfully-burning heat, parched-lips, gentle-tongued, concordant with me, tender, angerless and alone approach me.

आजामि त्वाजन्या परि मातुरथो पितुः ।
यथा मम क्रतावसो मम चित्तमुपायसि ॥ ५ ॥

O' woman ; I attain you from your mother and from your father with desirable method, so that you may remain at my command and make your place in my heart.

व्यस्यै मित्रावरुणौ हृदश्चित्तान्यस्यतम् ।
अथैनामक्रतुं कृत्वा ममैव कृणुतं वशे ॥ ६ ॥

O girl's father and mother ; you both remove idea of suspense from the heart of the girlie and making her deprived of other choices hand over her to my own control.

सू० २६ ॥ ऋषिः—अथर्वा ॥ देवता—१ साग्नयो हेतयः; २ सकामा अविष्यवः; ३ अव्युक्ता वैराजः ४ सवाता प्रविध्यन्तः; ५ सौषधिका निलिम्पाः; ६ बृहस्पतियुक्ता अवस्वन्तः ॥ छन्दः—१ त्रिष्टुप्; २, ५, ६ जगती; ३, ४ भुरिक् त्रिष्टुप्; सर्वाः (१-६) पञ्चपदा विपरीतपादलक्षाः ॥

HYMN XXVI

Seer—Atharvan. Subject-matter-I Sagnayohetayah ; 2-Sakama avishyavah ; 3. Avyukta Vairajah ; 4-Savata Pravidhyantah ; 5 Saushadhika Nilinipah ; 6, Brihaspatiyukta Avasvantah. Metre-I Tristup ; 2, 5, 6 Jagati ; 3, 4 Bhurik Tristup ; Sarvah (1-6) Panchapadah Viparit Padalakshah.

ये३स्यां स्थ प्राच्यां दिशि हेतयो
नाम देवास्तेषां वो अग्निरिषवः ।

ते नो मृडत ते नोऽधि ब्रूत तेभ्यो
वो नमस्तेभ्यो वः स्वाहा

॥ १ ॥

Those wonderful physical forces which dwell in the eastern direction who bears the name of *hetayah*, the lightnings and whose arrows are Agni, the fire, be the source of making us prosperous, be the source of making us to praise them, let there be words to praise for them and let there be praiseworthy uttarance for them.

ये३स्यां स्थ दक्षिणायां दिश्यविष्यवो
नाम देवास्तेषां वः काम इषवः ।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो
वो नमस्तेभ्यो वः स्वाहा

॥ २ ॥

Those wonderful physical forces which dwell in the southern direction who bears the name of Avisyavah, the custodian of safety whose arrows are Kama, the desire, be etc. etc.

ये३स्यां स्थ प्रतीच्यां दिशि वैराजा नाम
देवास्तेषां व आप इषवः ।
ते नो मृडत ते नोऽधि ब्रूत तेभ्यो वो
नमस्तेभ्यो वः स्वाहा

॥ ३ ॥

Those wonderful physical forces which dwell in the western direction, who bear the name of *Vairaja*, the radiant, whose arrows are Apah, the waters, be etc. etc.

ये३स्यां स्थोदीच्यां दिशि प्रविध्यन्तो नाम
देवास्तेषां वो वात इषवः ।
ते नो मृडत ते नोऽधि ब्रूत

तेभ्यो॑ वो॒ नम॒स्तेभ्यो॑ व॒: स्वाहा॑ ॥ ४ ॥

Those wonderful physical forces which dwell in the northern direction, who bear the name of *Pravidhyantah*, the peircing, whose arrows are *Vatah*, the Air, be etc. etc.

ये॒३॑स्यां स्थ ध्रु॒वायां॑ दि॒शि नि॑लि॒म्पा नाम॑
दे॒वास्तेषां॑ व॒: ओष॑धी॒रिष॑वः ।
ते नो॑ मृडत॒ ते नोऽधि॑ ब्रूत॒ तेभ्यो॑
वो॒ नम॒स्तेभ्यो॑ व॒: स्वाहा॑ ॥ ५ ॥

Those wonderful physical forces which dwell in the direction below who bear the name of *Nilimpah*, sticking and adhasive, whose arrows are Aushadhah, the herbacious plants, be etc. etc.

ये॒३॑स्यां स्थो॑र्ध्वायां॑ दि॒श्यव॑स्वन्तो॒
नाम॑ दे॒वास्तेषां॑ वो॒ बृह॒स्पति॒रिष॑वः ।
ते नो॑ मृडत॒ ते नोऽधि॑ ब्रूत॒ तेभ्यो॑
वो॒ नम॒स्तेभ्यो॑ व॒: स्वाहा॑ ॥ ६ ॥

Those wonderful physical forces which dwell in the direction above, who bear the name of Avasvantah, conducive to affection whose arrows are Brihaspatih, the cloud, be etc. etc.

सू० २७ ॥ ऋषिः—अथर्वा ॥ देवता—१ प्राची, अग्निः, असितः, आदित्याः; २ दक्षिणा, इन्द्रः, तिरश्चिराजिः,पितरः; ३ प्रतीची, वरुणः, पृदाकुः, अन्नम्; ४ उदीची, सोमः, स्वजः, अशनिः; ५ ध्रुवा, विष्णुः, कल्माषग्रीवः, वीरुधः; ६ ऊर्ध्वा, बृहस्पतिः, श्वित्रः, वर्षम् ॥ छन्दः—१, ३, ४, ६ अष्टिः; २ अत्यष्टिः; ३ भुरिगष्टिः; सर्वाः (१-६)पञ्चपदा ॥ (५ ककुम्मतीगर्भा भुरिगष्टिः)

HYMN XXVII

Seer—Atharvan. Subject-matter—Prachi, Agnih, Asitah, Adityah ; 2 Dakshina, Indrah, Tiraschirajih, Pitarah ; 3 Pratichi, Varunah, Pridakuh, Annam ; 4 Udichi, Somah, Svajah ; Ashanih ; 5 Dhruva, Vishnuh, Kalmashagrivah ; Virudhah ; 6 Urdhva, Brihaspatih, Shvitrah, Varsham. Metre 1, 3, 4, 6 Ashtih, 2 Atyasthih, 3 Bhurigashtih ; Sarvah (1-6) Panchapadah.

प्राची दिगग्निरधिपतिरसितो रक्षितादित्या इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो
नम इषुभ्यो नम एभ्यो अस्तु ।
यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः॥ १ ॥

The self-refulgent God is the Lord of the east, His unfettered powers are His protection for us, the Vital airs are His Arrows, we pay our compliment to His arrows, we pay our compliment to Lord Paramount, we pay our compliment to His unfettered protective powers, we pay our compliment to His arrows, whoso-ever ignorantly envies us and whomsoever we ignorantly envy. We place Him in the Jaws of His arrows, the vital airs.

दक्षिणा दिगिन्द्रोऽधिपतिस्तिरश्चिराजी रक्षिता पितर इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो नम इषुभ्यो
नम एभ्यो अस्तु ।
यो३स्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ २ ॥

The Omnipotent God is Lord of the South, His rows of insects and moths are protection for us ; rays of the luminous bodies are His arrows etc., etc.

प्रतीची दिग् वरुणोऽधिपतिः पृदाकू रक्षितान्नमिषवः ।

तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो
नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ३ ॥

The most Exalted God is Lord of the west, the venomous crawling reptiles are His protection for us; efficacious eatables like ghee etc. are His arrows etc. etc.

उदीची दिक् सोमोऽधिपतिः स्वजो रक्षिताशनिरिषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो
नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ४ ॥

The All-impelling Blissful God is the Lord of the North, natural forces under His control are His protection for us, lightning is His arrows ; etc., etc.

ध्रुवा दिग् विष्णुरधिपतिः कल्माषग्रीवो रक्षिता वीरुध इषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो
नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ५ ॥

The Omnipresent God is the Lord of the regions down below us ; various gases are His protection for us ; plants and trees are his arrows etc., etc.

ऊर्ध्वा दिग् बृहस्पतिरधिपतिः श्वित्रो रक्षिता वर्षमिषवः ।
तेभ्यो नमोऽधिपतिभ्यो नमो रक्षितृभ्यो
नम इषुभ्यो नम एभ्यो अस्तु ।
योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तं वो जम्भे दध्मः ॥ ६ ॥

God who is the Lord of speech and vast space etc., is the Lord of the regions above us; powers of His innate Omniscienced are His protection for us, drops of rain are His arrows etc,, etc.

सू० २८ ॥ ऋषिः—ब्रह्मा ॥ देवता—यमिनी ॥ छन्दः—१ अतिशक्वरीगर्भा चतुष्पदातिजगती; २, ३ अनुष्टुप्; ४ यवमध्या विराट् ककुप्; ॥ ५ त्रिष्टुप्; ६ विराड् गर्भा प्रस्तारपङ्क्तिः ॥

HYMN XXVIII

Seer—Brahman. Subject-matter—Yamini. Metre-1 Atishakvarigarbha Chatuspadatijagati; 2, 3 Anustup; 4 Yavamadhya Virat Kakup; 5 Tristup; 6 Viradgarbha Prasterpanktih.

N.B. Yamini is the subject-matter of this hymn. The term has been used here comprehensively by meaning the cow giving birth to tiwns. This cow destroys the species as the twins born to one female animal are dangerous for the survival of their mother and for themselves. If such cases are rampant the whole kine family may face ruin. Secondly the term means destruction or dissolution. More clearly it is the night of the world's dissolution.

एकैकयैषा सृष्ट्या सं बभूव यत्र गा असृजन्त भूतकृतो विश्वरूपाः। यत्र विजायते यमिन्यपर्तुः सा पशून् क्षिणाति रिफती रुशती ॥ १ ॥

A. This creation in which the various elementary causes undergoing the processes of creation bring into being the Sun, earth and other objects, come into existence through the integrating process of one element combined by one element or atom. If and when the night of destruction or dissolution which is contrary to constructive process, comes into active operation, it destroys all the living creatures and non living objects desturbing and disordering the whole wordly structure.

B. The kine Kingdom flowrishes into existence by bringing forth offspring singly, through the causes of the creation give birth to cows of various colours. If and when the cow produces twins in spite of order (or abnormally) she harms the growth of cattle troubling and disturbing them.

एषा पशून्त्सं क्षिणाति क्रव्याद् भूत्वा व्यद्वरी ।
उतैनां ब्रह्मणे दद्यात् तथा स्योना शिवा स्यात् ॥ २ ॥

This night of dissolution turning to be devourer of all the living creatures and consuming them dissolves the whole creation. So let it go to Supreme Being so that it may be the cause of bliss and happiness.

शिवा भव पुरुषेभ्यो गोभ्यो अश्वेभ्यः शिवा ।
शिवास्मै सर्वस्मै क्षेत्राय शिवा न इहैधि ॥ ३ ॥

May this night if dissolution be auspicions for men and kines and be favourable to horses. May it be auspicious to whole of this wordly region and it come auspicious to us.

इह पुष्टिरिह रस इह सहस्रसातमा भव ।
पशून् यमिनि पोषय ॥ ४ ॥

Let this destructive activity turn it into rain, and into increases. Let it be useful in multifarious ways and let it give strength to living creatures.

यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं तन्वः स्वायाः ।
तं लोकं यमिन्यभिसंबभूव सा नो मा हिंसीत्
पुरुषान् पशूंश्च ॥ ५ ॥

Let this night of destruction approach to the region or state wherein the pious and righteous persons after leaving the decaying processes of their bodies live in happiness and let it not trouble our men and cattles.

यत्रा॑ सु॒हार्दां॑ सु॒कृता॑मग्निहोत्र॒हुतां॒ यत्र॑ लो॒कः ।
तं लो॒कं य॒मिन्य॑भि॒संब॑भूव॒ सा नो॒ मा हिं॑सीत्
पुरु॑षान् प॒शूंश्च॑ ॥ ६ ॥

Let this destructive night approach to that state which is inhabited by the men who performs Yajna, and are pious and righteous. Let it not harm our men and cattles.

सू० २९ ॥ ऋषिः—उद्दालकः ॥ देवता—१-६ शितिपाद् अविः; ७ कामः; ८ भूमिः ॥ छन्दः—१, ३ पथ्या पङ्क्तिः; २, ४-६ अनुष्टुप्; ७ षट्पदा उपरिष्टाद्दैवीबृहती ककुम्मतीगर्भा विराट् जगती; ८ उपरिष्टाद् बृहती ॥

HYMN XIX

Seer-Uddalakah. Subject-matter-1-6 Shitipad Avih; 7 Kamah; 8 Bhumih. Metre-1, 3 Pathyapanktih, 2, 4-6 Anustup; 7 Shatpada uparistad Daivi Brihati Kakummati garbha Virad Jagati; 8 Uparistad Brihati.

यद् राजा॑नो वि॒भज॑न्त इष्टापू॒र्तस्य॑ षोड॒शं य॒मस्या॒मी स॑भा॒सदः॑ ।
अवि॒स्तस्मा॑त् प्र मु॑ञ्चति द॒त्तः शि॑ति॒पात् स्व॒धा ॥ १ ॥

As these brilliant members-parts of the order of the creation differentiates the sixteenth from the other 15th created object of the desired and planned structure of the matter (11 organs including mind and 5 gross elements) therefore, Avih, the matter tending to the states of cause and effect, containing all the objects in its fold and impelled by God leaves out substance into created objects.

सर्वा॑न् कामा॑न् पूरयत्या॒भव॑न् प्र॒भव॑न् भव॑न् ।
आ॒कू॒ति॒प्रोऽवि॑र्द॒त्तः शि॑ति॒पान्नोप॑ दस्यति ॥ २ ॥

This matter remaining in the state of equiliberation and disequiliberation fulfilse the desires of the souls pervading through its effect-forms, turning it to creation and remain-

ing in the creative processes. Working out the fulfilment of Godly desires this never comes to its total annihilation.

यो ददा॑ति शिति॒पाद॒मविं॑ लो॒केन॒ संमि॑तम् ।
स नाक॑म॒भ्यारो॑हति॒ यत्र॑ शु॒ल्को न क्रि॒यते॑
अब॒लेन॒ बली॑यसे ॥ ३ ॥

He who leaves all attachments of the matter which has two states of creation and dissolution and which is the source of worldly scene observed by the worldly should, rise to state of happiness where no tax is realised by mighty from the weak.

पञ्चा॑पूपं शिति॒पाद॒मविं॑ लो॒केन॒ संमि॑तम् ।
प्र॒दा॒तोप॑ जीवति पि॒तॄ॒णां लो॒केऽक्षि॑तम् ॥ ४ ॥

The men of philanthropic tendency and practice, who lives upto the material cause of the world which is spreading over all of its five elements and is accepted as the cause, of worldly scene by all the souls of the world, attain the permanent state of men of science and experiments.

पञ्चा॑पूपं शिति॒पाद॒मविं॑ लो॒केन॒ संमि॑तम् ।
प्र॒दा॒तोप॑ जीवति सूर्यामा॒सयो॒रक्षि॑तम् ॥ ५ ॥

He who imparts knowledge to others and enjoys the grand scenes of nature which is pervading through five elements, is sometimes in causal form and some-times in effect forms and has been embraced by the souls, attains the safe state of Sun and Moon.

इरे॑व॒ नोप॑ दस्यति समु॒द्रइ॑व॒ पयो॑ म॒हत् ।
दे॒वौ स॑वा॒सिना॑विव शिति॒पान्नोप॑ दस्यति ॥ ६ ॥

This material cause of the world, the matter assuming the form of caure and effect does not ever clases to exist like

the earth, like the ocean full of deep water and like the two eternal celestial substances-God and soul.

क इदं कस्मा अदात् कामः कामायादात् ।
कामो दाता कामः प्रतिग्रहीता कामः समुद्रमा विवेश ।
कामेन त्वा प्रति गृह्णामि कामैतत् ते ॥ ७ ॥

Who does give this world and does give to whom ? God desiring the dispensation of justice gives this world and He gives it to souls who desire the worldly enjoyments and emancipation. God desiring good of souls is the giver and souls desiring emancipation are the recievers. God desiring the creation enters into the vast space full of material atoms. O Divinity ; I, the soul attain yonr knowledge and declare that all this play is yours.

भूमिष्ट्वा प्रति गृह्णात्वन्तरिक्षमिदं महत् ।
माहं प्राणेन मात्मना मा प्रजया प्रतिगृह्य वि राधिषि ॥ ८ ॥

O Divinity ; May the earth receive yon and may receive you the vast inter-space. I, the soul receiving your efulgence may not be hurs in vital breath, may not be hurt in body and soul, may not be hurt inprogeny.

सू० ३० ॥ ऋषिः—अथर्वा ॥ देवता—सांमनस्यम् ॥ छन्दः—१-४ अनुष्टुप्; ५ विराड् जगती; ६ प्रस्तारपङ्क्तिः ७ त्रिष्टुप् ॥

HYMN XXX

Seer—Atharuan. Subject-matter—Saumanasyam. Metre-1-4 Anustup ; 5 Virad Jagati, 6 Prastarpanktih ; 7 Tristup ;

सहृदयं सांमनस्यमविद्वेषं कृणोमि वः ।
अन्यो अन्यमभि हर्यत वत्सं जातमिवाघ्न्या ॥ १ ॥

O Ye mankind ; I the ordainer of unity and uniformity of nature, appoint you to have accordance in your heart, unanimity in your minds and exemption from hatred and aversion. All of you ought to love one another in every sweet manner just as cow loveth her newly born calf.

अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः ।
जाया पत्ये मधुमतीं वाचं वदतु शन्तिवाम् ॥ २ ॥

Let the son be obedient to his father and in accordance with the mind of his mother. Let the wife speak to her husband calm gentle and sweet words.

मा भ्राता भ्रातरं द्विक्षन्मा स्वसारमुत स्वसा ।
सम्यञ्चः सव्रता भूत्वा वाचं वदत भद्रया ॥ ३ ॥

Let not a brother hate his brother and let not a sister hate her sister. Let all of them speak with another in a very gentle term being united in their mind and keeping common ideal and goal of life before them.

येन देवा न वियन्ति नो च विद्विषते मिथः ।
तत् कृण्मो ब्रह्म वो गृहे संज्ञानं पुरुषेभ्यः ॥ ४ ॥

I, the upholder of the eternal law, initiate you that firm code of conduct for your home which the enlightened person never violate nor do they bear any malice against one another, so that it may serve as the guiding principle for all men.

ज्यायस्वन्तश्चित्तिनो मा वि यौष्ट संराधयन्तः सधुराश्चरन्तः ।
अन्यो अन्यस्मै वल्गु वदन्त
एतं सध्रीचीनान् वः संमनसस्कृणोमि ॥ ५ ॥

O, Ye mankind ; who are respectful to elders possessing noble hearts, friendly in your undertakings of acquiring

wealth and walking in the same path bearing the common yoke together be never disunited with one another, come, I make you one-intentioned and one-minded, let each one of you speak sweetly to the other.

समानी प्रपा सह वोऽन्नभागः समाने योक्त्रे सह वो युनज्मि।
सम्यञ्चोऽग्निं सपर्यतारा नाभिमिवाभितः ॥ ६ ॥

Let your place of drinking water be common and let the partaking of your food be together. I the Lord of universe, Yoke you in common yoke of life's goal, adhere to your wise in firm unanimity just as the spokes attached to the nave of the chariot stand firm and united.

सध्रीचीनान् वः संमनसस्कृणोम्येकश्नुष्टीन्त्संवननेन सर्वान्।
देवा इवामृतं रक्षमाणाः सायंप्रातः
सौमनसो वो अस्तु ॥ ७ ॥

O, Ye mankind ; I (God) prescribe to all of you to be mutually helping one another, to be united in your mind and to have common ideal of life for benefitting one another. Like the prudent persons who always take care immortal principle, may the friendly sentiments dawn amongst you every morning and evening.

सू० ३१ ॥ ऋषिः—ब्रह्मा ॥ देवता —अग्न्यादयः पाप्महनो मन्त्रोक्ताः ॥
छन्दः—१-३, ६-११ अनुष्टुप्; ४ भुरिगनुष्टुप्; ५ विराट् प्रस्तारपङ्क्तिः ॥

HYMN XXXI

Seer—Brahman. Subject-matter—Agni etc. Papmahano as described in the Verses. Metre-1-3, 6-11 Anustup ; 4 Bhuriganustup ; 5 Virat Prastar Panktih.

वि देवा जरसावृतन् वि त्वमग्ने अरात्या ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ १ ॥

The learned and celibate persons remain free from the untimely old age. O learned one ; be always free from malignity. May we be free from all evils and let us be free from decline and encompassed with long life.

व्यार्त्या पवमानो वि शक्रः पापकृत्यया ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ २ ॥

May the man of purity be free from pain, may the mighty person be free from evil dealings, may we be free from all evils and let us be free from decline and encompassed with long life.

वि ग्राम्याः पशव आरण्यैर्व्यापस्तृष्णयासरन् ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ३ ॥

The domestic animals keep them away from the silvan animals, the waters are face from the urge of thirst, may we be free from all evils and let us be free from decline and encompassed with long life.

वी३मे द्यावापृथिवी इतो वि पन्थानो दिशंदिशम् ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ४ ॥

Parted are the heavently region and the earth and parted are the paths leading to various directions-etc-etc. etc.

त्वष्टा दुहित्रे वहतुं युनक्तीतीदं विश्वं भुवनं वि याति ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ५ ॥

The Sun prepares the bridal of her daughter, the dawn and all the worlds move in apart, etc. etc, etc.

अग्निः प्राणान्त्सं दधाति चन्द्रः प्राणेन संहितः ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ६ ॥

Agni, the heat combines vital breaths and the moon is closely joined with air, etc. etc. etc.

प्राणेन विश्वतोवीर्यं देवाः सूर्यं समैरयन् ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ७ ॥

The physical force make the mighty sun move on its axis with air, etc. etc. etc.

आयुष्मतामायुष्कृतां प्राणेन जीव मा मृथाः ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ८ ॥

O jiva, let you not die, let you live with the vital breath of those who enjoy long life and who give long life to other etc. etc.

प्राणेन प्राणतां प्राणेहैव भव मा मृथाः ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ९ ॥

O Jiva ; breath the heave of life, with the vital breath of those who draw the vital air, let you not die......etc. etc.

उदायुषा समायुषोदोषधीनां रसेन ।
व्य१हं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ १० ॥

O Jiva ; rise up with life, be conjoined with life, be up with the juice of herbacious plants, etc. etc.

आ पर्जन्यस्य वृष्ट्योदस्थामामृता वयम् ।
व्यहं सर्वेण पाप्मना वि यक्ष्मेण समायुषा ॥ ११ ॥

Let us rise with the rain of cloud and let us remain immortal. May we be free from all evils, let us be free from declines and encompassed with long life.

BOOK IV

सू० १ ॥ ऋषिः—वेनः ॥ देवता—बृहस्पतिः, आदित्यः ॥ छन्दः—१, ३, ४, ६, ७ त्रिष्टुप्; २, ५ पुरोऽनुष्टुप् त्रिष्टुप् ॥

HYMN I

Seer-Venah. Subject-matter-Brihaspatih ; Adityah. Metre 1, 3, 4, 6, 7 Tristup ; 2, 5 Puro anustup Tristup.

ब्रह्म जज्ञानं प्रथमं पुरस्ताद् वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्ठाः
सतश्च योनिमसतश्च वि वः ॥ १ ॥

God worshipable by all in the starting process of creation first manifested void, the space and from the material substance spreading in all directions evolved the heavenly bodies possessing briliance. He brought the material elements active in the space into manifestation. He made also material cause of the evolved and non-evolved world manifest.

इयं पित्र्या राष्ट्र्येत्वग्रे प्रथमाय जनुषे भुवनेष्ठाः ।
तस्मा एतं सुरुचं ह्वारमह्यं
घर्मं श्रीणन्तु प्रथमाय धास्यवे ॥ २ ॥

God, the original source of parantage becomes active first for starting the creation-cycle. He is the pervading in all the worlds. O ye men ! prepare nice warm ghee for the daily yajna to obey the command of Divine Lord who is the first subsisting force.

प्र यो जज्ञे विद्वानस्य बन्धुर्विश्वा देवानां जनिमा विवक्ति ।

ब्रह्म ब्रह्मण उज्जभार मध्यान्नीचैरुच्चैः
स्वधा अभि प्र तस्थौ ॥ ३ ॥

He who is the mighty binding force of this universe, is manifest with His omniscience. He preaches of the origins and natures of the all physical forces. The knowledge and speech come into existence from this Supreme Being. He as self subsisting Lord pervades the middle region and regions below and above us.

स हि दिवः स पृथिव्या ऋतस्था मही क्षेमं रोदसी
अस्कभायत् । महान् मही अस्कभायद्
वि जातो द्यां सद्म पार्थिवं च रजः ॥ ४ ॥

He is the upholder of the law of the sun, He is the upholder of the law of the earth, He established the vast earth and heavenly regions securely. He is mighty hence He supports these two vast mighty worlds. Being manifest in the world He holds earthly world, heavenly world and middle space.

स बुध्न्यादाष्ट्र जनुषोऽभ्यग्रं बृहस्पतिर्देवता तस्य सम्राट् ।
अहर्यच्छुक्रं ज्योतिषो जनिष्टाथ
द्युमन्तो वि वसन्तु विप्राः ॥ ५ ॥

He is the God of all. He is the emperial ruler of this universe and the Lord of Vedic speech. He pervades from top to bottom of the created world. As the day with all its lustres is born from the sun therefore, the wise men being enlightened through this, live.

नूनं तदस्य काव्यो हिनोति महो देवस्य पूर्व्यस्य धाम ।
एष जज्ञे बहुभिः साकमित्था
पूर्वे अर्धे विषिते ससन् नु ॥ ६ ॥

The man of poetry and enlightenment verily describe the grand glory of this Supreme Lord who is the first of all existence. He is manifest with His various powers and worldly objects. In the first half part, the period covering dissolution he remains unmanifest.

योऽथर्वाणं पितरं देवबन्धुं बृहस्पतिं नमसाव च गच्छात् ।
त्वं विश्वेषां जनिता यथासः
कविर्देवो न दभायत् स्वधावान् ॥ ७ ॥

He who describing Him that He is the creator of all the universes, worships with devotion to Him who is merciful, protector of all, integrating force among all the wonderful forces and the Lord of the Vedic speech, never sustain harms attaining immortality, becoming enlightened, wise and powerful.

सू० १ ॥ ऋषिः—वेनः ॥ देवता—आत्मा ॥ छन्दः—१, ५, ८ त्रिष्टुप्;
६ पुरोऽनुष्टुप् त्रिष्टुप्; ७ उपरिष्टाज्ज्योतिस्त्रिष्टुप् ॥

HYMN II

Seer—Venah. Subject-matter—Atman. Metre—1-5, 8 Tristup ; 6 Puro-anustup Tristup ; 7 Uparistat Jyotistristup.

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यो३ऽस्येशे द्विपदो यश्चतुष्पदः
कस्मै देवाय हविषा विधेम ॥ १ ॥

He who is the giver of physical vigour and spiritual force, He whose commandment all the luminous objects and enlightened persons acknowledge. He who is the Lord of these bipeds and quadrupeds of this universe : to that All-blessful Divinity we offer our humble worship.

यः प्राणतो निमिषतो महित्वैको राजा जगतो बभूव ।
यस्य च्छायामृतं यस्य मृत्युः
कस्मै देवाय हविषा विधेम ॥ २ ॥

He who by his grandeur is the sole Ruler of living and lifeless objects existing in this world, whose shadow of grace is immortality and whose disfavour is death : to that All-bliss-ful Divinity we offer our humble worship.

यं क्रन्दसी अवतश्चस्कभाने भियसाने रोदसी अह्वयेताम् ।
यस्यासौ पन्था रजसो विमानः
कस्मै देवाय हविषा विधेम ॥ ३ ॥

He by whose protective power the heaven and the earth which are the source of pleasures and sufferings of creatures, are established with support of each other ; to whom these sun and earth trembling with fear call for their protection ; to whom belongs this space and who is the creator of the world : to that All-blissful Divinity we offer our humble worship.

यस्य द्यौरुर्वी पृथिवी च मही यस्याद उर्व१न्तरिक्षम् ।
यस्यासौ सूरो विततो महित्वा
कस्मै देवाय हविषा विधेम ॥ ४ ॥

He to whom this vast heaven and the grand earth belong, to whom belong this spacious firmament, by whose grandeur this sun is extended : to that All-blissful Divinity we offer our humble worship.

यस्य विश्वे हिमवन्तो महित्वा समुद्रे यस्य रसामिदाहुः ।
इमाश्च प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ ५ ॥

He by whose grandeur all the snowcovered mountains stand by whose grandeur the earth, say the enlightened men stands in the space, whose arms are these celestial directions to that All-blissful Divinity we offer our humble worship.

आपो अग्रे विश्वमावन् गर्भं दधाना अमृता ऋतज्ञाः ।
यासु देवीष्वधि देव आसीत्
कस्मै देवाय हविषा विधेम ॥ ६ ॥

In the beginning the immortal atoms of matter adhering to the Divine law preserved the whole universe containing its germs in them and He who was the only ordaining God of all these luminous atoms : to that All-blissful Divinity we offer our humble worship.

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत ।
स दाधार पृथिवीमुत द्यां कस्मै देवाय हविषा विधेम ॥ ७ ॥

God who possesses all the luminous worlds within Himself and exists from the very eternity, is the only one Manifest Lord of all the created objects. He is supporting the earth and heaven : to that All-blissful Divinity we offer our humble worship.

आपो वत्सं जनयन्तीर्गर्भमग्रे समैरयन् ।
तस्योत जायमानस्योल्ब आसीद्धिरण्ययः
कस्मै देवाय हविषा विधेम ॥ ८ ॥

In the beginning generating the world the atoms of matter brought an embryo into being and the cover of that spring in worldly oval was full of lustre, (He who ordained these atoms) : to that All-blissful Divinity we offer our humble worship.

सू०३ ॥ ऋषिः—अथर्वा ॥ देवता—व्याघ्रः ॥ छन्दः—१ पथ्यापङ्क्तिः २, ४-६ अनुष्टुप्; ३ गायत्री; ७ ककुम्मतीगर्भोपरिष्टाद् बृहती ॥

HYMN III

Seer—Atharvan. Subject-matter—Vyaghrah. Metre—1, Pathyapanktih ; 2, 4-6 Anustup; 3 Gayatri; 7 Kakummatigarbhoparistad Brihati.

उदितस्त्रयो अक्रमन् व्याघ्रः पुरुषो वृकः ।
हिरुग्घि यन्ति सिन्धवो हिरुग् देवो
वनस्पतिर्हिरुङ् नमन्तु शत्रवः ॥ १ ॥

Let the three—the tiger, the thieve and the wolf pass away from our vicinity rivers flow downwards, the wonderful plant bends down, let our enemies bend down.

परेणैतु पथा वृकः परमेणोत तस्करः ।
परेण दत्वती रज्जुः परेणाघायुरर्षतु ॥ २ ॥

Let the wolf go by the distant way, let the thief pass by most remote pathway, let the rope having teeth i.e. snake go by a far distant way and let the malicious man be away from us.

अक्ष्यौ च ते मुखं च ते व्याघ्र जम्भयामसि ।
आत् सर्वान् विंशतिं नखान् ॥ ३ ॥

We crush and rend to pieces both the eyes of the tiger and also his mouth and we break all the twenty nails of the tiger.

व्याघ्रं दत्वतां वयं प्रथमं जम्भयामसि ।
आदु ष्टेनमथो अहिं यातुधानमथो वृकम् ॥ ४ ॥

We rend to pieces first the tiger among those creatures which have teeth, we then, bring under our control the thief, thereafter troublesome snake and afterwards the wolf.

यो अद्य स्तेन आयति स संपिष्टो अपायति ।
पथामपध्वंसेनैत्विन्द्रो वज्रेण हन्तु तम् ॥ ५ ॥

The thief who comes near today, being crushed leaves out; let him go by the demolished pathway and may the ruler slay him with his weapon.

मूर्णा मृगस्य दन्ता अपिशीर्णा उ पृष्टयः ।
निम्रुक् ते गोधा भवतु नीचायच्छशयुर्मृगः ॥ ६ ॥

Let the teeth of ferocious beasts be broken off and let be shattered his ribs, let go down the water-lizard and let go down the slumbering lion.

यत् संयमो न वि यमो वि यमो यन्न संयमः ।
इन्द्रजाः सोमजा आथर्वणमसि व्याघ्रजम्भनम् ॥ ७ ॥

He who is once bound should not be made unbound. If bound one becomes unbound his binding is meaningless. These are two methods of overpowering creatures—*Indraja*, the overcoming by might and *Somaja*, the overpowering through the provision of grain etc. The third one is the *Atharvana* method of overcoming the tiger which involves mild and nonviolent treatment.

सू० ४ ॥ ऋषिः—अथर्वा ॥ देवता—वनस्पतिः (उच्छुष्मौषधिः);
६ अग्निः, सविता, सरस्वती, ब्रह्मणस्पतिः ॥ छन्दः—१-३, ५, ८ अनुष्टुप्; ४ भुरिक् पुरउष्णिक्; ६, ७ भुरिगनुष्टुप् ॥

HYMN IV

Seer—Atharvan. Subject-matter—Vanaspatih (Uchepkusmaushadih), 6 *Agnih*, *savitar*, Sarswati, Brahmanaspatih, Metre-1-3, 5, 8 Anustup. 4 Puro-usnik ; 6, 7 Bhuriganustup.

N.B. The hymn is concerned with the removal of impotancy.

यां त्वा गन्धर्वो अखनद् वरुणाय मृतभ्रजे ।
तां त्वा वयं खनामस्योषधिं शेपहर्षणीम् ॥ १ ॥

This is that herbacious plant which is dug out from the earth by a physician for the use of the man whose potency is lost. We also dig out that remedial plant which stimulates the nerves and organ.

उदुषा उदु सूर्य उदिदं मामकं वचः ।
उदेजतु प्रजापतिर्वृषा शुष्मेण वाजिना ॥ २ ॥

Let the dawn be stimulant, let the sun be stimulant, let our words be stimulant and let the remedial plant which is the protective force for creatures and which is most effective, be stimulant to impotent nerve with its mighty energy.

यथा स्म ते विरोहतोऽभितप्तमिवानति ।
ततस्ते शुष्मवत्तरमियं कृणोत्वोषधिः ॥ ३ ॥

O man ! let this herb make your nerve so stronger and more stimulant that in spi e of impotancy your strong body and nerve be active like him who is under the fever of passion.

उच्छुष्मौषधीनां सार ऋषभाणाम् ।
सं पुंसामिन्द्र वृष्ण्यमस्मिन् धेहि तनूवशिन् ॥ ४ ॥

This herb is most effective and essential among the herb which possesses high strengthening power. O physician ! You are the man having control over body. Please restore the potency possessed by normal men in the body of this important man.

अपां रसः प्रथमजोऽथो वनस्पतीनाम् ।
उत सोमस्य भ्रातास्युतार्शमसि वृष्ण्यम् ॥ ५ ॥

This herb is the first-born juice of the waters and the essan of the herbacious plants. This is the protector of semen an is the giver of strength stimulator of nerve.

अद्याग्ने अद्य सवितरद्य देवि सरस्वति ।
अद्यास्य ब्रह्मणस्पते धनुरिवा तानया पसः ॥ ६ ॥

O physician, O nourisher, O enlightened woman, O protector of knowledge ! You all by your restorative efforts make the organ of the impotent man strong like the bow.

आहं तनोमि ते पसो अधि ज्यामिव धन्वनि ।
क्रमस्वर्श इव रोहितमनवग्लायता सदा ॥ ७ ॥

O man ! I, the physician by the proper remedial treatment make your genital organ strong like a bow-string tight on its bow-ends. Let you be free from agony for ever and step on in your house-hold life.

अश्वस्याश्वतरस्याजस्य पेत्वस्य च ।
अथ ऋषभस्य ये वाजास्तानस्मिन् धेहि तनूवशिन् ॥ ८ ॥

O physician ! You are the expert of body and limbs. Please restore into the impotent man that power which the horse, ass, he goat, ram and bull possess in them.

सू० ५ ॥ ऋषिः—ब्रह्मा ॥ देवता—वृषभः, स्वापनम् ॥ छन्दः—१, ३-६ अनुष्टुप्; २ भुरिगनुष्टुप्; ७ पुरस्ताज्ज्योतिस्त्रिष्टुप् ॥

HYMN V

Seer—Brahman. Subject-matter – Vrishabhah, Svapanam. Metre—1, 3-6 Anustup ; 2 Bhuriganustup ; 7 Purastajjyotis, tristup.

सहस्रशृङ्गो वृषभो यः समुद्रादुदाचरत् ।
तेना सहस्येना वयं नि जनान्त्स्वापयामसि ॥ १ ॥

The Sun which has thousand rays rises up in the sky and by that strength operating day and night we make the people rest and sleep.

न भूमिं वातो अति वाति नाति पश्यति कश्चन ।
स्त्रियश्च सर्वाः स्वापय शुनश्चेन्द्रसखा चरन् ॥ २ ॥

The best place and time of sleep is that where does not blow a violent gust of wind and where does not peep anyone. Make all the women sleep and sleep even the dogs and let the watchman of ruling King watch throughout.

प्रोष्ठेशयास्तल्पेशया नारीर्या वह्यशीवरीः ।
स्त्रियो याः पुण्यगन्धयस्ताः सर्वाः स्वापयामसि ॥ ३ ॥

Let us make rest and sleep all those women who sleep in cradle, who sleep on cot, who sleep in planquin, and who are fragarant with perfumes.

एजदेजदजग्रभं चक्षुः प्राणमजग्रभम् ।
अङ्गान्यजग्रभं सर्वा रात्रीणामतिशर्वरे ॥ ४ ॥

I, the slumbering soul, in the middle part of the night, hold into me the organs moving in their activities, I hold into me the eyes, I hold into me the vital breath and thus I hold into me the all limbs of the body.

य आस्ते यश्चरति यश्च तिष्ठन् विपश्यति ।
तेषां सं दध्मो अक्षीणि यथेदं हर्म्यं तथा ॥ ५ ॥

In the time of sleep I, the soul hold into me the eyes of those creatures amongst whom some one sits, someone moves and someone standing sees and thus body becomes like a home which is motionless.

स्वप्तु माता स्वप्तु पिता स्वप्तु श्वा स्वप्तु विश्पतिः ।

स्वपन्त्वस्यै ज्ञातयः स्वप्त्वयमभितो जनः ॥ ६

In the time of sleep, sleeps mother, sleeps father, sleeps dog and sleeps the soul which is the master of the organs, sleep all the men of family of the slumbering one and sleeps even he who is the neighbour.

स्वप्नं स्वप्नाभिकरणेन सर्वं नि ष्वापया जनम् ।
ओत्सूर्यमन्यान्त्स्वापयाव्युषं
जागृतादहमिन्द्रइवारिष्टो अक्षितः ॥ ७

This sleep makes all the people rest and sleep by creating urgency of slumber and makes them sleep till the sun rises up. May I like a mighty King rise up from sleep unscathed and unharmed.

सू० ६ ॥ ऋषिः—गरुत्मान् ॥ देवता—१ ब्राह्मणः; २ द्यावापृथिवी, सिन्धवः; ३ सुपर्णः; ४-८ विषम् ॥ छन्दः—अनुष्टुप् ॥

HYMN VI

Seer—Garutman. Subject-matter—Brahmanah; 2 Dyavaprithivi—Saptasindhavah ; 3 Suparnah ; 4-8 Visham. Metre—Anustup.

N.B. In this hymn we find the description of *Brahmana Kanda* a herbacious plant also named as *Grishtih* which removes the poisonous effect.

ब्राह्मणो जज्ञे प्रथमो दशशीर्षो दशास्यः ।
स सोमं प्रथमः पपौ स चकारारसं विषम् ॥ १ ॥

Brahmanah, the herbacious Brahman root which is ten-time effective and ten-time prophylactic is manifest as first rank medicine which first preserves the nectar of life and makes the poision ineffectual.

यावती द्यावापृथिवी वरिम्णा यावत् सप्त सिन्धवो वितष्ठिरे ।
वाचं विषस्य दूषणीं तामितो निरवादिषम् ॥ २ ॥

I, from here, establish that Vedic speech which prescribes the remedy of eradicating poison to the magnitude whatsoever the sun and the earth extend by their extensive area and whatsover the seven metres of the vedic speech spread out.

सुपर्णस्त्वा गरुत्मान् विष प्रथममावयत् ।
नामीमदो नारूरुप उतास्मा अभवः पितुः ॥ ३ ॥

(*a*) The sun possessing rays first of all consumes the poison and neither this poison makes any effect on it nor this disturbs it but it becomes the feeding for it.
(*b*) The strong-winged falcon first of all eats up the poison. This poison neither makes him giddy nor removes his consciousness. But it becomes food for him.

यस्त आस्यत् पञ्चाङ्गुरिर्वक्राच्चिदधि धन्वनः ।
अपस्कम्भस्य शल्यान्निरवोचमहं विषम् ॥ ४ ॥

O man! whoever with his five fingers keeping on the bending bow discharges the poisonous shaft to send the poison in your body. I tell you to remove the poison with the leave of *Apaskambha*, the herbacious plant. (now known as *Lodhra*).

शल्याद् विषं निरवोचं प्राञ्जनादुत पर्णधेः ।
अपाष्ठाच्छृङ्गात् कुल्मलान्निरवोचमहं विषम् ॥ ५ ॥

I, the physician make poison ineffectual with the use of the leave and the plaster of the *Parnadhi*, the medicinal plant (known as Lodhra). I remove the effect of poison by the herb *Shring* (known as Ajashringi) brought away from the

distant place and I make the poison ineffectual by the use of *Kulmala*, a herb of this name.

अरसस्त इषो शल्योऽथो ते अरसं विषम् ।
उतारसस्य वृक्षस्य धनुष्टे अरसारसम् ॥ ६ ॥

Let the end of the arrows be poisonless, let the poison itself lose its poisonous effect, let bow made of the poison-less tree, belonging to you, O man be free from the effect of poison.

ये अपीषन् ये अदिहन् य आस्यन् ये अवासृजन् ।
सर्वे ते वध्रयः कृता वध्रिर्विषगिरिः कृतः ॥ ७ ॥

All those persons who found it, those who smeart it on, those who discharge it, those who sent it forth should be punished and the mine of the poisonous material and plants should be under control of the King.

वध्रयस्ते खनितारो वध्रिस्त्वमस्योषधे ।
वध्रिः स पर्वतो गिरिर्यतो जातमिदं विषम् ॥ ८ ॥

Those who dig out from earth the poisonous plant, mineral etc., without permission of the administration should be punished. The medicine of the poison should also be under the control of the ruler. That mountain wherein the poisonous mineral plants etc. are produced should also be prohibited for visitors and public.

सू० ७ ॥ गरुत्मान् ॥ देवता—वनस्पतिः ॥ छन्दः— १-३, ५-७ अनुष्टुप्;
४ स्वराडनुष्टुप् ॥

HYMN VII

Seer—Garutman. Subject-matter—Vanaspatih.
Metre—1-3, 5-7 Anustup; 4 Svarad Anustup.

N.B. *Var-navati* in this hymn seems to have been used for a group of medicinal plants known at present as *Vara, Patha, Vandhya, Karkotaki, Vidanga, Haridra, Kakamachi, Kadyangha,* and *Chudamani* herbs are called as *Vara.*

वारिदं वारयातै वरणावत्यामधि ।
तत्रामृतस्यासिक्तं तेना ते वारये विषम् ॥ १ ॥

This is the water of the water-current mixed with the herb Varna. Therein has been infused the essence of immortality. I, the physician ward off the poisonous effect from you.

अरसं प्राच्यं विषमरसं यदुदीच्यम् ।
अथेदमधराच्यं करम्भेण वि कल्पते ॥ २ ॥

The poision caused by the creatures of the east side, becomes ineffectual, the poison caused by the creatures from the northside becomes ineffectual and the poison caused by the creatures from below becomes ineffectual. But all this result happens through the use of the preparations able to be smeared on or to be administered orally.

करम्भं कृत्वा तिर्यं पीबस्पाकमुदारथिम् ।
क्षुधा किल त्वा दुष्टनो जक्षिवान्त्स न रूरुपः ॥ ३ ॥

The man having poisionous effect, if agitated by acute hunger eats up the poision which makes the fat dry and causes inflamation in the body, may avoid away unconsciousness by using the mixture of the powder of rice.

वि ते मदं मदावति शरमिव पातयामसि ।
प्र त्वा चरुमिव येषन्तं वचसा स्थापयामसि ॥ ४ ॥

I throw away the intoxication of the intoxicant plant like

the arrow. We sent it away like a pot boiling on the fire in the speed of word.

परि ग्राममिवाचितं वचसा स्थापयामसि ।
तिष्ठा वृक्षइव स्थाम्न्यभ्रिखाते न रूरुपः ॥ ५ ॥

I give send off to poision with the speed of word like the gathered crowd of people. O man ! stay quiet like a rooted tree in the dug dug out with the mattocks and thus you have not to be unconscious.

पवस्तैस्त्वा पर्यक्रीणन् दूर्शेभिरजिनैरुत ।
प्रक्रीरसि त्वमोषधेऽभ्रिखाते न रूरुपः ॥ ६ ॥

As the men barter this herb, dug out with mattocks for skin of dear, skin of bear and woven cloth therefore, it is *Prakrih*, the thing of barter. The man using this medicinal plant does not fall in unconsciousness.

अनाप्ता ये वः प्रथमा यानि कर्माणि चक्रिरे ।
वीरान् नो अत्र मा दभन् तद् व एतत् पुरो दधे ॥ ७ ॥

O ye men ! those persons among you who are not expert in treatment of poision and those who as beginners begin the practice of such a treatment first, may not harm our men and children in this matter. I give this warning before you.

सू० ८ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—राज्याभिषेकः; आपः, (मन्त्रोक्ता राजादयः) ॥ छन्दः—१, ७ भुरिक् त्रिष्टुप्; २, ४, ६ अनुष्टुप्; ३ त्रिष्टुप्, ५ विराट् प्रस्तारपङ्क्तिः ॥

HYMN VIII

Seer—Atharvangirah. Subject-matter—Rajyabhishekah, Apah (Rajan etc. described in the verses).

Metre—1, 7 Bhurik Tristup; 2, 4, 6, Anustup; 3 Tristup, 5 Virat Prastarpanktih.

भूतो भूतेषु पय आ दधाति स भूतानामधिपतिर्बभूव ।
तस्य मृत्युश्चरति राजसूयं स राजा
राज्यमनु मन्यतामिदम् ॥ १ ॥

The Being (in the form of ruler) maintains his sovereignty over the beings and he, thus becomes the master of the people. Mrityu, the sanction of punishment accomplishes his *Rajasuya*, the Rajasuya Yajna and the affairs of the administration. He is the King hence he should assume the rein of the Kingdom.

अभि प्रेहि माप वेन उग्रश्चेत्ता सपत्नहा ।
आ तिष्ठ मित्रवर्धन तुभ्यं देवा अधि ब्रवन् ॥ २ ॥

O King ! all the subjects wait on you, the crowned King. Let you enriched with the resplendency of sovereign perform your duties like the self-resplendent sun. That is the tremendous glory of the mighty Divine Power that He as the master of the universe remains in the powers of immortality,

आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियं वसानश्चरति स्वरोचिः ।
महत् तद् वृष्णो असुरस्य
नामा विश्वरूपो अमृतानि तस्थौ ॥ ३ ॥

O King ! come forward, turn not back in scorn, be strong guardian of people and the slayer of enemies. O gladdener of friends ! come and sit and let learned persons preach you about your duties.

व्याघ्रो अधि वैयाघ्रे वि क्रमस्व दिशो महीः ।

विशस्त्वा सर्वा वाञ्छन्त्वापो दिव्याः पयस्वतीः ॥ ४ ॥

O King ! you overcome the man of tiger's nature becoming as strong as a tiger and stride forth in the four directions. Let all the subjects having plenty of grain and milk long for the like celestial waters, the rains.

या आपो दिव्याः पयसा मदन्त्यन्तरिक्ष उत वा पृथिव्याम् ।
तासां त्वा सर्वासामपामभि षिञ्चामि वर्चसा ॥ ५ ॥

O King ! I sprinkle on you the power and might of all those waters which remain in the heavenly region, which remain in firmament and which in the earth.

अभि त्वा वर्चसासिचन्नापो दिव्याः पयस्वतीः ।
यथासो मित्रवर्धनस्तथा त्वा सविता करत् ॥ ६ ॥

The heavenly waters full of strength (rainy-waters) sprinkle on you with the power and might so that you may be the gladdener of friends and may the Creator of the universe do you so.

एना व्याघ्रं परिषस्वजानाः सिंहं हिन्वन्ति महते सौभगाय ।
समुद्रं न सुभुवस्तस्थिवांसं
मर्मृज्यन्ते द्वीपिनमप्स्वन्तः ॥ ७ ॥

These subjects accepting the King who is as strong as a tiger and as mighty as a lion, rouse him for this great sovereignty of the state. As the rivers fill up the calm and quiet ocean in the same manner the subjects and territorial integrities, with the coronation water bathe the King who is sitting amongst them like a lion.

सू० ९ ॥ ऋषिः—भृगुः ॥ देवता—त्रैककुदाञ्जनम् ॥ छन्दः—१, ४-१० अनुष्टुप्, २ ककुम्मत्यनुष्टुप्, ३ पथ्या पङ्क्तिः ॥

HYMN IX

Seer—Bhriguh. Subject-matter—Traik—akudanyanam. Metre—1, 4-10 Anustup; 2 Kakemmatyamustup; 3 Pathyapanktih.

एहि जीवं त्रायमाणं पर्वतस्यास्यक्ष्यम् ।
विश्वेभिर्देवैर्दत्तं परिधिर्जीवनाय कम् ॥ १ ॥

This Anjanam, the eye ointment is obtained from mountain and it is the useful curative for eyes. Giving protection to life this eye balm is a gift bestowed upon mankind by all the physical forces and it is a happy protection to man like wall or fence.

परिपाणं पुरुषाणां परिपाणं गवामसि ।
अश्वानामर्वतां परिपाणाय तस्थिषे ॥ २ ॥

This is the protective thing for men, protective medicine for cognitive organs and it stands for the protection of active limbs.

उतासि परिपाणं यातुजम्भनमाञ्जन ।
उतामृतस्य त्वं वेत्थाथो असि
जीवभोजनमथो हरितभेषजम् ॥ ३ ॥

This Anjanam, the eye-ointment is the protective power, it is the dispiller of troubles caused by eye-diseases. This salve knows how to restore the immortality of healing diseases and is the protector of creatures. It is a curative balm for jaundice (jaundice-curing balm).

यस्याञ्जन प्रसर्पस्यङ्गमङ्गं परुष्परुः ।
ततो यक्ष्मं वि बाधस उग्रो मध्यमशीरिव ॥ ४ ॥

In whose-so-ever body limb by limb this salve effectually moves drives away consumption from him like a strong arbiter.

नैनं प्राप्नोति शपथो न कृत्या नाभिशोचनम् ।
नैनं विष्कन्धमश्नुते यस्त्वा बिभर्त्याञ्जन ॥ ५ ॥

Whosoever uses this salve does not receive any harm from any one's angry utterance, from any one's violent act, from anyone's scolding and chiding and also does not receive the trouble from rhumatism.

असन्मन्त्राद् दुःष्वप्न्याद् दुष्कृताच्छमलादुत ।
दुर्हार्दश्चक्षुषो घोरात् तस्मान्नः पाह्याञ्जन ॥ ६ ॥

This salve keeps up away from acting upon bad advice regarding the removal of eye-diseases, bad sleep, bad means of removing eye-diseases, affection, troublesome cruel eye-diseases.

इदं विद्वानाञ्जन सत्यं वक्ष्यामि नानृतम् ।
सनेयमश्वं गामहमात्मानं तव पूरुष ॥ ७ ॥

I knowing the real power and nature of salve I speak very truth regarding this and do not give any false statement about it. For the man who is efficient in the knowledge and application of this salve I may give horse, cow and may sacrifice even my life if need arises out.

त्रयो दासा आञ्जनस्य तक्मा बलास आदहिः ।
वर्षिष्ठः पर्वतानां त्रिककुन्नाम ते पिता ॥ ८ ॥

These three—the fever, consumption and snake-bite causing eye-diseases are destructible wretcheds of the salve. (These three are destroyed by the salve). The lofty mountain having three peaks is the father, the mine of this salve.

यदाञ्जनं त्रैककुदं जातं हिमवंतस्परि ।
यातुंश्च सर्वाञ्जम्भयत् सर्वाश्च यातुधान्यः ॥ ९ ॥

The salve which is produced on the mountain peaks is called Traikakudam, that which is the product of three mountain peaks. This destroys all the troubles and all the diseases.

यदि वासि त्रैककुदं यदि यामुनमुच्यसे ।
उभे ते भद्रे नाम्नी ताभ्यां नः पाह्याञ्जन ॥ १० ॥

Both the names of the salve are auspicious if it bears the name as *Traikakudam*, produced by three peaked mountain and if it bears the name as *Yamanam* that which is prepared by mixing some other medicines. Let it protect us in both the cases.

सू० १० ॥ ऋषिः—अथर्वा ॥ देवता—शङ्खमणिः कृशनः ॥ छन्दः—
१-५ अनुष्टुप्; ६ पथ्या पङ्क्तिः; ७ पञ्चपदा परानुष्टुप् शक्वरी ॥

HYMN X

Seer—Atharvan. Subject-matter—Shankhmanih, Krishanah. Metre—1-5 Anustup 6 Pathya Panktih, 7 Panch-pada Paranustup Shakvari.

वाताज्जातो अन्तरिक्षाद् विद्युतो ज्योतिषस्परि ।
स नो हिरण्यजाः शङ्खः कृशनः पात्वंहसः ॥ १ ॥

Produced by the air of atmosphere and the light of the electricity this conch purified and full of lustre save us from the ills of diseases.

यो अग्रतो रोचनानां समुद्रादधि जज्ञिषे ।
शङ्खेन हत्वा रक्षांस्यत्त्रिणो वि षहामहे ॥ २ ॥

We killing the devouring disease germs destroy the diseases through the use of *Shankha*, the conch which is the important one among the objects of transparency and which springs out from the ocean.

शङ्खेनामीवाममतिं शङ्खेनोत सदान्वाः ।
शङ्खो नो विश्वभेषजः कृशनः पात्वंहसः ॥ ३ ॥

I destroy the disease by the various kinds of application of conch, I destroy indigestion by the use of Conch-ashes and destroy the other troubles. This Conch is the destroyer of troubles, this is the medicine of various diseases and let it save us from diseases.

दिवि जातः समुद्रजः सिन्धुतस्पर्याभृतः ।
स नो हिरण्यजाः शङ्ख आयुष्प्रतरणो मणिः ॥ ४ ॥

The Conch which is born of rainfall, which is sprung up from ocean, which is brought up from the flood of the rivers and which is a *manih* produced from light, be the lengthener of our life.

समुद्राज्जातो मणिर्वृत्राज्जातो दिवाकरः ।
सो अस्मान्त्सर्वतः पातु हेत्या देवासुरेभ्यः ॥ ५ ॥

The *manih*, the conch which is born from ocean protect us on all sides by its powerful effect from the diseases possessed of lesser ills and from the diseases creating greater ills like the Sun free from the overwhelming effect of cloud.

हिरण्यानामेकोऽसि सोमात् त्वमधि जज्ञिषे ।
रथे त्वमसि दर्शत इषुधौ रोचनस्त्वं
प्र ण आयूंषि तारिषत् ॥ ६ ॥

This Conch is one of the objects of lustre. This springs out

from the water. In Chariot it is beautiful, it is shining one when fixed on the quivers. Let it prolong our lives.

देवानामस्थि कृशनं बभूव तदात्मन्वच्चरत्यप्स्वन्तः ।
तत् ते बध्नाम्यायुषे वर्चसे बलाय दीर्घायुत्वाय
शतशारदाय कार्शनस्त्वाभि रक्षतु ॥ ७ ॥

Conch shell is lustrous bone of the useful physical elements. This conch having spirit inside lives in the waters. This I (the physician) fasten to you, O man ! for your life, vigour, strength and for long life extendent hundred autumns. May this lustrous substance protect you.

सू०११ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—अनड्वान् इन्द्ररूपः ॥ छन्दः—
१, ४ जगती; २ भुरिक् त्रिष्टुप्; ३, ५, ६ त्रिष्टुप्; ७
षट्पदाऽनुष्टुब्गर्भोपरिष्टाज्जगती निचृच्छक्वरी; ८-१२ अनुष्टुप् ;।

HYMN XI

Seer—Bhriguangirah. Subject-matter—A nadvan Indrarupah. Metre-1, 4 Jagati, 2 Bhurik Tristup ; 3, 5, 6 Tristup ; 7 Shatpada Anustubgarbha Uparishtajjagati nichrichhakvari ; 8-12 Anustup.

अनड्वान् दाधार पृथिवीमुत द्यामनड्वान् दाधारोर्वन्तरिक्षम्।
अनड्वान् दाधार प्रदिशः षडुर्वीरनड्वान्
विश्वं भुवनमा विवेश ॥ १ ॥

The Sun supports the earth and the heavenly region, the Sun supports wide-spread firmament, the Sun supports the six wide regions of the heaven and the Sun pervades through its rays the whole world.

अनड्वानिन्द्रः स पशुभ्यो वि चष्टे त्रयांछक्रो वि मिमीते अध्वनः । भूतं भविष्यद् भुवना दुहानः सर्वा देवानां चरति व्रतानि ॥ २ ॥

The Sun which is full of splendour, shines for the benefit of all the creatures. The Sun which is mighty, measures out the three regions-the earth, the firmament and the heaven. The sun milking out the past, the present and the future performs the operations of all the rays or Air cloud and rain.

इन्द्रो जातो मनुष्येष्वन्तर्घर्मस्तप्तश्चरति शोशुचानः । सुप्रजाः सन्त्स उदारे न सर्षद् यो नाश्नीयादनडुहो विजानन् ॥ ३ ॥

The mighty Sun is conspicuous to the mind of the men, it like the boiling pot (cauldron) highly heated, is active in its operations, brightly glowing through. The man with good children knowing not of the Sun's activities, if involves him in worldly glamours cannot attain the state of salvation.

अनड्वान् दुहे सुकृतस्य लोक ऐनं प्याययति पवमानः पुरस्तात् । पर्जन्यो धारा मरुत ऊधो अस्य यज्ञः पयो दक्षिणा दोहो अस्य ॥ ४ ॥

The Sun milks out the power of nature in the heavenly region and in the previous state the fire augments its strength. Of this Sun the rain is the stream, the airs are its udder, *Yanja*, the year, Its milk and remuneration of priest is the milked essance.

यस्य नेशे यज्ञपतिर्न यज्ञो नास्य दातेशे न प्रतिग्रहीता ।

यो विश्वजिद् विश्वभृद् विश्वकर्मा
घुर्मं नो ब्रूत यतमश्चतुष्पात् ॥ ५ ॥

The sun is that which is neither performer of Yajna can govern or the *Yajna* itself can govern. Neither the giver has his control over it nor the receiver. O ye learned persons! please preach to us of that hot sun which has its extension in four directions and is controller of all the planets, supporter of all the worlds and the centre of the multifarious operations.

येन देवाः स्वरारुरुहुर्हित्वा शरीरममृतस्य नाभिम् ।
तेन गेष्म सुकृतस्य लोकं घर्मस्य
व्रतेन तपसा यशस्यवः ॥ ६ ॥

May we, the seeker of fame uplift ourselves to the region of heaven through the adherence and observation that is transpiring and unviolable law of the Sun whereby the learned persons leaving the gross forms mounted to the transplendent centre of the evaporated water.

इन्द्रो रूपेणाग्निर्वहेन प्रजापतिः परमेष्ठी विराट् ।
विश्वानरे अक्रमत वैश्वानरे अक्रमतानडुह्यक्रमत ।
सोऽदृंहयत सोऽधारयत ॥ ७ ॥

The celestial electricity with its splendour is Agni, the fire, with its magnetism it is Prajapatih, the support of the worlds which pervades the space and is brilliant. This enters in the fire, this enters into the fire working in the digestion system of living creatures and this enters into the sun.

मध्यमेतदनडुहो यत्रैष वह आहितः ।
एतावदस्य प्राचीनं यावान् प्रत्यङ् समाहितः ॥ ८ ॥

This is the heart of the sun wherein *Vaha*, the gravitational power is preserved. It is extendent to the same magnitude in the front part as it is extendent in the hind part.

यो वेदानडुहो दोहान्त्सप्तानुपदस्वतः ।
प्रजां च लोकं चाप्नोति तथा सप्तऋषयो विदुः ॥ ९ ॥

He whosoever knows the seven imperishable rays of the sun, attains the children and attains the good body. This fact is realized by the seven limbs of the body.

पद्भिः सेदिमवक्रामन्निरां जङ्घाभिरुत्खिदन् ।
श्रमेणानड्वान् कीलालं कीनाशश्चाभि गच्छतः ॥ १० ॥

This sun which is the source of agricultural product, crossing the ending point of the moving planets with its rays, producing the grain with its productive power and producing the rainy water with its operation, is extendent in the heaven.

द्वादश वा एता रात्रीर्व्रत्या आहुः प्रजापतेः ।
तत्रोप ब्रह्म यो वेद तद् वा अनडुहो व्रतम् ॥ ११ ॥

The twelve nights, as the learned men say, are assigned as the rights of good acts and performances concerning the *Prajapatih*, the Yajna. In those night whosoever acquires the knowledge of the Veda and *Yajna*, performs the acts concerned with the Anadvan, the fire of the Yajna.

दुहे सायं दुहे प्रातर्दुहे मध्यन्दिनं परि ।
दोहा ये अस्य संयन्ति तान् विद्मानुपदस्वतः ॥ १२ ॥

We milk out the knowledge of the Sun at the evening, (we milk out the knowledge of the sun at morning), we milk out the knowledge of the sun at noon and the essances which come out from it are known inexhaustible.

सू० १२ ॥ ऋषिः—ऋभुः ॥ देवता—रोहिणी वनस्पतिः ॥ छन्दः—१ त्रिपदा गायत्री; २-५ अनुष्टुप्; ६ त्रिपदा यवमध्या भुरिग्गायत्री; ७ बृहती ॥

HYMN XII

Seer—Ribhu. Subject-matter—Rohini vanaspatih, the plant which heals the wounds'. Metre—1 Tripada Gayatri, 2-5 Anustup ; 6 Tripada Yavamadhya Bhurig Gayatri ; 7 Brihati.

रोहण्यसि रोहण्यस्थ्नश्छिन्नस्य रोहणी ।
रोहयेदमरुन्धति ॥ १ ॥

This healing plant is the healer, it is the healer of broken bone and the healer of the gap caused by wound. Let this Arundhati heal up, this wound.

N.B Arundhati is the name as it fills up the whole caused by wounds etc.

यत् ते रिष्टं यत् ते द्युत्तमस्ति पेष्ट्रं त आत्मनि ।
धाता तद् भद्रया पुनः सं दधत् परुषा परुः ॥ २ ॥

O wounded man ! Whatever in your body is wounded, Whatever in it is broken, whatever of this body is cracked, may the physician join together limb by limb.

सं ते मज्जा मज्ज्ञा भवतु समु ते परुषा परुः ।
सं ते मांसस्य विस्रस्तं समस्थ्यपि रोहतु ॥ ३ ॥

Let your marrow be joined with marrow, let your limb be joined with limb, let whatever is fallen of your flesh and bone also grow again.

मज्जा मज्ज्ञा सं धीयतां चर्मणा चर्म रोहतु ।

असृक् ते अस्थि रोहतु मांसं मांसेन रोहतु ॥ ४ ॥

Let the marrow be joined with marrow, let the skin grow with the skin, let your blood and bone grow strong and let the flesh be united with the flesh.

लोम लोम्ना सं कल्पया त्वचा सं कल्पया त्वचम् ।
असृक् ते अस्थि रोहतु च्छिन्नं सं धेह्योषधे ॥ ५ ॥

O physician ! Let you join hair with hair and let you unite the skin with the skin, O patient ! let your blood and bone grow and let this medicinal plant also heal the wounds.

स उत् तिष्ठ प्रेहि प्र द्रव रथः सुचक्रः
सुपविः सुनाभिः । प्रति तिष्ठोर्ध्वः ॥ ६ ॥

O patient ! you arise, advance, speed forth, now your body is as fit as the chariot which has good wheel, good naves and good fellies. Stand up erect upon your feet.

यदि कर्तं पतित्वा संशश्रे यदि वाश्मा प्रहृतो जघान ।
ऋभू रथस्येवाङ्गानि सं दधत् परुषा परुः ॥ ७ ॥

If the large knife falling upon the body causes wound, if stone cast by some one strikes him, let the skilled physician join his limb with limb as a skilled mechanic joins the parts of the car.

सू० १३ ।। ऋषिः—शंतातिः ।। देवता—विश्वे देवाः ।। छन्दः—अनुष्टुप् ।।

HYMN XIII

Seer—Shantatih. Subject-matter—Vishvedevah. Metre—Anustup.

उत देवा अवहितं देवा उन्नयथा पुनः ।
उतागश्चक्रुषं देवा देवा जीवयथा पुनः ॥ १ ॥

O ye dextere men of practical life ! uplift again the man who has come down to humility, give again a new life, O learned men, to him who commits faults.

द्वाविमौ वातौ वात आ सिन्धोरा परावतः ।
दक्षं ते अन्य आवातु व्यन्यो वातु यद् रपः ॥ २ ॥

O men ! Here blow two winds—the *Prana*, and *apana* upto the ambit of middle region of the body and upto the region of external limbs respectively. Let one of them breath energy upto you and the other blow your fault away. (Here fault is meant to convey the sense of disease).

आ वात वाहि भेषजं वि वात वाहि यद् रपः ।
त्वं हि विश्वभेषज देवानां दूत ईयसे ॥ ३ ॥

Let this first one of the two breath blow healing balm throughout the body and the second other drive away whatever remains as disease, as this wind is the all medicine for all the creatures and blows like the messanger of all organs and limbs.

त्रायन्तामिमं देवास्त्रायन्तां मरुतां गणाः ।
त्रायन्तां विश्वा भूतानि यथायमरपा असत् ॥ ४ ॥

Let the physical forces save the man, let the hosts of winds save him, and let all of the world save him to enable him to be free from disease.

आ त्वागमं शन्तातिभिरथो अरिष्टतातिभिः ।
दक्षं त उग्रमाभारिषं परा यक्ष्मं सुवामि ते ॥ ५ ॥

O man ! I, the physician come to save you with the measures of peace and the measures of cure. I restore to you vigorous strength and remove away the cause of diseases from you.

अयं मे हस्तो भगवानयं मे भगवत्तरः ।
अयं मे विश्वभेषजोऽयं शिवाभिमर्शनः ॥ ६ ॥

This my hand is felicitous and it is more felicitous. This my hand contains all the healing balm and this gentle touch (with hand) is benificial to all. (Here the cure by hand touch, has been described. It is called *sparsha-chikitsa.*

हस्ताभ्यां दशशाखाभ्यां जिह्वा वाचः पुरोगवी ।
अनामयित्नुभ्यां हस्ताभ्यां
ताभ्यां त्वाभि मृशामसि ॥ ७ ॥

O man ! I, the physician stroke you with a soft caress, with my hands which are the healers of disease. My hands have ten fingers and the tongue leading the voice precedes their activities.

N.B. The tongue leads the voice. It precedes the activities. It is a general rule that idea of doing something is formed first and the action is started afterwards. Tongue pronounce the idea which is formed in mind. All the voluntary actions are governed by this law.

सू०१४ ।। ऋषिः—भृगुः ।। देवता—अग्निः आज्यम् ।। छन्दः—१, ५, ६ त्रिष्टुप; २, ४ अनुष्टुप्; ३ प्रस्तारपङ्क्तिः; ७, ९ जगती;

८ पञ्चपदाऽतिशक्वरी ।।

HYMN XIV

Seer—Bhriguh. Subject-matter—Agnih, Ajyam. Metre—1, 5, 6 Tristup ; 2, 4, Anustup ; 3 Prastarpanktih ; 7, 9 Jagati ; 8 Panchapada Ati-Shakvari.

अजो ह्य१ग्नेरजनिष्ट शोकात् सो अपश्यज्जनितारमग्रे ।
तेन देवा देवतामग्र आयन् तेन रोहान् रुरुहुर्मेध्यासः ॥ १ ॥

The eternal soul assumes body from the effulgent heat of self-refulgent God. He sees and realizes first his creator. Through that realisation the enlightened persons attain the divine power and verily through that the men of mature understanding mount the state of height.

क्रमध्वम॒ग्निना॒ नाक॒मुख्या॑न् हस्ते॑षु॒ बिभ्र॑तः ।
दि॒वस्पृ॒ष्ठं स्व॑र्ग॒त्वा मि॒श्रा दे॒वेभि॑राद्॒ध्वम्॥ ॥ २ ॥

O ye learned men ! You having in hands the seethed viands for the purpose of *Yajna* oblations attain salvation by the enkindlement of *Yajnagni*. Reaching to the peak of spiritual light, attaining highest enlightenment and having been possessed of the wonderful qualities, you remain with ease and rest.

पृ॒ष्ठात् पृ॑थि॒व्या अ॒हम॒न्तरि॑क्ष॒मारु॑हम॒न्तरि॑क्षा॒द् दिव॒मारु॑हम् ।
दि॒वो नाक॑स्य पृ॒ष्ठात् स्व॑१॒र्ज्योति॑रगाम॒हम् ॥ ३ ॥

From the surface of the earth I mount :

(a) firmament, from firmament I ascend to heavenly region and from the lustrous heavenly region I attain the highest state of light.

(b) From gross material plain I rise to the rarefied intellectual plain, from mental plain I ascend to gleaming spiritual plain and from the lustrous spiritual plain I mount to the highest self-effulgent plain of universal spirit.

स्व॒१॒र्यन्तो॒ नापे॑क्षन्त॒ आ द्यां रो॑हन्ति॒ रोद॑सी ।
य॒ज्ञं ये वि॒श्वतो॑धारं॒ सुवि॑द्वांसो वितेनि॒रे ॥ ४ ॥

The men of sound intellection who perform the Yajna which is the supporter of all the worlds, attaining the light of emancipation do not desire the worldly lustres and transcends both the regions of earth and heaven till they achieve the highest divine light.

अग्ने प्रेहि प्रथमो देवतानां चक्षुर्देवानामुत मानुषाणाम् ।
इयक्षमाणा भृगुभिः सजोषाः
स्वर्यन्तु यजमानाः स्वस्ति ॥ ५ ॥

The worldly fire is the first of all the physical elements and it is the eye, the means of seeing for the learned and the ordinary men. Let it come into our knowledge. The performers of the *Yajnas*, accordant in their words, thoughts and deed, concordant and reciprocal in their dealings with the men of austerity or the priests of the *Yajna*, offering oblations in blazing fire attain salvation safely.

अजमनज्मि पयसा घृतेन दिव्यं सुपर्णं पयसं बृहन्तम् ।
तेन गेष्म सुकृतस्य लोकं स्वरारोहन्तो
अभि नाकमुत्तमम् ॥ ६ ॥

I, through the means of milk and ghee (dropped in the fire of Yajna) attain the great Eternal Unbigotten Divinity who is transcendental, impellent and full of virtuous qualities. By His grace we ascending to the highest cope of the happiness overcome the state of salvation which is known as the state of pleasure attained through good acts.

पञ्चौदनं पञ्चभिरङ्गुलिभिर्दर्व्योद्धर पञ्चधैतमोदनम् ।
प्राच्यां दिशि शिरो अजस्य धेहि दक्षिणायां
दिशि दक्षिणं धेहि पार्श्वम् ॥ ७ ॥

O yajna-priest ! With the spoon held with five fingers keep safe on the *Yajna Vedi* this cooked rice (Rice preparation for the purpose of oblations) which is prepared by five methods and which is the compound of five ingredients of cereals. You advice the Aja, the performer of *Yajna* to keep his *Shirah*, the forehead or countenance in the east by

seating him in the west of the *Vedi*) and the right side of the body in the eastern direction.

N.B. The performer of the *Yajna* should take his seat in the west of the *Yajna* Vedi keeping his face in the east direction.

प्रतीच्यां दिशि भसदमस्य धेह्युत्तरस्यां दिश्युत्तरं धेहि पार्श्वम् ।
ऊर्ध्वायां दिश्य१जस्यानूकं धेहि दिशि ध्रुवायां
धेहि पाजस्य१मन्तरिक्षे मध्यतो मध्यमस्य ॥ ८ ॥

Advise Yajman to keep his back in the west and keep his left side in the north, you make him to keep his back-bone straight upmost direction, Keep his belly down-wards in the direction below and keep middle part in the straight centre.

शृतमजं शृतया प्रोर्णुहि त्वचा सर्वैरङ्गैः सम्भृतं विश्वरूपम् ।
स उत् तिष्ठेतो अभि नाकमुत्तमं पद्भिश्चतुर्भिः
प्रति तिष्ठ दिक्षु ॥ ९ ॥

O Yajna-priest ! Cover with dry dear skin the *Aja*, the *Yajmana* who is completely stout and sturdy with all his limbs and is mature in knowledge. He rise from this worldly state to the highest state of salvation and rise to fame in four directions with his four chief attainments of life—*Dharma*, righteousness ; *Artha*, gain of wealth ; *Kama*, the fulfilment of Carnal desire ; and *Moksha*, the emancipation.

सू०२५ ॥ ऋषिः—अथर्वा ॥ देवता—१ दिशः; २, ३ वीरुधः; ४ मारुतपर्जन्यौ; ५-९ मरुतः; १० अग्निः;११ प्रजापतिः, स्तनयित्नुः; १२ वरुणः; १३-१५ मण्डूकाः, (१५ पितरः); १६ वातः ॥ छन्दः—१, २, ५ विराड् जगती; ३, ६, ८, ११, १४, १६ त्रिष्टुप्; ४ विराड् पुरस्ताद् बृहती;७, १३ अनुष्टुप्; ९ पथ्या पङ्क्तिः; १० भुरिक् त्रिष्टुप्; १२ पञ्चपदाऽनुष्टुब्गर्भा भुरिक् त्रिष्टुप्; १६ शङ्कुमत्यनुष्टुप् ॥

HYMN XV

Seer—Atharvan. Subject-matter ; 1. Dishah 2, 3 Virudhah ; 4 Marutparjanyau ; 5-10 Marutah ; 11 Praja-patih ; 12 Varunah ; 13-15 Mandukah ; (15 Pitarah) 16 Vatah. Metre—1, 2, 5 Viradjagati ; 3, 6, 8, 11, 14, 16 Tristup ; 4 Virat purastad Brihati ; 7, 13 Anustup ; 9 Pathya Panktih ; 10 Bhurik Tristup; 12 Panchapada Anustubgarbha Bhurik Tristup ; 15 Shankumatyanustup.

समुत्पतन्तु प्रदिशो नभस्वतीः समभ्राणि वातजूतानि यन्तु ।
महऋषभस्य नदतो नभस्वतो वाश्रा आपः
पृथिवीं तर्पयन्तु ॥ १ ॥

Let all the misty regions of the heaven be overcast with clouds, let the rain-clouds accompanied by gusts of wind overwhelm the sky. Let the rattling waters of the thundering tremendous clouds moved by wind satisfy the earth.

समीक्षयन्तु तविषाः सुदानवोऽपां रसा ओषधीभिः सचन्ताम्
वर्षस्य सर्गा महयन्तु भूमिं पृथग्
जायन्तामोषधयो विश्वरूपाः ॥ २ ॥

Let the bounteous impetuous winds show us forth the heavy rain, and let the essance of waters *i.e.* moistre be hung up with the herbs and plants. Let floods of rain refresh the earth and let the herbs of various forms and colours separately grow in abundance.

समीक्षयस्व गायतो नभांस्यपां वेगासः पृथगुद् विजन्ताम् ।
वर्षस्य सर्गा महयन्तु भूमिं पृथग्
जायन्तां वीरुधो विश्वरूपाः ॥ ३ ॥

Let the hosts of wind show the rainy-clouds to them who are singing in pleasure and let the rush of waters burst in

many places. Let the floods of rain refresh the earth and let the herbs of various forms and colours separately grow in abundance.

गणास्त्वोप गायन्तु मारुताः पर्जन्य घोषिणः पृथक् ।
सर्गा वर्षस्य वर्षतो वर्षन्तु पृथिवीमनु ॥ ४ ॥

Let the troops of wind roaring everywhere sing the glory of rainy-cloud and let the pouring torrents of the raining cloud rain upon the earth.

उदीरयत मरुतः समुद्रतस्त्वेषो अर्को नभ उत् पातयाथ ।
महऋषभस्य नदतो नभस्वतो वाश्रा आपः
पृथिवीं तर्पयन्तु ॥ ५ ॥

Let the winds lift up the waters from the ocean as the light and splendour of the sun raise the vapours upward. Let the rattling waters of the thundering tremendous cloud moved by wind satisfy the earth.

अभि क्रन्द स्तनयार्दयोदधिं भूमिं पर्जन्य पयसा समङ्ग्धि ।
त्वया सृष्टं बहुलमैतु वर्षमाशारैषी कृशगुरेत्वस्तम् ॥ ६ ॥

Let the cloud roar and thunder, and set the sea in agitation, let it moisten the earth with its rain. Let the plenteous showers rained by cloud come to people desiring the rush of water and the peasant possessing lean cows go to his home for shelter.

सं वोऽवन्तु सुदानव उत्सा अजगरा उत ।
मरुद्भिः प्रच्युता मेघा वर्षन्तु पृथिवीमनु ॥ ७ ॥

O people ! let the bounteous, coiling serpent-like torrential pours of rain keep you safe and the clouds agitated by the winds pour down rain upon the earth.

आशामाशां वि द्योततां वाता वान्तु दिशोदिशः ।
मरुद्भिः प्रच्युता मेघाः सं यन्तु पृथिवीमनु ॥ ८ ॥

Let lightning flash on all sides and let the winds blow from all directions and the clouds agitated by the winds come down to earth.

आपो विद्युदभ्रं वर्षं सं वोऽवन्तु सुदानव उत्सा अजगरा उत ।
मरुद्भिः प्रच्युता मेघाः प्रावन्तु पृथिवीमनु ॥ ९ ॥

Let lightning, waters, rain and the coiling-serpent-like torrential pours of rain keep the people safe and the clouds agitated by the winds rush towards earth.

अपामग्निस्तनूभिः संविदानो य ओषधीनामधिपा बभूव ।
स नो वर्षं वनुतां जातवेदाः
प्राणं प्रजाभ्यो अमृतं दिवस्परि ॥ १० ॥

Let that *apamagnih*, the fire of the waters the electricity which is the protector of the herbacious plants and is present in the created objects of the world of the waters—the clouds, rain water for us from the heaven and give life to the creatures.

प्रजापतिः सलिलादा समुद्रादाप ईरयन्नुदधिमर्दयाति ।
प्र प्यायतां वृष्णो अश्वस्य
रेतोऽर्वाङेतेन स्तनयित्नुनेहि ॥ ११ ॥

Prajapatih, the sun raising the waters upward from the ocean and flood agitates the sea and thus, the water of the raining cloud swells up. The rainy water through this lightning comes down.

अपो निषिञ्चन्नसुरः पिता नः श्वसन्तु गर्गरा अपां वरुणाव
नीचीरपः सृज । वदन्तु पृश्निबाहवो मण्डूका इरिणानु ॥ १२ ॥

The cloud pouring torrents is our father, the protector. The streams of water breathe upon us. Let the sun or wind pour the floods of water down and let the frogs having yellow hands send out their voice in the brooks and channals.

संवत्सरं शशयाना ब्राह्मणा व्रतचारिणः ।
वाचं पर्जन्यजिन्वितां प्र मण्डूका अवादिषु ॥ १३ ॥

The men of Vedic learning who fulfiling their vows lay quiet for the year recite and repeat the Vedic hymns as the frog which lay quite for the year in their places, repeat the voice inspired by the cloud (of rainy season).

उपप्रवद मण्डूकि वर्षमा वद तादुरि ।
मध्ये ह्रदस्य प्लवस्व विगृह्य चतुरः पदः ॥ १४ ॥

Let the female frog speak forth the welcome to rain, let the small frog speak accost to rain and let them swim in the lake stretching their four feet.

खण्वखा३इ खैमखा३इ मध्ये तदुरि ।
वर्षं वनुध्वं पितरो मरुतां मन इच्छत ॥ १५ ॥

Let the frog in the lake lift its voice in imitation to the sound caused by heavy rainfall resembling *Khanva-Khai*, Khaimkhai. O ye men celebrated in the science of weather ! desire to know the heart or trend of winds and attain the pleasure of rain.

महान्तं कोशमुदंचाभि षिंञ्च सविद्युतं भवतु वातु वातः ।
तन्वतां यज्ञं बहुधा विसृष्टा आनन्दिनीरोषधयो भवन्तु ॥ १६॥

Let this sun lift up the mighty treasure of water and pour down water. Let everything be under lightning flash and let the wind blow. Let the people widely extend the performances of *Yajnas* broadly based and let the herbs and plants be full of pleasure.

सू० १६ ॥ ऋषिः—ब्रह्मा ॥ देवता—वरुणः, सत्यानृतान्वीक्षणम् ॥
छन्दः—१ अनुष्टुप्; २-४, ६ त्रिष्टुप्; ५ भुरिक् त्रिष्टुप्; ७ जगती; ८ त्रिपान्महाबृहती; ९ विराड् त्रिपाद् गायत्री ॥

HYMN XVI

Seer—Brahman. Subject-matter—Varunah. Metre-1 Anustup ; 2-4, 6 Tristup ; 5 Bhurik Tristup ; 7 Jagati; 8 Tripanmahabrihati; 9 Virannaman Tripad Gayatri.

बृहन्नेषामधिष्ठाता अन्तिकादिव पश्यति ।
य स्तायन्मन्यते चरन्त्सर्वं देवा इदं विदुः ॥ १ ॥

God, the Mighty Ordainer of all these worlds beholds them as if from near at hand who maintaining all the worlds knows all, the learned men know it for certain.

यस्तिष्ठति चरति यश्च वञ्चति यो निलायं चरति यः प्रतङ्कम् ।
द्वौ संनिषद्य यन्मन्त्रयेते राजा तद् वेद वरुणस्तृतीयः ॥ २ ॥

If a man stands, walks and decieves any other person, whether he does any work in his private chamber or outside it ; and whatever two men sitting together whisper secretly the Imperial Ruler Varuna. (The Supreme Being) knows it being present as the third amongst them.

उतेयं भूमिर्वरुणस्य राज्ञ उतासौ द्यौर्बृहती दूरेअन्ता ।
उतो समुद्रौ वरुणस्य कुक्षी उतास्मिन्नल्प
उदके निलीनः ॥ ३ ॥

Even this earth belongs to the Imperial Ruler Varuna (the Supreme Being) and the mighty sun, too, situated at the farthest end is His possession. The two oceans (*i.e.* the ocean on the earth and the ocean of the atmosphere), are as if the two cavities of His abdomen and He is wholly pervading even this drop of water.

उत यो द्यामतिसर्पात् परस्तान्न स मुच्यातै वरुणस्य राज्ञः ।
दिव स्पशः प्र चरन्तीदमस्य सहस्राक्षा
अति पश्यन्ति भूमिम् ॥ ४ ॥

If one run away far beyond the heaven, even then he cannot get rid of the vigilance of the Imperial Ruler Varuna (The Supreme Being) for His thousand-eyeed luminous powers of circumspection are ever watchful over this earth.

सर्वं तद् राजा वरुणो वि चष्टे यदन्तरा रोदसी यत् परस्तात्।
संख्याता अस्य निमिषो जनानामक्षानिव
श्वघ्नी नि मिनोति तानि ॥ ५ ॥

The Imperial Ruler Varuna (The Supreme Being) beholdeth all this whatever is between heaven and earth and even all that is beyond them. He has counted the twinkling of eye-lids of the people and he ordains and settles all things like man playing gambling throws dice.

ये ते पाशा वरुण सप्तसप्त त्रेधा तिष्ठन्ति विषिता रुशन्तः ।
छिनन्तु सर्वे अनृतं वदन्तं यः
सत्यवाद्यति तं सृजन्तु ॥ ६ ॥

May all these fatal snares of your which stand extended three fold seven by seven, O Imperial Ruler Varuna (The Supreme Being) catch him who speaks a lie and protect him who speaks truth.

शतेन पाशैरभि धेहि वरुणैनं मा ते मोच्यनृतवाङ् नृचक्षः ।
आस्तां जाल्म उदरं स्रंसयित्वा
कोशइवाबन्धः परिकृत्यमानः ॥ ७ ॥

O Imperial Ruler Varuna (the Supreme Being), the watcher of men ! snare him with a hundred noose and let not him who lies scape from you. Let the villain sit with hanging belly like a cask which is open and broken into pieces.

यः समाम्यो३ वरुणो यो व्याम्यो३ यः संदेश्यो३
वरुणो यो विदेश्यः । यो दैवो वरुणो यश्च मानुषः ॥ ८ ॥

It is Varuna, (the Supreme Being) who is common for all, it is Varuna, the Supreme Being who is free from all evils and troubles, it is *Varuna*, the Supreme Being who is common to all places, it is Varuna, the Supreme Being who is free from the circumstances of spacc, it is Varuna, the Supreme Being who is supra-natural and it is He who is conscious and intelligent.

तैस्त्वा सर्वैरभि ष्यामि पाशैरसावामुष्यायणामुष्याः पुत्र ।
तानु ते सर्वाननुसंदिशामि ॥ ९ ॥

O Worldly man ! I, the Supreme Being, with all these nooses bind you who are the son of such a man and such a mother. I make you aware of all these nooses.

१७ ॥ ऋषिः—शुक्रः ॥ देवता—अपामार्गो वनस्पतिः ॥
छन्दः—अनुष्टुप् ॥

HYMN XVIII

Seer—Shukrah. Subject-matter—Apamargo Vanaspatih. Metre—Anustup.

N.B. Here in this hymn we find the description of Apamarga, a herbacious plant known as *chichida* in Hindi. It is Achyranthes Aspera.

ईशानां त्वा भेषजानामुज्जेष आ रभामहे ।
चक्रे सहस्रवीर्यां सर्वस्मा ओषधे त्वा ॥ १ ॥

We obtain this herb which is the queen of all medicines for conquering diseases. For the advantage of all I make this medicine possessed of thousand potencies.

सत्यजितं शपथयावनीं सहमानां पुनःसराम् ।
सर्वाः समह्वयोषधीरितो नः पारयादिति ॥ २ ॥

Let me collect all the medicines which are powerful in conquering diseases really; which are powerful to banish the anger and aversion, which are mighty and able to be used frequently. Let them save us here from diseases.

या शशाप शपनेन याघं मूरमादधे ।
या रसस्य हरणाय जातमारेभे तोकमत्तु सा ॥ ३ ॥

Let devour its progeny itself the disease which by its curse makes the patient talk in anger, which contains the evil that causes unconciousness and which hold out the child to suck his chyle.

यां ते चक्रुरामे पात्रे यां चक्रुर्नीललोहिते ।
आमे मांसे कृत्यां यां चक्रुस्तया कृत्याकृतो जहि ॥ ४ ॥

O man! Kill the men having designs upon others with their own manoeuvering which they use through unleaked

pot, which they use through infusion into the blue blood of nerves, and which they use through the incision into flesh.

दौःष्वप्न्यं दौर्जीवित्यं रक्षो अभ्वमराय्यः ।
दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि ॥ ५ ॥

We drive away from us bad-dreams, breathing-trouble, disease of affection, debility, bad diseases destroying the glamour of face and all sorts of delerium.

क्षुधामारं तृष्णामारमगोतामनपत्यताम् ।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ६ ॥

We clean and wipe away through Apamarga the harm caused by hunger, harm caused by thirst, debility of limbs and childlessness.

तृष्णामारं क्षुधामारमथो अक्षपराजयम् ।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ७ ॥

We *wipe* away through this *Apamarga* all that the mortality caused by thirst, the mortality caused by hunger and the frustration caused in organs.

अपामार्ग ओषधीनां सर्वासामेक इद् वशी ।
तेन ते मृज्म आस्थितमथ त्वमगदश्चर ॥ ८ ॥

This *Apamarga* is alone the sovereign of all herbs. With this we remove the disease rooted in you, O man ! and you lead the life of happiness being free from diseases.

सू० १८ ॥ ऋषिः—शुक्रः ॥ देवता—अपामार्गो वनस्पतिः ॥ छन्दः—
१-५, ७, ८ अनुष्टुप्; ६ बृहतीगर्भानुष्टुप् ॥

HYMN XVIII

Seer—Shukrah. Subject—Apamargo Vanas-

patih. Metre 1-5, 7, 8 Anustup 6 Brihatigarbha Anustup.

समं ज्योतिः सूर्येणाह्ना रात्री समावती ।
कृणोमि सत्यमूतयेऽरसाः सन्तु कृत्वरीः ॥ १ ॥

The light equaleth Sun and the might has its connection with day. I stick on to truth for the safety of the people. Let all the evil designs be ineffectual.

यो देवाः कृत्यां कृत्वा हरादविदुषो गृहम् ।
वत्सो धारुरिव मातरं तं प्रत्यगुप पद्यताम् ॥ २ ॥

Who-so-ever applying bad method of treatment spoil the body of the ignorant person, may get bad result of his evil act revert to him like the milk-sucking child who clings to his mother.

अमा कृत्वा पाप्मानं यस्तेनान्यं जिघांसति ।
अश्मानस्तस्यां दग्धायां बहुलाः फट् करिक्रति ॥ ३ ॥

Who-so-ever putting on explosive material in unbaked pot deserves to kill other man through it receives explosive destruction reverted to him when many stones on being that pot baked crack.

सहस्रधामन् विशिखान् विग्रीवाञ्छायया त्वम् ।
प्रति स्म चक्रुषे कृत्यां प्रियां प्रियावते हर ॥ ४ ॥

O physicist ! endowed with thousand powers you send them to sleep for ever who apply bad means and weapons by cutting their necks. He who takes vengeance upon any one through bad means get reverted to him the effect of his act like a dear damsel to her friend.

अनयाहमोषध्या सर्वाः कृत्या अदूदुषम् ।
यां क्षेत्रे चक्रुर्यां गोषु यां वा ते पुरुषेषु ॥ ५ ॥

I with this medicinal plant destroy, O man ! all those bad applications of poisionous medicines which the wicked use in your body, in your limbs and which they apply to your people.

यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम् ।
चकार भद्रमस्मभ्यमात्मने तपनं तु सः ॥ ६ ॥

He who makes his effort to injure others but do not succeeds, breaks his own foot and toe. Though doing so he does good for us but creates trouble for himself.

अपामार्गोऽप मार्ष्टु क्षेत्रियं शपथश्च यः ।
अपाह यातुधानीरप सर्वा अराय्यः ॥ ७ ॥

Let *Apamarga* sweep away chronic disease and the trouble which is caused by delerium. Let it remove all the diseases which cause serious troubles and which destroy the glamour of the body.

अपमृज्य यातुधानानप सर्वा अराय्यः
अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ८ ॥

With this *Apamarga* we drive away all diseases that develop in our bodies removing away troubles caused by them and all the bad effects produced by them.

सू० १९ ॥ ऋषिः—शुक्रः ॥ देवता—अपामार्गो वनस्पतिः ॥ छन्दः—१;
३-८ अनुष्टुप्; २ पथ्या पङ्क्तिः ॥

HYMN XIX

Seer—Shukrah. Subject-matter—Apamargo Vanaspatih. Metre-1, 3-8 Anustup ; 2 Pathya Panktih.

उतो अस्यबन्धुकृदुतो असि नु जामिकृत् ।
उतो कृत्याकृतः प्रजां नडमिवा च्छिन्धि वार्षिकम् ॥ १ ॥

This *Apamarga* is the destroyer of the diseases which are local or unhereditary and the destroyer of the diseases which are hereditary. Let it exterminate the off shoots of that disease which is terrible in effect like rainy reed.

ब्राह्मणेन पर्युक्तासि कण्वेन नार्षदेन ।
सेनेवैषि त्विषीमती न तत्र भयमस्ति यत्र प्राप्नोष्योषधे ॥ २ ॥

This *Apamarga* is praised by the wise who is the master of Vedic knowledge and who is the expert of performing *Yajnas*. It moves to destroy diseases like gleaming army. There is no fear or danger within limit of its range.

अग्रमेष्योषधीनां ज्योतिषेवाभिदीपयन् ।
उत त्रातासि पाकस्याथो हन्तासि रक्षसः ॥ ३ ॥

This *Apamarga* moves among the medicinal herbs as foremost one with its power like sun illuminating other planets. It is the protector of nature embryo and the destroyer trouble-creating disease.

यददो देवा असुरांस्त्वयाग्रे निरकुर्वत ।
ततस्त्वमध्योषधेऽपामार्गो अजायथाः ॥ ४ ॥

As the physicians of wonderful dexterity dispell the diseases with this in very first attempt in treating patients therefore this medicinal plant bears the name *Apamarga*, that which wipes and sweeps away.

विभिन्दती शतशाखा विभिन्दन् नाम ते पिता ।
प्रत्यग् वि भिन्धि त्वं तं यो अस्माँ अभिदासति ॥ ५ ॥

This possesses hundred branches which cleave and destroy diseases. The seed which produces this is called as

Vibhindan, the cleaver. Let this *Apamarga* turned backward cleave and rend that disease which attack us.

असद् भूम्याः समभवत् तद् द्यामेति महद् व्यचः ।
तद् वै ततो विधूपायत् प्रत्यक् कर्तारमृच्छतु ॥ ६ ॥

The ill caused by disease springs up from the gross body, it mounts to mind and brain and spreads to vast extent. Let that revert to its cause from there shaking it.

प्रत्यङ् हि संबभूविथ प्रतीचीनफलस्त्वम् ।
सर्वान् मच्छपथाँ अधि वरीयो यावया वधम् ॥ ७ ॥

This *Apamarga* first acts reverse to him on whom it is applied and afterward cure him. Its fruit is also turned backward. Let it drive away all delirious effects from us and keep most remote the stroke of death.

शतेन मा परि पाहि सहस्रेणाभि रक्ष मा ।
इन्द्रस्ते वीरुधां पत उग्र ओज्मानमा दधत् ॥ ८ ॥

Let this save me with its hundred powers, let it protect me with its thousand potencies. The mighty sun gives the strength and power to this plant which is the important medicine amongst other plants.

सू० २० ॥ ऋषिः—मातृनामा ॥ देवता—ओषधिः ॥ छन्दः—
स्वराडनुष्टुप्; २-८ अनुष्टुप्; ९ भुरिगनुष्टुप् ॥

HYMN XX

Seer—Matrinaman. Subject-matter—Oshadhih.
1 Saradanustup ; 2-8 Anustup ; 9 Bhuriganustup.

आ पश्यति प्रति पश्यति परा पश्यति पश्यति ।
दिवमन्तरिक्षमाद् भूमिं सर्वं तद् देवि पश्यति ॥ १ ॥

Through this wonderful plant a man sees in front, sees behind, sees far away and he sees. He sees the sky, firmament and the earth he sees all this.

तिस्रो दिवस्तिस्रः पृथिवीः षट् चेमाः प्रदिशः पृथक् ।
त्वयाहं सर्वा भूतानि पश्यानि देव्योषधे ॥ २ ॥

Through this wonderful plant let me behold three several heaven, three several earths, these six heavenly regions separately and thus all the creatures.

दिव्यस्य सुपर्णस्य तस्य हासि कनीनिका ।
सा भूमिमा रुरोहिथ वह्यं श्रान्ता वधूरिव ॥ ३ ॥

This plant which restores eyesight is not only medicine but the pupil of the eye of the celestial soul. It has alighted to earth like a weary woman who seeks her couch.

तां मे सहस्राक्षो देवो दक्षिणे हस्त आ दधत् ।
तयाहं सर्वं पश्यामि यश्च शूद्र उतार्यः ॥ ४ ॥

The wonderful Divinity who possesses the eyes of the world gives this plant in my adroit hand. Let me see through this all be that *Shudra* or be that *Arya*.

आविष्कृणुष्व रूपाणि मात्मानमप गूहथाः ।
अथो सहस्रचक्षो त्वं प्रति पश्याः किमीदिनः ॥ ५ ॥

Let this plant which has the thousand power of increasing the eyesight, make distinct the forms of the things, and let it not hide the essance from sight. Let it make one distinctly behold the germs which are rare.

दर्शय मा यातुधानान् दर्शय यातुधान्यः ।

पिशाचान्त्सर्वान् दर्शयेति त्वा रभ ओषधे ॥ ६ ॥

I take the support of this plant. Let it make me see the disease germs of rare existence, let it make me behold the female germs which are hardly visible. Let it make me behold distinctly all the germs which are indistinct.

कश्यपस्य चक्षुरसि शुन्याश्च चतुरक्ष्याः ।
वीध्रे सूर्यमिव सर्पन्तं मा पिशाचं तिरस्करः ॥ ७ ॥

This plant is the agent of the increasement of sight of *Kashyapa*, the eye. It is also the agent of increasing the vision of the consciousness which has four eyes—Cognition, Conjecture, similarity and authority. Let it not hide but make visible the rare disease germ like the Sun when it rides at noon.

उदग्रभं परिपाणाद् यातुधानं किमीदिनम् ।
तेनाहं सर्वं पश्याम्युत शूद्रमुतार्यम् ॥ ८ ॥

As I arrest the diseases creating eye-troubles from their sheltering place, therefore, I behold all be it *Shudra* or be it Arya.

यो अन्तरिक्षेण पतति दिवं यश्चातिसर्पति ।
भूमिं यो मन्यते नाथं तं पिशाचं प्र दर्शय ॥ ९ ॥

Let this plant make visible that germ which flies in the air, which glides in the light of the Sun, and which deems the earth its help.

सू० २१ ॥ ऋषिः—ब्रह्मा ॥ देवता—गावः ॥ छन्दः—१, ५-७ त्रिष्टुप्;
२-४ जगती ॥

HYMN XXI

Seer—Brahman. Subject-matter—Gavah. Metre—1, 5-7 Tristup ; 2-4 Jagati.

आ गावो अग्मन्नुत भद्रमक्रन्त्सीदन्तु गोष्ठे रणयन्त्वस्मे ।
प्रजावतीः पुरुरूपा इह स्युरिन्द्राय पूर्वीरुषसो दुहानाः ॥ १ ॥

Let the Cows come, bring fortune, rest in the cow-pen and make us happy. Let them here remain prolific, many-coloured giving milk in many morns for the *Yajna* purpose to serve Indra, the Almighty God.

इन्द्रो यज्वने गृणते च शिक्षत उपेद् ददाति न स्वं मुषायति ।
भूयोभूयो रयिमिदस्य वर्धयन्नभिन्ने
खिल्ये नि दधाति देवयुम् ॥ २ ॥

Indra, the Almighty Divinity reveals His Knowledge to him who performs the *Yajna* and offers prayer. He gives him more and never does take anything from him. He increases his wealth more and more and places the performer of *Yajna* in unbroken blessedness.

न ता नशन्ति न दभाति तस्करो नासामामित्रो
व्यथिरा दधर्षति । देवांश्च याभिर्यजते ददाति
च ज्योगित् ताभिः सचते गोपतिः सह ॥ ३ ॥

These cows be never lost, let not thieve overcome them and let not the enemy harass them. Let the master of the Cows live a long life with these cows with whose milk and ghee the performer of *Yajna*, offers obtains for the *devas* of *yajna* and perform it.

न ता अर्वा रेणुककाटोऽश्नुते न संस्कृतत्रमुप यन्ति ता अभि । उरुगायमभयं तस्य ता अनु गावो मर्तस्य वि चरन्ति यज्वनः ॥ ४ ॥

The voracious animal which raise heap of dust before its violent attack does not overtake them and never do they go to the shambles. These cows roam fearlessly in the wide-spread of pasture of the man who performs *yajna*.

गावो भगो गाव इन्द्रो म इच्छाद् गावः सोमस्य प्रथमस्य भक्षः । इमा या गावः स जनास इन्द्र इच्छामि हृदा मनसा चिदिन्द्रम् ॥ ५ ॥

I should like to deem cows as *Bhaga*, the fortune ; I should like to deem Cows as *Indra*, the mighty power; and I should like to deem Cows as the source of giving food to the first *Soma*, the man born in the first state, the infancy. These Cows present before us, O men ! are deemed to be *Indra*, the mighty power and I long for this *Indra*, the mighty power with my heart and spirit.

यूयं गावो मेदयथा कृशं चिदश्रीरं चित् कृणुथा सुप्रतीकम् । भद्रं गृहं कृणुथ भद्रवाचो बृहद् वो वय उच्यते सभासु ॥ ६ ॥

Let these cows fatten the man who is feeble and deprived of all bodily glamours and make him beautiful. Let these cows with auspicious voices prosper my home and let their power and utility be magnified in our assemblies.

प्रजावतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः । मा व स्तेन ईशत माघशंसः परि वो रुद्रस्य हेतिर्वृणक्तु ॥ ७ ॥

Let these cows grazing in the nice pasture, bearing good progeny, drinking pure water in the drinking place, be ever happy. Thief and sinful man never be their master and let the weapon of *Rudra*, the fire creating epidemic diseases of animal leave them safe.

सू०२२ ॥ ऋषिः—वसिष्ठः, अथर्वा वा देवता—इन्द्रः, क्षत्रियो राजा ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXII

Seer—Vasisthah, Atharvan. Subject-matter Indrah, Kshatriyo Rajan. Metre—Tristup.

इममिन्द्र वर्धय क्षत्रियं म इमं विशामेकवृषं कृणु त्वम् ।
निरमित्रानक्ष्णुह्यस्य सर्वांस्तान् रन्धयास्मा अहमुत्तरेषु ॥ १ ॥

O Indra, Almighty Divinity ! exalt and strengthen this my prince, make him the sole King of the people, drive away his foes and make all his rivals under his Control in the struggle of precedence.

एमं भज ग्रामे अश्वेषु गोषु निष्टं भज यो अमित्रो अस्य ।
वर्ष्म क्षत्राणामयमस्तु राजेन्द्र शत्रुं रन्धय सर्वमस्मै ॥ २ ॥

O Almighty Lord ! make this prince beloved in village, make him beloved in them who possess horses and cows, and give not share to him who has hostility with him. By the grace may he as King be the chief of princes and let all his foes be under his control.

अयमस्तु धनपतिर्धनानामयं विशां विश्पतिरस्तु राजा ।
अस्मिन्निन्द्र महि वर्चांसि धेह्यवर्चसं कृणुहि शत्रुमस्य ॥ ३ ॥

O Almighty Divinity ! may he be master of wealths and as King may he be the lord of the people. Grant to him,

O Lord ! great power and might and make all his troubles deprived of power and vigour.

अस्मै द्यावापृथिवी भूरि वामं दुहाथां घर्मदुघेइव धेनू ।
अयं राजा प्रिय इन्द्रस्य भूयात् प्रियो
गवामोषधीनां पशूनाम् ॥ ४ ॥

May the earth and heaven like milch-kine yielding milk for the purpose of *Yajna* pour plentiful fortunes for him. May this King be beloved of God and may he be darling of Kines, plants and other animals.

युनज्मि त उत्तरावन्तमिन्द्रं येन जयन्ति न पराजयन्ते ।
यस्त्वा करदेकवृषं जनानामुत राज्ञामुत्तमं मानवानाम् ॥ ५ ॥

O King ! I the state-priest join you in company of all powerful Mighty God with whom men conquer and never get defeated, who makes you folk's sole lord and Supreme among all human rulers.

उत्तरस्त्वमधरे ते सपत्ना ये के च राजन् प्रतिशत्रवस्ते ।
एकवृष इन्द्रसखा जिगीवाञ्छत्रूयतामा भरा भोजनानि॥ ६ ॥

Victorious and supreme are you, O King ! and down go your those rivals who are your adversaries. You as sole lord and allied with Almighty God becoming Conqueror bring the goods and treasures of your enemies.

सिंहप्रतीको विशो अद्धि सर्वा व्याघ्रप्रतीकोऽव बाधस्व शत्रून्।
एकवृष इन्द्रसखा जिगीवांछत्रूयतामा खिदा भोजनानि ॥ ७ ॥

O King ! hold along all the subjects with lion aspect and drive away your foemen with tiger aspect. You as a sole lord and allied with Almighty Lord becoming conquerer seize the possessions of your enemies.

सू०२३ ॥ ऋषि:—मृगार: ॥ देवता—अग्नि: ॥ छन्द:—१, २, ५, ७ त्रिष्टुप्; ३ पुरस्ताज्ज्योतिष्मती त्रिष्टुप्; ४ अनुष्टुप्; ६ प्रस्तारपङ्क्ति: ॥

HYMN XXIII

Seer—Mrigarah. Subject-matter Agnih. Metre—1, 2, 5, 7 Tristup; 3 Purastajjyotismati Tristup; 4 Anustup; 6 Prastarpanktih.

अग्नेर्मन्वे प्रथमस्य प्रचेतसः पाञ्चजन्यस्य बहुधा यमिन्धते ।
विशोविशः प्रविशिवांसमीमहे स नो मुञ्चत्वंहसः ॥ १ ॥

I muse over the properties of Agni, the fire which is enkindled by learned men in various ways, which is first in natural forces, and which is lit in performance of *Yajnas* by *Panchajanah*, the four varnas and the fifth *avarna*. I find it pervading in all the creatures. Let this be the source of keeping us away from grief and troubles.

यथा हव्यं वहसि जातवेदो यथा यज्ञं कल्पयसि प्रजानन् ।
एवा देवेभ्यः सुमतिं न आ वह
स नो मुञ्चत्वंहसः ॥ २ ॥

As this Jatvedas, the fire present in all the created objects, conveys the oblations offered to other physical forces, as this accomplishes the *Yajna* being manifest in all stages so it make us attain the right knowledge for acquiring the wonderful qualities. Let it be the source of keeping us away from the grief and troubles.

यामन्यामन्नुपयुक्तं वहिष्ठं कर्मन्कर्मन्नाभगम् ।
अग्निमीडे रक्षोहणं यज्ञवृधं घृताहुतं
स नो मुञ्चत्वंहसः ॥ ३ ॥

I praise the properties of fire which is utilized in our work in each part of the day, which is most supporting physical force, which is employed in all our dealings which is the destroyer of disease germs, which strengthens the performances of Yajna and which is enriched with glamour. Let it be the source of keeping us away from grief and troubles.

सुजातं जातवेदसमग्निं वैश्वानरं विभुम् ।
हव्यवाहं हवामहे स नो मुञ्चत्वंहसः ॥ ४ ॥

We describe the properties of fire which is a nice created object, which is permeating all the created objects, which is present in the form of animal heat in all the creatures, which is spreading everywhere (in the form of electricity, magnetism and heat) and which carries to other Devas the oblations offered in the *Yajna*. Let it be the source of deliverance to us from the grief and troubles.

येन ऋषयो बलमद्योतयन् युजा येनासुराणामयुवन्त मायाः ।
येनाग्निना पणीनिन्द्रो जिगाय स नो मुञ्चत्वंहसः ॥ ५ ॥

This is the fire whereby the Cognitive and active organs of the body strengthen their splendour, through whose cooperation the activities of vital airs are distinguished, with which *Indra*, the mighty sun conquered the *Panis*, the clouds.

येन देवा अमृतमन्वविन्दन् येनौषधीर्मधुमतीरकृण्वन् ।
येन देवाः स्वराभरन्त्स नो मुञ्चत्वंहसः ॥ ६ ॥

Through which the physical forces of nature attain immortality, through which they make the herbs full of juice and through which the learned persons obtain the effulgence of knowledge, let this fire be the source of deliverance to us from grief and troubles.

यस्येदं प्रदिशि यद् विरोचते यज्जातं जनितव्यं च केवलम् ।
स्तौम्यग्निं नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥ ७ ॥

I equipped with strength, praise and describe frequently the properties of fire under whose control alone shines whatever is in existence and whatever is to come into existence. Let it be the source of keeping us away from grief and troubles.

सू०२४ ॥ ऋषिः—मृगारः ॥ देवता—इन्द्रः ॥ छन्दः—१ शक्वरीगर्भा पुरःशक्वरी; २-७ त्रिष्टुप् ॥

HYMN XXIV

Seer—Mrigarah. Subject-matter—Indrah. Metre-1 Shakvarigarbha Purah Shakvari ; 2-7 Tristup.

इन्द्रस्य मन्महे शश्वदिदस्य मन्महे वृत्रघ्न स्तोमा
उप मेम आगुः । यो दाशुषः सुकृतो
हवमति स नो मुञ्चत्वंहसः ॥ १ ॥

I ponder over the properties of *Indra*, the electricity and I consider this electricity perpetually. All these expressions of the praise of this *Indra* come to me. It is this Indra that moves into the roar of cloud which release rainy water and which through rainfall serves the good of people. Let it be the source of driving away grief and troubles from us.

य उग्रीणामुग्रबाहुर्ययुर्यो दानवानां बलमारुरोज ।
येन जिताः सिन्धवो येन गावः
स नो मुञ्चत्वंहसः ॥ २ ॥

It is this electricity which possessed of tremendous power overcomes all the great powers, which crushes the power of the clouds which do not release water, which victorious

over the water-currents and which over powers the shining and moving objects. Let it be the source of driving away grief and troubles from us.

यश्चर्षणिप्रो वृषभः स्वर्विद् यस्मै ग्रावाणः प्रवदन्ति नृम्णम्।
यस्याध्वरः सप्तहोता मदिष्ठः स नो मुञ्चत्वंहसः॥ ३॥

It is Indra, which fulfils the necessary tasks of men, which gives light, of whose power is the learned persons highly praise, which is most pleasure-giving to people and for whose sake the Yajna wherein seven priests are employed, is performed. Let it be the source of driving away grief and troubles from us.

यस्य वशास ऋषभास उक्षणो यस्मै मीयन्ते स्वरवः स्वर्विदे।
यस्मै शुक्रः पवते ब्रह्मशुम्भितः स नो मुञ्चत्वंहसः॥ ४॥

It is Indra, under whose control remain all the animals and clouds, for brilliant which the posts are fixed (as lightning conductors) and for the maintenance of which the ignious splendour augmented by the sun is in operation.

यस्य जुष्टिं सोमिनः कामयन्ते यं हवन्त इषुमन्तं गविष्टौ।
यस्मिन्नर्कः शिश्रिये यस्मिन्नोजः
स नो मुञ्चत्वंहसः ॥ ५॥

It is Indra whose favourable benefit the men of learning desire, to which lightning possessor highly praise and wherin is contained light and where in is contained the power. Let it be the source of driving away grief and troubles from us.

यः प्रथमः कर्मकृत्याय जज्ञे यस्य वीर्यं प्रथमस्यानुबुद्धम्।
येनोद्यतो वज्रोऽभ्यायताहिं स नो मुञ्चत्वंहसः ॥ ६॥

It is Indra, which comes in manifestation first for the active operation, whose valour as the first is awakened, and charged by whom the weapon of ligtning destroys the cloud. Let it be the source of driving away grief and troubles from us.

यः संग्रामान् नयति सं युधे वशी यः
पुष्टानि संसृजति द्वयानि । स्तौमीन्द्रं
नाथितो जोहवीमि स नो मुञ्चत्वंहसः ॥ ७ ॥

I equipped with strength, praise and describe frequently the properties of Indra which as a best controlling power inspires people for fighting battles and which brings out two kinds of power—the positive and negative. Let it be the source of driving away grief and troubles from us.

सू०२५ ॥ ऋषिः—मृगारः ॥ देवता—वायुसवितारौ ॥ छन्दः—१, २, ४-६ त्रिष्टुप्; ३ अतिशक्वरी- गर्भाजगती; ७ पथ्याबृहती ॥

HYMN XXV

Seer—Mrigrah. Subject-matter—Vayu and Savitar. Metre—1, 2, 4-6 Tristup ; 3 Atishakvari ; 7 pathya brihati.

वायोः सवितुर्विदथानि मन्महे यावात्मन्वद्
विशथो यौ च रक्षथः । यौ विश्वस्य परिभू
बभूवथुस्तौ नो मुञ्चतमंहसः ॥ १ ॥

Think over the properties and operations of the air and sun which penetrate and guard the living world and which become the pervader of all. Let these two become the source of saving us from grief and troubles.

ययोः सङ्ख्याता वरिमा पार्थिवानि
याभ्यां रजो युपितमन्तरिक्षे । ययोः प्रायं नान्वानशे
कश्चन तौ नो मुञ्चतमंहसः ॥ २ ॥

These two are the air and sun to which the expanses of earth are measured, which support the water in the middle region and extensive jurisdiction of which no one can reach. Let these two become the source of saving us from grief and troubles.

तव व्रते नि विशन्ते जनासस्त्वय्युदिते प्रेरते चित्रभानो ।
युवं वायो सविता च भुवनानि
रक्षथस्तौ मुञ्चतमंहसः ॥ ३ ॥

People rest in the dominion of the sun which possesses the beauteous rays and they start their activities when this sun rises up. This air and this sun preserve all the creatures. Let these two become the source of saving us from grief and trouble.

अपेतो वायो सविता च दुष्कृतमप रक्षांसि
शिमिदां च सेधतम् । सं ह्यू३र्जया सृजथः
सं बलेन तौ नो मुञ्चतमंहसः ॥ ४ ॥

Let the air and the sun drive away the ills from our bodies, let them drive off the diseases and let them keep away the pain from us. Let them unite with energy and let them give us power. Let these two become the source of saving us from grief and troubles.

रयिं मे पोषं सवितोत वायुस्तनू दक्षमा सुवतां सुशेवम् ।
अयक्ष्मतातिं मह इह धत्तं तौ नो मुञ्चतमंहसः ॥ ५ ॥

Let the air and sun produce physical wealth, strength, favourable vigour in my body. Let them give us here complete freedom from tuberculosis. Let these two become the source of saving us from grief and trouble.

प्र सुमतिं सवितर्वाय ऊतये महस्वन्तं मत्सरं मादयाथः ।
अर्वाग् वामस्य प्रवतो नि यच्छतं
तौ नो मुञ्चतमंहसः ॥ ६ ॥

May the air and sun become the source of giving us good intellect for our safety, may they fill us with the pleasure full of splendour and glamour and may these two give me here plenty of pleasure full of delight. Let these twain of air and sun become the source of saving us from grief and trouble.

उप श्रेष्ठा न आशिषो देवयोर्धामन्नस्थिरन् ।
स्तौमि देवं सवितारं च वायुं तौ नो मुञ्चतमंहसः ॥ ७ ॥

Let our noblest prayers reach to Him who is All-containing abode of these two wonderful objects. I describe the qualities of resplendent air and sun. Let these two become the source of saving us from grief and troubles.

सू०२६ ॥ ऋषिः—मृगारः ॥ देवता—द्यावापृथिवी ॥ छन्दः—१ पुरोऽष्टिर्जगती; २-६ त्रिष्टुप्; ७ शाक्वरगर्भा मध्येज्योतिस्त्रिष्टुप् ॥

HYMN XXVI

Seer—Dyavaprithivi, Metre—Puroas—tirjagati ; 2-6 Tristup ; 7 Shakvarigarbha madhey jyotistristup.

मन्वे वां द्यावापृथिवी सुभोजसौ सचेतसौ
ये अप्रथेथाममिता योजनानि ।
प्रतिष्ठे ह्यभवतं वसूनां ते नो मुञ्चतमंहसः ॥ १ ॥

I weigh in mind the operation and utilities of these heaven and earth which give a good protection to worldly creatures, which are the object of knowledge and which through

immeasurable expanses spread out. These two are the sheltering abode of all the creatures desiring locality to live. Let these twain become sources of releasing us from grief and troubles.

प्रतिष्ठे ह्यभवतं वसूनां प्रवृद्धे देवी सुभगे उरूची ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥ २ ॥

These two are the sheltering abode of all the creatures desiring locality to live, they are expansive, wonderous, full of fortunes and far extending. Let these heaven and earth be auspicious to me. Let these twain become the sources of releasing us from grief and troubles.

असन्तापे सुतपसौ हुवेऽहमुर्वी गम्भीरे कविभिर्नमस्ये ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥ ३ ॥

I describe the utilities of these twain which do not cause burning of sorrow, which are expansive, deep and commendable by the men of science. Let these heaven and earth be auspicious to me. Let these twain be come the sources of releasing us from grief and troubles.

ये अमृतं बिभृथो ये हवींषि ये स्रोत्या बिभृथो ये मनुष्यान् ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥ ४ ॥

These two are such objects which contain water, which have in them the essence of oblation offered in Yajna and which support rivers and human-beings. Let these heaven and earth be auspicious to me. Let these twain become the sources of releasing us from grief and troubles.

ये उस्रिया बिभृथो ये वनस्पतीन् ययोर्वां विश्वा भुवनान्यन्तः ।
द्यावापृथिवी भवतं मे स्योने ते नो मुञ्चतमंहसः ॥ ५ ॥

These two are such objects which cherish Cows, which cherish plants and within the range of which all creatures are included. Let these heaven and earth be auspicious to me. Let these twain become the sources of releasing us from grief and troubles.

ये कीलालेन तर्पयथो ये घृतेन याभ्यामृते
न किं चन शक्नुवन्ति । द्यावापृथिवी भवतं
मे स्योने ते नो मुञ्चतमंहसः ॥ ६ ॥

These two are such twain which satisfy the world with water and grain, which fulfil the world with light and without them all the creatures are good for nothing. Let these heaven and earth be auspicious to me. Let these become the sources of releasing us from grief and troubles.

यन्मेदमभिशोचति येनयेन वा कृतं पौरुषेयान्न दैवात् ।
स्तौमि द्यावापृथिवी नाथितो
जोहवीमि ते नो मुञ्चतमंहसः ॥ ७ ॥

This act belonging to me, be it of what-so-ever nature, by whatsoever cause be it materialized, if it is done through the effort of my own soul not by the fate, tortures me (no one else). I equipped with strength, praise and frequently describe the utilities and operations of the heaven and earth. Let these twain become the sources of releasing us from grief and troubles.

सू० २७ ॥ ऋषिः—मृगारः ॥ देवता—मरुतः ॥छन्दः—त्रिष्टुप् ॥

HYMN XXVII

Seer—Mrigarah. Subject-matter—Marutah. Metre —Tristup.

मरुतां मन्वे अधि मे ब्रुवन्तु प्रेमं वाजं वाजसाते अवन्तु ।

आशूनिव सुयमानह्व ऊतये ते नो मुञ्चन्त्वंहसः ॥ १ ॥

I consider the qualities and operations of *Maruts*, the airs, may they become the media of our speech, may they save this wealth (the bodily wealth) in the battle of life. I speak of them highly like the well-trained steeds for our protection. May they become the sources of delivering us from grief and troubles

उत्समक्षितं व्यचन्ति ये सदा य आसिञ्चन्ति रसमोषधीषु ।
पुरो दधे मरुतः पृश्निमातॄंस्ते नो मुञ्चन्त्वंहसः ॥ २ ॥

These are the Maruts which surround the inexhaustible fountain (the cloud), which ever bedew the berbaceous plaints with moisture and which are offshoots of the sun, I keep them to take their benefit. May they become the sources of delivering us from grief and troubles.

पयो धेनूनां रसमोषधीनां जवमर्वतां कवयो य इन्वथ ।
शग्मा भवन्तु मरुतो नः स्योनास्ते नो मुञ्चन्त्वंहसः ॥ ३ ॥

These are the *Maruts* which possessing transperancy fills up milk in milch-Kines, sap in herbs and speed in horses. May these powerful *Maruts* be auspicious for us. May they become the sources of delivering us from grief and troubles.

अपः समुद्राद् दिवमुद् वहन्ति दिवस्पृथिवीमभि ये सृजन्ति ।
ये अद्भिरीशाना मरुतश्चरन्ति ते नो मुञ्चन्त्वंहसः ॥ ४ ॥

These are the *Maruts* which raise water from the sea to heavenly region and release the water (in showers) from sky to the earth. These the Maruts which move in the sky mighty with waters. May they be sources of delivering us from grief and troubles.

ये कीलालेन तर्पयन्ति ये घृतेन ये वा वयो मेदसा संसृजन्ति । ये अद्भिरीशाना मरुतो वर्षयन्ति
ते नो मुञ्चन्त्वंहसः ॥ ५ ॥

These are the Maruts which refresh the creatures with water and grain, which fill up the world with light and lustre, which increase length of life by creating fat and which rain mighty with waters. May they become the sources of our deliverance from grief and troubles.

यदीदिदं मरुतो मारुतेन यदि देवा दैव्येनेदृगार ।
यूयमीशिध्वे वसवस्तस्य निष्कृतेस्ते नो मुञ्चन्त्वंहसः ॥ ६ ॥

If all this is established with the tremendous power of *Marut's*, if physical forces establish this with their celestial power, the all-abiding maruts are powerful for its maintenance. May they become the sources of our deliverance from grief and troubles.

तिग्ममनीकं विदितं सहस्वन्मारुतं शर्धः पृतनासूग्रम् ।
स्तौमि मरुतो नाथितो जोहवीमि
ते नो मुञ्चन्त्वंहसः ॥ ७ ॥

The power of *Maruts*, in the worldly battles is acrid, wonderous, distinct, impetuous and exceedingly mighty. I equipped with strength praise and describe frequently the properties of Maruts. May they become the sources of our deliverances from grief and troubles.

सू० २८ ॥ ऋषिः—मृगारः ॥ देवता—भवाशर्वौ ॥ छन्दः—१ अतिजागतगर्भाभुरिक् त्रिष्टुप्; २-७ त्रिष्टुप् ॥

HYMN XXVIII

Seer—Mrigarah. Subject-matter—Bhava—Sharvav. Metre 1 Atijagatgarbha Bhurik Tristup; 2-7 Tristup.

N.B. *Bhava* and *Sharva* are the names of fire. These are two kinds of fire.

भवाशर्वौ मन्वे वां तस्य वित्तं ययोर्वामिदं प्रदिशि यद् विरोचते ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ १ ॥

I think of the properties of Bhava and Sharva, the fires, which are present in the world, in the control of which two this perceptible world is manifest and which two control the quadrupeds and bipeds of this world. May these two be the sources of our deliverance from grief and troubles.

ययोरभ्यध्व उत यद् दूरे चिद् यौ विदिताविषुभृतामसिष्ठौ ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ २ ॥

These are the *Bhava* and *Sharva* under whose control remains all that is near and all that is distant, which are famed as the most powerful of the archers, which two control quadrupeds and bipeds of this world. May these two become the sources of our deliverance from grief and troubles.

सहस्राक्षौ वृत्रहणा हुवेऽहं दूरेगव्यूती स्तुवन्नेम्युग्रौ ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ३ ॥

I describe the operations and qualities of these *Bhava* and Sharva which are the eyes of the world, who encompass the wide dominion beyond the reach of our seeing limbs and I eulogizing the properties of these two strong forces take them into our utilization and which control the quadrupeds and bipeds of this world. May these two become the sources of our deliverance from grief and troubles.

यावारेभाथे बहु साकमग्रे प्र चेदस्राष्ट्रमभिभां जनेषु ।

यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ४ ॥

These are Bhava and Sharva who in the beginning of the creation work out many things unitedly by their operations of integration and disintegrations which produce overpowering splendour in the people and which control the quadrupeds and bipeds of this world. May these two be the sources of our deliverance from grief and troubles.

ययोर्वधान्नापपद्यते कश्चनान्तर्देवेषूत मानुषेषु ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ५ ॥

These are the Bhava and Sharva from the stroke of weapon of which no one among wonderful worldly powers and men escapes and which control the quadrupads and bipeds of this world. May these two become the sources of our deliverance from grief and troubles.

यः कृत्याकृन्मूलकृद् यातुधानो नि तस्मिन् धत्तं वज्रमुग्रौ ।
यावस्येशाथे द्विपदो यौ चतुष्पदस्तौ नो मुञ्चतमंहसः ॥ ६ ॥

These two strong powers hurl their weapon, the thunder bolt upon the germ which is violent, which takes root in the body, which is trouble-some.) These Bhava and Sharva control the quadrupeds and bipeds of this world. May these two become the sources of our deliverance from grief and troubles.

अधि नो ब्रूतं पृतनासूग्रौ सं वज्रेण सृजतं यः किमीदी ।
स्तौमि भवाशर्वौ नाथितो जोहवीमि
तौ नो मुञ्चतमंहसः ॥ ७ ॥

These two strong powers (the Bhava and Sharva) make us to pronounce the words in the world's battle and hurl their weapon, the thunder-bolt, on the germs which are disease-

creating. I equipped with strength praise and describe frequently the properties of these Bhava and Sharva. May these two become the sources of our deliverance from grief and troubles.

सू० २९ ॥ ऋषिः—मृगारः ॥ देवता—मित्रावरुणौ ॥ छन्दः—१-६ त्रिष्टुप्; ७ शक्वरीगर्भाऽतिजगती ॥

HYMN XXIX

Seer—Mrigarah. Subject-matter — Mitravarunau.
Metre—1-6 Tristup; 7 Shakvarigarbha Atijagati.

मन्वे वां मित्रावरुणावृतावृधौ सचेतसौ द्रुह्वणो यौ नुदेथे ।
प्र सत्यावानमवथो भरेषु तौ नो मुञ्चतमंहसः ॥ १ ॥

I know the nature and working of these Mitravarunau, the inhalatation and exhalation which are adhering to the law of nature, which are the object of knowledge, which react harmfully to them who break the rules of hygiene and health, which protect them who follow the law of nature in life's turmoils. May these two become the sources of our safety from the grief and troubles.

सचेतसौ द्रुह्वणो यौ नुदेथे प्र सत्यावानमवथो भरेषु ।
यौ गच्छथो नृचक्षसौ बभ्रुणा
सुतं तौ नो मुञ्चतमंहसः ॥ २ ॥

These two are *Mitra* and *Varuna* which are the object of Knowledge, which react harmfully to them who break the rules of hygiene and health, which protect them who follow the law of nature in life's turmoils, which are the sources of man's seeing and which are present in every one with their protective powers. May these two become the sources of our safety from the grief and troubles.

यावङ्गिरसमवथो यावगस्तिं मित्रावरुणा जमदग्निमत्रिम् ।
यौ कश्यपमवथो यौ वसिष्ठं तौ नो मुञ्चतमंहसः ॥ ३ ॥

These are *Mitra* and *Varuna* which give protection to bodily vitality, which protect the heat of the body, which protect the fire working in digestion system, which preserve the power of appetite, which protect eye and which extend their protection to organ of speech. May these two become the sources of our safety from the grief and troubles.

यौ श्यावाश्वमवथो वध्र्यश्वं मित्रावरुणा पुरुमीढमत्रिम् ।
यौ विमदमवथः सप्तवध्रिं तौ नो मुञ्चतमंहसः ॥ ४ ॥

These are *Mitra* and *Varuna* which protect the soul who is the master of cognitive organs; which protect the soul who is the controlling power of our the active organs; which save the vitality of the body which has many powers ; which save the power of hunger and thirst; which preserve the mind that has no indolence in its activity, and which protect the brain that has seven limbs in its range. (two eyes, two ears, two nostrils and mouth). May these two become the sources of our safety from the grief and troubles.

यौ भरद्वाजमवथो यौ गविष्ठिरं विश्वामित्रं वरुण मित्र कुत्सम् ।
यौ कक्षीवन्तमवथः प्रोत कण्वं तौ नो मुञ्चतमंहसः ॥ ५ ॥

These are *Mitra* and *Varuna*, the two vital breaths which give aid to digestion system which digest the things eaten and drunk; which give help to the energy working out in the limbs; which protect ear and the power of body defending against diseases; which preserve the cohesive power of body and limbs; which protect the organ of intellection. May these two become the sources of our safety from the grief and troubles.

यौ मेधातिथिमवथो यौ त्रिशोकं मित्रावरुणावुशनां काव्यं यौ ।
यौ गोतममवथः प्रोत मुद्गलं तौ नौ मुञ्चतमंहसः ॥ ६ ॥

These are *Mitra* and *Varuna* which help the soul which is the central store of all consciousness; which protect the animal heat that possesses three kinds of activities; which protect the voluntary and involuntary activities of mind; which preserve the vocal cards and the physical vigour. May these two become the sources of our safety from the grief and troubles.

ययो रथः सत्यवर्त्मर्जुरश्मिर्मिथुया चरन्तमभियाति दूषयन् ।
स्तौमि मित्रावरुणौ नाथितो
जोहवीमि तौ नौ मुञ्चतमंहसः ॥ ७ ॥

These *Mitra* and *Varuna* are such two vital breaths whose structure of function is based on the path of truth (natural law) and possessed of straight-controlling link. This structure of function assails and ruins him who violate the law of nature and act upon the hygienic rules perversely.

सू० ३० ॥ ऋषिः—अथर्वा ॥ देवता—सर्वरूपा सर्वात्मिका सर्वदेवमयी वाक् ॥ छन्दः—१-५, ७, ८ त्रिष्टुप्; ६ जगती ॥

HYMN XXX

Seer — Atharvan. Subject-matter — Sarvarupa, sarvatimika, Sarvadevamayi Vak. Metre 1-5, 7, 8, Tristup; 6 Jagati.

N.B. This hymn is concerned with the *Vak* the declaration of the people or parliament of a nation. This represents the power of the people as a whole.

अहं रुद्रेभिर्वसुभिश्चराम्यहमादित्यैरुत विश्वदेवैः ।
अहं मित्रावरुणोभा बिभर्म्यहमिन्द्राग्नी अहमश्विनोभा ॥ १ ॥

I, the parliament of the people conduct the affairs of the nation with *Rudra*, the destructive powers; *Vasus*, Constructive powers, *Adityas*, the learned persons and *Vishvedevas*, the other physical forces and sanctions of the state. I possess the two gas—the hydrogen and oxygen, I possess electricity and fire and I hold under my control both the *ashvinis*, the air and water.

अहं राष्ट्री सङ्गमनी वसूनां चिकितुषी प्रथमा यज्ञियानाम् ।
तां मा देवा व्यदधुः
पुरुत्रा भूरिस्थात्रां भूर्यावेशयन्तः ॥ २ ॥

I am the sovereign power of the nation (Rastri), I gather all treasures, I am the first well-informed and informative body of state's and peoples affairs. The learned persons and statesmen making me enter many affairs in various ways constitute and establish me. I have my working in many form and many institutions.

अहमेव स्वयमिदं वदामि जुष्टं देवानामुत मानुषाणाम् ।
यं कामये तंतमुग्रं कृणोमि तं ब्रह्माणं
तमृषिं तं सुमेधाम् ॥ ३ ॥

I, verily, myself announce and inform whatever is favourable to learned men and common people. I make the man whom so ever I desire and find fit, the mighty, the *Brahman*, the seer and the learned one.

मया सोऽन्नमत्ति यो विपश्यति यः प्राणति य ईं शृणोत्युक्तम् ।
अमन्तवो मां त उप क्षियन्ति
श्रुधि श्रुत श्रद्धेयं ते वदामि ॥ ४ ॥

He who soever sees, breaths, and hears the spoken word,

eats through me alone the food that feeds him. Those who do not know and accept me, also dwell beside me. O learned man ! here the truth as I declare it.

अहं रुद्राय धनुरा तनोमि ब्रह्मद्विषे शरवे हन्तवा उ ।
अहं जनाय समदं कृणोम्यहं द्यावापृथिवी आ विवेश ॥ ५ ॥

I bend the bow to kill the man who is cruel, violent and enemy of knowledge, I raise battle for the good of the people and I penetrate earth and heaven.

अहं सोममाहनसं बिभर्म्यहं त्वष्टारमुत पूषणं भगम् ।
अहं दधामि द्रविणा हविष्मते
सुप्राव्या३ यजमानाय सुन्वते ॥ ६ ॥

I maintain the unalienable supremacy of the people, I keep under my control *Tvastar*, the fire, I have my control over *Pushan*, the air and *Bhaga*, the fortune. I give the pleasure giving wealth to the performer of *Yajna*, who offers oblation, and pours out juice of *Soma*.

अहं सुवे पितरमस्य मूर्धन्मम योनिरप्स्व१न्तः समुद्रे ।
ततो वि तिष्ठे भुवनानि विश्वोतामूं
द्यां वर्ष्मणोप स्पृशामि ॥ ७ ॥

I crown the sovereign on the summit of this state, my territorial jurisdiction extends to the interior of atmospheric region and to the interior of the sea. Therefore I extend over all territories and I touch this heavenly region with my power.

अहमेव वातइव प्र वाम्यारभमाणा भुवनानि विश्वा ।
परो दिवा पर एना पृथिव्यैतावती
महिम्ना सं बभूव ॥ ८ ॥

I, verily, controlling all the territories and people blow like the tempestuous wind. I am so mighty in my sovereignity that I manifest it beyond this earth, beyond the heaven.

सू० ३१ ।। ऋषिः—ब्रह्मास्कन्दः (?) ।। देवता—मन्युः ।। छन्दः—१, ३ त्रिष्टुप्; २, ४ भुरिक् त्रिष्टुप्; ५-७ जगती ।।

HYMN XXXI

Seer—*Brahamaskandah*. Subject-matter—Manyuh.

Metre 1, 3 Tristup ; 2, 4 Bhurik Tristup ; 5-7 Jagati.

त्वया मन्यो सरथमारुजन्तो हर्षमाणा हृषितासो मरुत्वन् ।
तिग्मेषव आयुधा संशिशाना
उप प्र यन्तु नरो अग्निरूपाः ।। १ ।।

Let intrepid men with this wrath accompanied by warriors, destroying the enemies who are mounting on chariots, full of pleasure, mentally satisfied, equipped with pointed arrows, sharpening their weapons and full of ardour, march on.

अग्निरिव मन्यो त्विषितः सहस्व सेनानीर्नः सहुरे हूत एधि ।
हत्वाय शत्रून् वि भजस्व वेद ओजो
मिमानो वि मृधो नुदस्व ।। २ ।।

Let this ardour flashing like fire slay our foes, let this victor ardour invited become our army leader, let it slaying the foe men distribute their possession in army men and let it destroy the enemies maintaining its vigour.

सहस्व मन्यो अभिमातिमस्मै रुजन् मृणन् प्रमृणन् प्रेहि शत्रून् ।
उग्रं ते पाजो नन्वा रुरुध्रे वशी
वशं नयासा एकज त्वम् ।। ३ ।।

Let this warm emotion slay the foeman of this King, let it march forward breaking, slaying, crushing down the enemies. They surely cannot hinder its impetuous vigour and let this sole controlling incitement reduce them to subjugation.

एको बहूनामसि मन्य ईडिता विशंविशं युद्धाय सं शिशाधि।
अकृत्तरुक्त्वया युजा वयं द्युमन्तं
घोषं विजयाय कृण्मसि ॥ ४ ॥

This fierce heat is praised alone amongst many, let it sharpen the spirit of each clan for combat, with the help of this incitement which possesses perfect splendour we raise the glorious battle-shouts for conquest.

विजेषकृदिन्द्र इवानवब्रवो३स्माकं मन्यो अधिपा भवेह ।
प्रियं ते नाम सहुरे गृणीमसि
विद्मा तमुत्सं यत आबभूथ ॥ ५ ॥

Let this zeal which is unyielding and bringing victory like a mighty commander, be here our sovran ruler. Let us praise the dear name of this victorious incitement and we know the spring from which this is born.

आभूत्या सहजा वज्र सायक सहो बिभर्षि सहभूत उत्तरम् ।
क्रत्वा नो मन्यो सह मेद्येधि
महाधनस्य पुरुहूत संसृजि ॥ ६ ॥

This warm emotion is splendid like lightning and rainbow. It is natural and is born with power. Born with power it bears the highest conquering might. Let this much incited in the battle be friendly to us in its spirit, and be helpful in attaining plentiful wealth.

संसृष्टं धनमुभयं समाकृतमस्मभ्यं धत्तां वरुणश्च मन्युः ।
भियो दधाना हृदयेषु शत्रवः
पराजितासो अप नि लयन्ताम् ॥ ७ ॥

Let the King and *Manyu*, the warm emotion give us the wealth of both Kinds—earned and gathered. Let our enemies overwhelmed with terror in their mind and spirit and defeated in their design run away.

सू०३२ ॥ ब्रह्मास्कन्दः (?) ॥ देवता—मन्युः ॥ छन्दः—१ जगती;
२-७ त्रिष्टुप् ॥

HYMN XXXII
Seer — Brahmaskandah. Subject-matter—Manyuh.
Metre-1 Jagati ; 2-7 Tristup.

यस्ते मन्योऽविधद् वज्र सायक सह ओजः
पुष्यति विश्वमानुषक् । साह्याम दासमार्यं त्वया
युजा वयं सहस्कृतेन सहसा सहस्वता ॥ १ ॥

He who embraces this warm heat which is splendid like lighning bolt and rain bow-strengthen all conquering energy. Let us conquer Dasa, the *dacoit* and *Aryas* with the aid of this incitement which increases vigour, possesses conquering power.

मन्युरिन्द्रो मन्युरेवास देवो मन्युर्होता वरुणो जातवेदाः ।
मन्युर्विश ईडते मानुषीर्याः
पाहि नो मन्यो तपसा सजोषाः ॥ २ ॥

Manyu, the zeal is Indra, the mighty power, Manyu is varily *deva*, the wonderful power, Manyu is *hotar*, the devouring force, *Manyu* is *Varuna*, the overwhelming might, *Manyu* is *Jatavedas*, the igneous ferver present in all the

creatures, it is *Manyu* which is praised by the human beings and let this Manyu being accordant guard us with its fervor.

अभीहि मन्यो तवसस्तवीयान् तपसा युजा वि जहि शत्रून्।
अमित्रहा वृत्रहा दस्युहा च विश्वा
वसून्या भरा त्वं नः ॥ ३॥

This *Manyu*, the incitement is mightier than mighty, let it come to us and let it kill the foemen with its ferver. Let this slayer of enemies, killer of wickeds, destroyer of thieves and dacoits bring to us all kinds of wealth.

त्वं हि मन्यो अभिभूत्योजाः स्वयंभूर्भामो अभिमातिषाहः
विश्वचर्षणिः सहुरिः सहीयानस्मास्वोजः
पृतनासु धेहि ॥ ४॥

This *Manyu* is of surpassing vigour, self-existent, fierce, queller of foe, shared by all men, victorious, subduer and let it vouchgase to us the strength in battles.

अभागः सन्नप परेतो अस्मि तव क्रत्वा तविषस्य प्रचेतः।
तं त्वा मन्यो अक्रतुर्जिहीडाहं
स्वा तनूर्बलदावा न एहि ॥ ५॥

This *Manyu* is the tendency of mind. I become far away from it if I have not any share of its vigour. I, a feeble man, come to its shelter. Let strength-giving nature and form of it come to us.

अयं ते अस्म्युप न एह्यर्वाङ् प्रतीचीनः सहुरे विश्वदावन्।
मन्यो वज्रिन्नभि न आ ववृत्स्व
हनाव दस्यूंरुत बोध्यापेः ॥ ६॥

I belong to this warm emotion which being invisible comes to us in visible manner. This is conquering, all-bestowing and possessing the power of thunder-bolt. Let it come to us, let us slay the thieves and dacoits and let us distinguish our brothers from others.

अभि प्रेहि दक्षिणतो भवा नोऽधा वृत्राणि जङ्घनाव भूरि ।
जुहोमि ते धरुणं मध्वो
अग्रमुभावुपांशु प्रथमा पिबाव ॥ ७ ॥

Let this *Manyu* come to us and be in our right hand. Let both of us kill the multitude of enemies. I accept the permanent essance of its sweetness and let both of us quietly save it first.

सू० ३३ ॥ ऋषिः—ब्रह्मा ॥ देवता—अग्निः ॥ छन्दः—गायत्री ॥

HYMN XXXIII

Seer—Brahman. Subject-matter Agnih. Metre—Gayatri.

अप नः शोशुचदघमग्ने शुशुग्ध्या रयिम् ।
अप नः शोशुचदघम् ॥ १ ॥

O Self-refulgent God ! remove our evils far from us, give wealth to us and remove our evils far from us.

सुक्षेत्रिया सुगातुया वसूया च यजामहे ।
अप नः शोशुचदघम् ॥ २ ॥

We worship God for attaining the sound body, for attaining good path of emancipation and for attaining the wealth physical and spiritual. O Lord ! remove our evils far from us.

प्र यद् भन्दिष्ठ एषां प्रास्माकासश्च सूरयः ।
अप नः शोशुचदघम् ॥ ३ ॥

O Lord ! As you are the most benevolent our these well-wishers and our learned men are also favourable to us, so remove our evils far from us.

प्र यत् ते अग्ने सूरयो जायेमहि प्र ते वयम् ।
अप नः शोशुचदघम् ॥ ४ ॥

O Self-refulgent Divinity, as the learned men become your devotees so we may also become your devotee and remove our evils far from us.

प्र यदग्नेः सहस्वतो विश्वतो यन्ति भानवः ।
अप नः शोशुचदघम् ॥ ५ ॥

As misery-removing self-refulgent God's beams of splendour go everywhere, so our evils be removed far from us.

त्वं हि विश्वतोमुख विश्वतः परिभूरसि ।
अप नः शोशुचदघम् ॥ ६ ॥

O God ! Thy face is everywhere and Thou art pervading all directions. Remove our evils far from us.

द्विषो नो विश्वतोमुखाति नावेव पारय ।
अप नः शोशुचदघम् ॥ ७ ॥

O God, Whose face is everywhere ! Thou take me away from my internal enemies—the anger, aversion, attachment etc. as the people cross the sea by ship. Remove our evils far from us.

स नः सिन्धुमिव नावाति पर्षा स्वस्तये ।
अप नः शोशुचदघम् ॥ ८ ॥

O Lord ! transport us to felicity as a ship across the river. Remove our evils far from us.

सू० ३४ ॥ ऋषिः—अथर्वा ॥ देवता—ब्रह्मौदनम् ॥ छन्दः—१-३ त्रिष्टुप्; ४ भुरिक् त्रिष्टुप्; ५ सप्तपदा कृति'; ६ पञ्चपदाऽतिशक्वरी; ७ पञ्चपदा भुरिक् शक्वरी; ८ जगती ॥

HYMN. XXXIV

Seer—Atharvan. Subject-matter—Brahmaudanam. Metre-1-3 Tristup ; 4 Bhurik Tristup, 5. Saptapada Kritih ; 6. Panchapada Atishakvari ; 7. Panchapada Bhurik Shakvari ; 8. Jagati.

N.B. In this hymn the description is mainly concerned with *Brahmaudana*. What is *Brahmaudana* ? It is oblation element which is prepared for the purpose of offering oblations in the *Yajna*. This is prepared with the Vedic Mantras and mainly concerned with some capital *samans* therefore, it is called *Brahmaudana*. It represents the *Yajna*, house-hold life and Swargah which is pleasant life of a *Grihastha* possessing plenty of means and means of pleasure. The house-hold life with all its pleasure and pelf is the real *Svarga*. *Svarga* is not any particular locality of pleasure. The house-hold life full of all pleasure is called *Svarga*. A house-holding man enjoys pleasures of wife, children, food, honey, milk, ghee etc. This life is the life of proligeous nature. The couple leading this life proliferate worldly means, pleasure, progeny, culture and the acts fruitful in this life and in that life. With the extension and expension of self a house-holding couple extends his culture sacerdotal activities responsible for this life and that life.

This has been expressed and represented in the hymn by planning the performance of *Yajna* known as *Vistarin*, signifying to be extensive. This Yajna performed extends the prosperity of the house-hold life as well as the prosperity of *Svarga* which is to be attained in other life in the form of house-hold life. Here in the Verse 5 we find the term *Banhistha* of which the Bahishta of Islamic cult is the corrupted form and system of Bahishta a degenerated form.

The well planned, mature and well-based scheme of household life or any thing else is called *odana*.

ब्रह्मास्य शीर्षं बृहदस्य पृष्ठं वामदेव्यमुदरमोदनस्य ।
छन्दांसि पक्षौ मुखमस्य सत्यं विष्टारी
जातस्तपसोऽधि यज्ञः ॥ १ ॥

This Vistari Yajna (which is the symbol of extension) is produced from Tapas, the ferver and austerity. Veda is the head of this *Odana*, the oblation element (prepared for this *Yajna*). *Brihat Saman* is the back of it. Its belly is the *Vamadevya Saman*, the Samans concerned mainly with the adorable Divinity. The metres are the sides of this *Odana* and the truth or reality its face.

अनस्थाः पूताः पवनेन शुद्धाः शुचयः शुचिमपि यन्ति लोकम्।
नैषां शिश्नं प्र दहति जातवेदाः
स्वर्गे लोके बहु स्त्रैणमेषाम् ॥ २ ॥

The persons firm in their faith, purified, cleansed with their sacerdotal acts and pure in their conscience attain the state of splendid purity. The all-pervading Divinity does not burn or deprive of their organ of enjoyment and generation and in the state of *Svarga* they have many wowen, one for each one as his wife.

विष्टारिणमोदनं ये पचन्ति नैनानवर्तिः सचते कदा चन ।
आस्ते यम उप याति देवान्त्सं गन्धर्वैर्मदते सोम्येभिः ॥ ३ ॥

Never any evil or misfortune visits them who prepare this oblation element for the purpose of *Vistarin Yajna*. Such a man lives in obstention, attain good qualities and enjoys the company of generous men of enlightenment.

विष्टारिणमोदनं ये पचन्ति नैनान् यमः परि मुष्णाति रेतः ।

रथी हं भूत्वा रथयानं ईयते पक्षी
हं भूत्वाति दिवः समेति ॥ ४ ॥

Yama, the All-controlling Divinity does not rob them of genitive vigour who prepare the oblation element for the purpose of *Visitarin Yajna*. He as Charioteer travels by charist and with the craft flying he soars beyond the sky.

एष यज्ञानां विततो बहिंष्ठो विष्टारिणं पक्त्वा दिवमा विवेश ।
आण्डीकं कुमुदं सं तनोति बिसं शालूकं शफंको मुलाली ।
एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुंमत् पिन्वमाना
उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ५ ॥

This house-hold life is the greatest extensive form of *Yajnas* He who prepares *vistarin odana* reaches to this practical house-hold life. The Ovol-fruited lotus spreads its fibre and there blooms nenuphar and water-lilies. These streams sweetness abundant with their overflow reach to you, O man ! in the state of *Svarga*. All the lakes and rivers with lotus-blossom approach you.

घृतह्रदा मधुंकूलाः सुरोदकाः क्षीरेण पूर्णा उदकेन दध्ना ।
एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुंमत्
पिन्वमाना उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ६ ॥

These streams of sweetness full of ghee, with their banks of honey, flowing with the juice of fruits and milk and curd and water and abundant with their overflow reach to you, O man ! in the state *Svarga*.

चतुरः कुम्भांश्चतुर्धा ददामि क्षीरेण पूर्णा उदकेन दध्ना ।
एतास्त्वा धारा उप यन्तु सर्वाः स्वर्गे लोके मधुंमत्
पिन्वमाना उप त्वा तिष्ठन्तु पुष्करिणीः समन्ताः ॥ ७ ॥

I give to guests the four jugs filled with milk, with curd and water separately. Rest is like the previous one.

इममोदनं नि दधे ब्राह्मणेषु विष्टारिणं लोकजितं स्वर्गम् ।
स मे मा क्षेष्ट स्वधया पिन्वमानो विश्वरूपा धेनुः
कामदुघा मे अस्तु ॥ ८ ॥

I distribute in the men having mastery over Vedic Knowledge and speeches, this *Odana* which is the oblation element of *Vistarin* which conquers the world and which provides with the pleasure of *Svarga*. Let it swelling with the pleasure of *Svarga*. Let it swelling by its nature not exhaust for me. May the perfect vedic speech fulfil all my wishes.

सू०३५ ॥ ऋषिः—प्रजापतिः ॥ देवता—अतिमृत्युः ॥ छन्दः—१, २, ४-७ त्रिष्टुप्; ३ भुरिग्जगती ॥

HYMN. XXXV

Seer—Prajapatih. Subject-matter—Atimrityuh. Metre—1, 2, 4-7 Tristup ; 3 Bhurigjagati.

N.B. *Odana* is here used in very comprehensive sense. According to Shatapath Brahmana (13.1.1.4) and Taitiriya Brahmana (3.8.2.4) *Retas*, the generative vigour is called *Odana*. God who desires to create the world from its material cause, the matter, first produce universal generative power. Everything is basically depending on its strength which is the result of this power. A banian tree is lying hidden in its generative power, the seed-power. Same is the case with all the objects of the world. Whatever shape and stature will the sun assume under the creator's will and design worked out on the material cause, is lying in its atomic seed-power. In the same manner an individual creature is the product of his seed-power or retas. This generative vigour being preserved under the discipline of Chastity and celibacy makes one attain Brahman, the Vedic

Knowledge, and God as well as immortality. In this hymn the term *Odana* represents universal generative vigour.

यमोदनं प्रथमजा ऋतस्य प्रजापतिस्तपसा ब्रह्मणेऽपचत् ।
यो लोकानां विधृतिर्नाभिरेषात्
तेनौदनेनाति तराणि मृत्युम् ॥ १ ॥

I, the observer of celibacy conquer mortality or death with this *Odana*, the generative staminal vigour which *Prajapati*, the Lord of all creatures, who is first manifested ordainer of the eternal law, prepared for the creation of *Brahma*, the universal by His heating power and which is the supporting power of the worlds and which never embraces decay.

येनातरन् भूतकृतोऽति मृत्युं यमन्वविन्दन् तपसा श्रमेण ।
यं पपाच ब्रह्मणे ब्रह्म पूर्वं तेनौदनेनाति तराणि मृत्युम् ॥ २ ॥

I, the observer of celibacy conquer mortality or death with this *Odana* whereby the world-creating forces vanquish death, which learned men attain and maintain by austerity and preservance and which the *Brahman*, God prepares first to create the universe.

यो दाधार पृथिवीं विश्वभोजसं यो अन्तरिक्षमापृणाद् रसेन ।
यो अस्तभ्नाद् दिवमूर्ध्वो महिम्ना
तेनौदनेनाति तराणि मृत्युम् ॥ ३ ॥

I, the observer of celibacy conquer mortality or death with this *Odana*, which upholds the all-sustaining earth, which fills up the firmament with moisture and which through its grandeur supports the heaven above us.

यस्मान्मासा निर्मितास्त्रिंशदराः
संवत्सरो यस्मान्निर्मितो द्वादशारः ।

अहोरात्रा यं परियन्तो नापुस्तेनौदनेनाति
तराणि मृत्युम् ॥ ४ ॥

I, the observer of celebacy conquer mortality or death with this *Odana* from which the months with thirty spokes are moulded, from which the year having twelve spokes is formed and which circling day and night never overtakes.

यः प्राणदः प्राणदवान् बभूव यस्मै लोका घृतवन्तः क्षरन्ति ।
ज्योतिष्मतीः प्रदिशो यस्य
सर्वास्तेनौदनेनाति तराणि मृत्युम् ॥ ५ ॥

I, the observer of celibacy conquer mortality or death with this *Odana* which bestowing life is life-giver, to which the worlds full of light and water flow with their flood and to which belong all the refulgent regions of the heaven.

यस्मात् पक्वादमृतं सम्बभूव यो गायत्र्या अधिपतिर्बभूव ।
यस्मिन् वेदा निहिता विश्वरूपास्तेनौदनेनाति
तराणि मृत्युम् ॥ ६ ॥

I, the observer of celibacy conquer mortality or death with this *Odana*, from which matured, came out immortality into being, which is the preserver of Gayatri metre and in which the perfect Vedas are treasured.

अव बाधे द्विषन्तं देवपीयुं सपत्ना ये मेऽप ते भवन्तु ।
ब्रह्मौदनं विश्वजितं पचामि शृण्वन्तु
मे श्रद्दधानस्य देवाः ॥ ७ ॥

I drive away the hostile persons who are dispisers of Good Knowledge, good qualities and good acts and those who are our adversaries be far off. I prepared the *Brahmaudama*

which conquers all things. May the learned persons hear me who believe and trust this.

सू०३६ ॥ ऋषिः—चातनः ॥ देवता—सत्यौजा अग्निः ॥ छन्दः—१-८, १० अनुष्टुप्; ९ भुरिगनुष्टुप् ॥

HYMN. XXXVI

Seer—Chatanah. Subject-matter—Satyaujah Agnih. Metre-1-8, 10 Anustup ; 9 Bhuriganustup.

तान्त्सत्यौजाः प्र दहत्वग्निर्वैश्वानरो वृषा ।
यो नो दुरस्याद् दिप्साच्चाथो यो नो अरातियात् ॥ १ ॥

Let the authority dispensing justice whose vigour is truth and who is the custodian of public's well-being and who is mighty in his administration, burn, with his awards to them who pain us, who injure us and him who bears hostility against us.

यो नो दिप्सददिप्सतो दिप्सतो यश्च दिप्सति ।
वैश्वानरस्य दंष्ट्रयोरग्नेरपि दधामि तम् ॥ २ ॥

I lay between the jaws (the administration of justice) of all benevolent administrator of justice the man among us who does harm to whosoever does not trouble anyone and harms him who injure others.

य आगरे मृगयन्ते प्रतिक्रोशेऽमावास्ये ।
क्रव्यादो अन्यान् दिप्सतः सर्वांस्तान्त्सहसा सहे ॥ ३ ॥

I overcome, with might them who hunts at the time of dark moon, at the time of querrel and in the house of ours and also all those others who injure others and who devours the flesh of others.

सहे पिशाचान्त्सहसैषां द्रविणं ददे ।
सर्वान् दुरस्यतो हन्मि सं म आकूतिर्ऋध्यताम् ॥ ४ ॥

I conquer the wickeds with my power and take their wealth away. I kill all those who bear hostility with others. Let my intention bear success.

ये देवास्तेन हासन्ते सूर्येण मिमते जवम् ।
नदीषु पर्वतेषु ये सं तैः पशुभिर्विदे ॥ ५ ॥

I gather information about the activities of such persons (as described in the preceding verses) with the learned spies who flee with them and match their rapid activity with the sun and who wonder on rivers and mountains and with the trained animals.

तपनो अस्मि पिशाचानां व्याघ्रो गोमतामिव ।
श्वानः सिंहमिव दृष्ट्वा ते न विन्दन्ते न्यञ्चनम् ॥ ६ ॥

I burn the wicked men like the tiger who troubles man rich in kine. They find no hiding-place like the dogs which see the lion.

न पिशाचैः सं शक्नोमि न स्तेनैर्न वनर्गुभिः ।
पिशाचास्तस्मान्नश्यन्ति यमहं ग्राममाविशे ॥ ७ ॥

I neither have any treaty with the wicked men, nor with the thieves or with those who hide in wood after committing offence. The wicked and undesirable elements flee away from the village which I enter in.

यं ग्राममाविशत इदमुग्रं सहो मम ।
पिशाचास्तस्मान्नश्यन्ति न पापमुप जानते ॥ ८ ॥

These wicked and undesirable elements run away from the village whatever my awful power penetrates through and they plot no further mischief there.

ये मा क्रोधयन्ति लपिता हस्तिनं मशकाइव ।
तानहं मन्ये दुर्हिताञ्जने अल्पशयूनिव ॥ ९ ॥

To them who are troublesome in the state like small insects and who enrage with their idle talks like the mosquitos who trouble the elephant. I deem unhappy and undesirable creatures.

अभि तं निर्ऋतिर्धत्तामश्वमिवाश्वाभिधान्या ।
मल्वो यो मह्यं क्रुध्यति स उ पाशान्न मुच्यते ॥ १० ॥

Let calamity seize upon the wicked man as with a rope people hold fast the horse. The malignant who bears maliciousness for me let not be rescued from the noose of justice.

सू० ३७ ॥ ऋषिः—बादरायणिः ॥ देवता—१, २, ६, १० ओषधिः (अजश्रृङ्गी); ३-५ अप्सरसः, ७-९, ११, १२ गन्धर्वाप्सरसः

छन्दः—१, २, ४, ६, ८-१० अनुष्टुप्; ३ षट्पदा त्रिष्टुप्;

५ प्रस्तारपङ्क्तिः, ७ परोष्णिक्; ११ षट्पदा जगती, १२ निचृदनुष्टुप् ॥

HYMN XXXVII

Seer—Badarayanih. Subject-matter-1, 2, 6, 10 Oshadhih (Ajashringi), 3-5 Apsarasah, 7-9, 11, 12 Gandharvapsarasah. Metre—1, 2, 4, 6, 8, 10 Anustup ; 3 Shatpada Tristup ; 5 Prastarpanktih ; 7 Parosnik; 11 Shatpada Jagati, 12 Nichridanustup.

त्वया पूर्वमथर्वाणो जघ्नू रक्षांस्योषधे ।
त्वया जघान कश्यपस्त्वया कण्वो अगस्त्यः ॥ १ ॥

With this herb the physician of firm attitude uproots the causes of disease. With this Kashyapa, the physician of sharp penetration removes diseases and with this remove the diseases the physician of brilliant understanding and the physician of deep wisdom.

त्वया वयमप्सरसो गन्धर्वांश्चातयामहे ।
अजश्रृङ्ग्यज रक्षः सर्वान् गन्धेन नाशय ॥ २ ॥

With this herb we drive away the effect of electricity and the sun-strokes. Let the herb *Ajashringi* throw away the disease and cause to vanish away all disease, trouble with its smell.

नदीं यन्त्वप्सरसोऽपां तारमवश्वसम् ।
गुल्गुलूः पीला नलद्यौ३क्षगन्धिः प्रमन्दनी ।
तत् परेताप्सरसः प्रतिबुद्धा अभूतन ॥ ३ ॥

Let the electrical currents go to the river flowing downward and to the ford. Gugul, Pila, Naldi, Aukshgandhih, Pramandani are the herbs which destroy many kinds of diseases and attract the current of *apsarasah*, the electricity. Therefore let these *apsarasah*, (electrical currents) go away otherwise they become sparked.

यत्राश्वत्था न्यग्रोधा महावृक्षाः शिखण्डिनः ।
तत् परेताप्सरसः प्रतिबुद्धा अभूतन ॥ ४ ॥

Let the apsaras (electrical currents or lightning-bolts) go away from the place where great trees of *ashvatha*, *pipal*: Negrodha, the banian, are growing and the peacock or the herb kakamanchi is found. Otherwise these *apsaras* become sparked.

यत्र वः प्रेङ्खा हरिता अर्जुना उत यत्राघाटाः
कर्कर्यः संवदन्ति । तत् परेताप्सरसः
प्रतिबुद्धा अभूतन ॥ ५ ॥

Let these *apsaras* go away from the place where there are the leaves and wings of Arjuna plant green and where there sound great drums beaten with might. Otherwise these *apsaras* become sparked.

एयमगन्नोषधीनां वीरुधां वीर्यावती ।

अजशृङ्ग्य॑राट॒की ती॒क्ष्णशृ॑ङ्गी॒ व्यृ॑षतु ॥ ६ ॥

Ajashringi which is destroyer of diseases and which is pungeant in nature being Tikshnashringa is most powerful among other medicinal plants, is a best curating medicine. Let it remove the effect of diseases.

आ॒नृ॒त्यत॑: शिख॒ण्डिनो॑ गन्ध॒र्वस्या॑प्सराप॒तेः ।
भि॒नद्मि॑ मु॒ष्कावपि॑ यामि॒ शेप॑: ॥ ७ ॥

I (strenthened with the vigour of this herb) crush the potential powers and take vigour of the dancing cloud which has high peaks and is the lord of the apsaras, the lightning.

भी॒मा इन्द्र॑स्य हे॒तय॑: श॒तमृ॑ष्टीरय॒स्मयी॑: ।
ताभि॑र्हवि॒रदा॑न् गन्ध॒र्वान॑वका॒दान् व्यृ॑षतु ॥ ८ ॥

The weapons of electricity which are many in number, are dreadful like the spears made of iron. Let it pierce with them the cloud which consume the essance of oblation and which give rise to germs eating water plant called-*Shaival.*

भी॒मा इन्द्र॑स्य हे॒तय॑: श॒तमृ॑ष्टीर्हिर॒ण्ययी॑: ।
ताभि॑र्हवि॒रदा॑न् गन्ध॒र्वान॑वका॒दान् व्यृ॑षतु ॥ ९ ॥

The manifold weapon of sun is dreadful like the spears of gold or the spears possessed of splendour. Let it pierce with them, the clouds which do not release water and which create germs and worms.

अ॒व॒का॒दान॑भिशो॒चान॒प्सु ज्यो॑तय माम॒कान् ।
पि॒शा॒चान्त्सर्वा॑नोषधे॒ प्र मृ॑णीहि॒ सह॑स्व च ॥ १० ॥

Let this herb make visible and manifest those germs of my body which eat dirt and shine with splendour.

Let this herb crush all the diseases germs and destroy them.

श्वेवैकः कपिरिवैकः कुमारः सर्वकेशकः ।
प्रियो दृशइव भूत्वा गन्धर्वः सचते स्त्रियस्तमितो
नाशयामसि ब्रह्मणा वीर्यावता ॥ ११ ॥

I with the powerful herb called *Brahma*, drive away from here that *Gandharva*, germ which one, youthful, having hair like a dog, like a monkey becoming as one lovely to eyes pursues a woman.

जाया इद् वो अप्सरसो गन्धर्वाः पतयो यूयम् ।
अप धावतामर्त्या मर्त्यान् मा सचध्वम् ॥ १२ ॥

These *apsarasa* (electricities) are the wives of the *Gandharvas* (the clouds) and *Gandharvas* their husbands. Let immortal ones run away and let them not interfere with mortal objects.

सू० ३८ ॥ ऋषिः—बादरायणिः ॥ देवता—१-४ अप्सराः; ५-७ वाजिनीवान् ऋषभः ॥ छन्दः— १, २, ४ अनुष्टुप्; ३ षट्पदा जगती; ५ भुरिगत्यष्टिः, ६ त्रिष्टुप्, ७ पञ्चपदानुष्टुब्गर्भा पुरउपरिष्टाज्ज्योतिष्मती जगती ॥

HYMN XXXVIII

Seer—Badarayanih. Subject-matter 1-4 Apsarah. 5-7 Vajinivan Rishabhah, Metre 1, 2, 4 Anustup ; 3 Shatpada Jagati ; 5 Bhurigatyastih ; 6 Tristup ; 7 Panchapadanustugarbha Pura uparistajjyotishmati Jagati.

उद्भिन्दतीं संजयन्तीमप्सरां साधुदेविनीम् ।
ग्लहे कृतानि कृण्वानामप्सरां तामिह हुवे ॥ १ ॥

I here describe the properties of *apsaras* the electricity which penetrates every thing, which overpowers other forces, which emits nice light, which pervades the water

and firmament and which operates the activities in conducting element.

विचिन्वतीमाकिरन्तीमप्सरां साधुदेविनीम् ।
ग्लहे कृतानि गृह्णानामप्सरां तामिह हुवे ॥ २ ॥

I describe the properties of that *apsaras* electricity which unite and disunite the things, which emits nice light, which pervades the firmament, and which catches the functions of other conducting materials.

यायैः परिनृत्यत्याददाना कृतं ग्लहात् ।
सा नः कृतानि सीषती प्रहामाप्नोतु मायया ।
सा नः पयस्वत्यैतु मा नो जैषुरिदं धनम् ॥ ३ ॥

This *apsara* (electricity) which obtaining the activity from the conducting material dances (works) everywhere. Let this obtain nice movement connecting all the good works of our advantage with its strength. Let it come to us accompanied by rainy water and let it not seize our wealth.

या अक्षेषु प्रमोदन्ते शुचं क्रोधं च बिभ्रती ।
आनन्दिनीं प्रमोदिनीमप्सरां तामिह हुवे ॥ ४ ॥

I describe the property of this electricity which bearing heat, light and great fervour succeeds in its working in the good conducting materials, which gives pleasure and recreation used through good media.

सूर्यस्य रश्मीननु याः संचरन्ति मरीचीर्वा या अनुसंचरन्ति ।
यासामृषभो दूरतो वाजिनीवान्त्सद्यः सर्वान् लोकान्
पर्यैति रक्षन् । स न ऐतु होममिमं
जुषाणो३न्तरिक्षेण सह वाजिनीवान् ॥ ५ ॥

These are the *apsarases* which follow and travel the path sun-beams, which travel the course of light-particles and whose main central power—the sun that is tremendously powerful from afar quickly encompasses all the world protecting them. Let this exceedingly powerful sun obtaining the essance of our oblation come to into our Knowledge with the atmospheric region.

अन्तरिक्षेण सह वाजिनीवन् कर्की वत्सामिह रक्ष वाजिन् ।
इमे ते स्तोका बहुला एह्यर्वाङिय
ते कर्कीह ते मनोऽस्तु ॥ ६ ॥

Let this exceedingly powerful sun, with air preserve its power of splendour and operation in this world. Let these light particles be abundantly beneficial, let it come into our distinctive Knowledge and let the operating power of the sun be for our advantage and it be the centre of it.

अन्तरिक्षेण सह वाजिनीवन् कर्की वत्सामिह रक्ष वाजिन् ।
अयं घासो अयं व्रज इह वत्सां नि बध्नीमः
यथानाम व ईश्महे स्वाहा ॥ ७ ॥

Let this powerful sun with air preserve the splendid power of it in the world. This is grass, this is the place of the spreading rays and we confine the solar light to them. This is the sun which shines according to its name. Let us gain power and prosperity. Whatever is uttered herein is true.

सू० ३६ ।। ऋषिः—१-८ अङ्गिराः; ९, १० ब्रह्मा ।। देवता—१, २ पृथिव्यग्नी; ३, ४ वाय्वन्तरिक्षे;५, ६ दिवादित्यौ; ७, ८ दिक्चन्द्रमसः; ९, १० जातवेदसोऽग्निः ।। छन्दः—१, ३, ५, ७ त्रिपदा महाबृहती; २, ४, ६, ८ संस्तारपङ्क्तिः; ९, १० त्रिष्टुप् ।।

HYMN XXXIX

Seer—1-8 Angiras ; 9, 10 Brahman. Subject-matter

—1, 2 Prithivyagni ; 3, 4 Vayvantarikshe ; 5, 6 Divadityau ; 7, 8 Dikchandra-masah ; 9, 10 Jatavedaso Agnih. Metre —1, 3, 5, 7, Tripada Mahabrihati 2, 4, 6, 8 Sanstarpanktih ; 9, 10 Tristup.

पृथिव्यामग्नये समनमन्त्स आर्ध्नोत् ।
यथा पृथिव्यामग्नये समनमन्नेवा
मह्यं संनमः सं नमन्तु ॥ १ ॥

On the earth the people bow-down to the power of fire and it is accomplished with all energies. As the people bow down to the powers of fire so let all the prosperities bow down to me.

पृथिवी धेनुस्तस्या अग्निर्वत्सः ।
सा मेऽग्निना वत्सेनेषमूर्जं कामं दुहाम् ।
आयुः प्रथमं प्रजां पोषं रयिं स्वाहा ॥ २ ॥

This earth is like a Kine and the fire is like its calf. Let this earth with its calf, the fire yield grain, strength, desired thing, life first of all, progeny planty and wealth. Whatever is uttered herein is true.

अन्तरिक्षे वायवे समनमन्त्स आर्ध्नोत् ।
यथान्तरिक्षे वायवे समनमन्नेवा
मह्यं संनमः सं नमन्तु ॥ ३ ॥

In the firmament is this air. People bow down to its power and it is accomplished with all energies. As people bow down to the powers of air in firmament so let all the prosperities bow down to me.

अन्तरिक्षं धेनुस्तस्या वायुर्वत्सः । सा मे वायुना
वत्सेनेषमूर्जं कामं दुहाम् । आयुः
प्रथमं प्रजां पोषं रयिं स्वाहा ॥ ४ ॥

This atmospheric region is like cow and air like its calf. Let this firmament with its calf, the air yield grain etc. etc.

दि॒व्या॑दि॒त्याय॒ सम॑नम॒न्त्स आ॑र्ध्नोत् ।
यथा॑ दि॒व्या॑दि॒त्याय॑ स॒मन॑मन्ने॒वा
मह्यं॑ सं॒नम॒: सं न॑मन्तु ॥ ५ ॥

In the heavenly region is resplendent sun. People bow down to the powers of the sun and it is accomplished with all energies. As the people bow down to the powers of sun in the heavenly region so let all prosperities bow down to me.

द्यौर्धे॒नुस्तस्या॑ आदि॒त्यो॑ व॒त्सः । सा म॑ आदि॒त्येन॑
व॒त्सेने॒षमू॒र्जं कामं॑ दुहाम् ।
आयु॑: प्रथ॒मं प्र॒जां पोषं॑ र॒यिं स्वाहा॑ ॥ ६ ॥

The heavenly region is like kine and the sun like its calf. Let this heavenly region with its calf, the sun yield grain etc. etc.

दि॒क्षु च॒न्द्राय॒ सम॑नम॒न्त्स आ॑र्ध्नोत् ।
यथा॑ दि॒क्षु च॒न्द्राय॑ स॒मन॑मन्ने॒वा
मह्यं॑ सं॒नम॒: सं न॑मन्तु ॥ ७ ॥

In the quarters of the space shines the moon and it is accomplished with all energies. As people bow down to the powers of the moon in the quarters of the space so let all prosperities bow down to me.

दिशो॑ धे॒नव॒स्तासा॑ च॒न्द्रो व॒त्सः ।
ता मे॑ च॒न्द्रेण॑ व॒त्सेने॒षमू॒र्जं कामं॑ दुहाम् ।
आयु॑: प्रथ॒मं प्र॒जां पोषं॑ र॒यिं स्वाहा॑ ॥ ८ ॥

These quarters of space are like the cows and the moon like

their calf. Let these quarters with their calf, the moon yield grain etc. etc.

अग्नावग्निश्चरति प्रविष्ट ऋषीणां पुत्रो अभिशस्तिपा उ ।
नमस्कारेण नमसा ते जुहोमि मा देवानां
मिथुया कर्म भागम् ॥ ९ ॥

The igneous substance pervading in the fire moves throughout. It is the offshort of the material elements and which guards from evils. I offer oblations in the fire with ghee and cerials in the spirit of reverence. Let us not offer the shares of the *devas* of yajna with hypocricy.

हृदा पूतं मनसा जातवेदो विश्वानि देव वयुनानि विद्वान् ।
सप्तास्यानि तव जातवेदस्तेभ्यो
जुहोमि स जुषस्व हव्यम् ॥ १० ॥

This *Jatvedas*, fire present in all the objects is a refulgent element and it pervades all the worldly objects. I offer the oblation of pure materials in the *Yajna* fire with heart and spirit. This fire has seven mouths (the seven zones of fire) and all the oblations, I offer, are meant for them. Let it obtain this libation.

सू० ४० ॥ ऋषिः—शुक्रः ॥ देवता—जातवेदः, १ अग्निः; २ यमः; ३ वरुणः; ४ सोमः; ५ भूमिः; ६ वायुः; ७ सूर्यः; ८ ब्रह्म ॥
छन्दः—६, ३-७ त्रिष्टुप्; २ जगती; ८ पुरोऽतिशक्वरीपादयुग् जगती ॥

HYMN. XL

Seer — Shukrah. Subject-matter — Jatvedas; 1, Agnih, 2. Yamah; 3. Varunah; 4. Somah; 5. Bhumih; 6. Vayu; 7. Suryah; 8. Brahman.

ये पुरस्ताज्जुह्वति जातवेदः प्राच्या
दिशोऽभिदासन्त्यस्मान् ।

अग्निमृत्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ १ ॥

May they desire to devour us from eastward and assail us from eastern quarter, be turned backward, O Learned person, and be pained countering Agni, the fire. I drive them backward by chasing them.

ये दक्षिणतो जुह्वति जातवेदो दक्षिणाया
दिशोऽभिदासन्त्यस्मान् यममृत्वा ते पराञ्चो
व्यथन्तां प्रत्यगेनान् प्रतिसरेण हन्मि ॥ २ ॥

May they who desire to devour us from southward and assail us from the southern quarter, be turned backward, O learned man! and be pained countering *Yama*, the all controlling fire. Rest is like the previous one.

ये पश्चाज्जुह्वति जातवेदः प्रतीच्यां दिशोऽभिदासन्त्यस्मान् ।
वरुणमृत्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ ३ ॥

May they who desire to devour us from west-ward and assail us from the western quarter, be turned backward, O learned man ! and be pained countering *Varuna*, the all-overwhelming fire. The rest is like previous one.

ये उत्तरतो जुह्वति जातवेद उदीच्या दिशोऽभिदासन्त्यस्मान् ।
सोममृत्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ ४ ॥

May they who desire to devour us from the northward and assail us from the northern quarter, be turned backward, O

learned man ! and be pained countering the *Soma*, the most powerful fire. The rest is previous one.

ये३ऽधस्ताज्जुह्वति जातवेदो ध्रुवायां दिशोऽभिदासन्त्यस्मान्।
भूमिमृत्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ ५ ॥

May they who desire to devour us from below and assial as from the below quarter, be burned backward O learned man ! and be pained countering *Bhumi*, the all-prevailing fire. Rest is like the previous one.

ये३ऽन्तरिक्षाज्जुह्वति जातवेदो व्यध्वायां
दिशोऽभिदासन्त्यस्मान् ।
वायुमृत्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ ६ ॥

May they who desire to endavour us from the air and assail us from the midway quarter, be turned backward. O learned man ! and be pained countering *Vayu*, the all-moving fire. Rest is like the previous one.

य उपरिष्टाज्जुह्वति जातवेद ऊर्ध्वायां
दिशोऽभिदासन्त्यस्मान् ।
सूर्यमृत्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि ॥ ७ ॥

May they who desire to devour us from above and assail us from above direction, be turned backward. O learned man and be troubled countering *Surya*, the all-impelling fire. Rest is like the previous one.

ये दिशामन्तर्देशेभ्यो जुह्वति जातवेदः
सर्वाभ्यो दिग्भ्योऽभिदासन्त्यस्मान् ।
ब्रह्मर्त्वा ते पराञ्चो व्यथन्तां
प्रत्यगेनान् प्रतिसरेण हन्मि

|| ८

May they who desire to devour us from all points and assail us from all directions, be turned backward, O learned man ! and be troubled countering *Brahman*, the most powerful fire. Rest is like the previous one.

BOOK V

सू० १ ॥ ऋषिः—बृहद्दिवोऽथर्वा ॥ देवता—वरुणः ॥ छन्दः—१ पराबृहती त्रिष्टुप्; २-६, ८ त्रिष्टुप्; ७ विराट् त्रिष्टुप्; ९ षट्पदाऽत्यष्टिः ॥

Hymn I

Seer—Brihaddivo Atharvan. Subject-matter Varunah. Metre-1, Parabrihati Tristup; 2-6-8 Tristup; 7 Virat Tristup; 9 Satpada Atyastih.

ऋधङ्मन्त्रो योनिं य आबभूवामृतासुर्वर्धमानः सुजन्मा ।
अदब्धासुर्भ्राजमानोऽहेव त्रितो धर्ता दाधार त्रीणि ॥ १ ॥

Bears species, span of life and fruition of enjoyment and sufference this soul which is will beborn, waking, immortally conscious, which with special plans and purpose asumes body of various, species. which never becomes deprived of Intellect and shining like day which upholds the body and its limbo and which remains in three bodies—the gross body, austral body and causal body.

आ यो धर्माणि प्रथमः ससाद ततो वपूंषि कृणुषे पुरूणि।
धास्युर्योनिं प्रथम आ विवेशा
यो वाचमनुदितां चिकेत ॥ २ ॥

This is soul which lives prior to bodies and limbs, which upholds the supporting powers and through them assumes the Various bodies, which possessing power of persistence first enters the womb of mother and in due course understands the unsooken words.

यस्ते शोकाय तन्वं रिरेच क्षरद्धिरण्यं शुचयोऽनु स्वाः ।

अत्रा दधेते अमृतानि नामास्मे
वस्त्राणि विश एरयन्ताम् ॥ ३ ॥

He who for attaining Thy light, O Lord ! surrenders his body to strict austerity and concentrate all his centrifugal tendencies in centripetal force of sentient soul, attains immortality even in this body and even in this world through *Prana* and *Apana* and all the subjects provide him with robes to cloth him.

प्र यदेते प्रतरं पूर्व्यं गुः सदःसद आतिष्ठन्तो अजुर्यम् ।
कविः शुषस्य मातरा रिहाणे
जाम्यै धुर्यं पतिमेरयेथाम् ॥ ४ ॥

As these enlightened men ascending the imperishable dwelling of bliss attain highest accomplishment so the parents of wise and brave praising qualities of their children select and get for their daughter wellsupporting husband.

तदू षु ते महत् पृथुज्मन् नमः कविः काव्येना कृणोमि ।
यत् सम्यञ्चावभियन्तावभि क्षामत्रा
मही रोधचक्रे वावृधेते ॥ ५ ॥

O Almighty God ! that is Thy great excellence which I the eulogizer understand and praise through the Vedic speech. I do this so that the two grand globes—these sun and earth having the same duration and moving ever become the source of my growth on this earth.

सप्त मर्यादाः कवयस्ततक्षुस्तासामिदेकामभ्यंहुरो गात्
आयोर्ह स्कम्भ उपमस्य नीडे पथां
विसर्गे धरुणेषु तस्थौ ॥ ६ ॥

The wise establishes seven boundaries, transgressing even

one of them becomes distressed. The man who is firm on the good path, alone can place him in the persisting powers in all-pervading abode of Divinity keeping him away from bad paths.

N.B. These seven boundaries are—theft, adultery, killing of a learned man, abortion, drinking, habitual addiction to wickedness and false accusation of heinous crime.

उतामृतासुर्व्रत एमि कृण्वन्नसुरात्मा तन्वं१स्तत् सुमद्गुः ।
उत वा शक्रो रत्नं दधात्यूर्जया
वा यत् सचते हविर्दाः ॥ ७ ॥

I. ever-conscious and active go my way working and my sprit, intellect and body unitedly go thither. Almighty Lord of the universe gives us the precious wealth which the permers of *Yajna* can attain through their effort and knowledge.

उत पुत्रः पितरं क्षत्रमीडे ज्येष्ठं मर्यादमह्वयन्त्स्वस्तये ।
दर्शन् नु ता वरुण यास्ते विष्ठा
आवर्वृततः कृणवो वपूंषि ॥ ८ ॥

The son asks dominion of his father as the learned men declare the elder son as the ligitimate successor. O Varuna, the Supreme Lord; display us Thy ways of working. Thou alone makest the bodies of soul which frequently visits the bodies and the world.

अर्धमर्धेन पयसा पृणक्ष्यर्धेन शुष्म वर्धसे असुर ।
अविवृधाम शग्मियं सखायं वरुणं पुत्रमदित्या इषिरम् ।
कविशस्तान्यस्मै वपूंष्यवोचाम रोदसी सत्यवाचा ॥ ९ ॥

O Imperishable Power; Thou are filling the universe with The perfect power, Thou overcomest all powers by Thy perfection. Let us uplift soul which is the protector

body, which enjoys the pleasure of the world, which becomes friend of others, which moves the body and limbs and which is the child of *aditi*, the material cause of the world. We, the learned persons speak to him of the worldly bodies which the men of wisdom know and praise. The heaven and the earth be full of the Vedic speech.

सू० २ ।। ऋषिः—बृहद्दिवोऽथर्वा ।। देवता—वरुणः ।। छन्दः—१-८ त्रिष्टुप्; ९ भुरिक् परातिजागता त्रिष्टुप् ।।

Hymn II.

Seer—Brihaddivo Atharvan. Subject-matter-Varunah. Metre -1-8- Tristup9 Bhurie Paratijagata Tristup.

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।
सद्यो जज्ञानो नि रिणाति शत्रूननु
यदेनं मदन्ति विश्व ऊमाः ।। १ ।।

He alone in the world is the highest whence sprang up the mighty sun full of splendour. As soon as born the sun overcomes the darkness and the diseases of germs and hence all the subjects of the world obtain pleasure and prosperity from it.

वावृधानः शवसा भूर्योजाः शत्रुर्दासाय भियसं दधाति ।
अव्यनच्च व्यनच्च सस्नि सं ते नवन्त प्रभृता मदेषु ।। २ ।।

The Divine Power possessing super-abundance of strength with his ample vigour as the dispelloer of all the evils creates fear into the man who does not deliver good to mankind. He pervades the animate in inanimate world. O Lord; all the subjects of the world adore three on the auspicious accasions.

त्वे क्रतुमपि पृञ्चन्ति भूरि द्विर्यदेते त्रिर्भवन्त्यूमाः ।

स्वादोः स्वादीयः स्वादुना सृजा समदः
सु मधु मधुनाभि योधीः ॥ ३ ॥

All the worldly subjects at the time when they grow twice and thrice concentrate their minds and actions on Thee. O Lord; blend with sweetness whatever is sweeter than sweet and furnish with taste whatever is more tasteful than the tasteful one.

यदि चिन्नु त्वा धना जयन्तं रणेरणे अनुमदन्ति विप्राः ।
ओजीयः शुष्मिन्त्स्थिरमा तनुष्व
मा त्वा दभन् दुरेवासः कशोकाः ॥ ४ ॥

The learned persons when win the worldly and unworldly wealth in the battle of life, exult in Thee, O Lord Almighty; Please extend your perpatual lustrous happiness to us. The persons who are malevolent and jealous cannot inflict any harm to Thee.

त्वया वयं शाशद्महे रणेषु प्रपश्यन्तो युधेन्यानि भूरि ।
चोदयामि त आयुधा वचोभिः
सं ते शिशामि ब्रह्मणा वयांसि ॥ ५ ॥

O Almighty Lord; With Thee as our helper we beholding the weapons of war fight with enemies in the battles. We impel our weapons onward with Thy Vedic speech and sharpen our arms with the knowledge of Thine Vedas.

नि तद् दधिषेऽवरे परे च यस्मिन्नाविथावसा दुरोणे ।
आ स्थापयत मातरं जिगत्नुमत इन्वत कर्वराणि भूरि॥ ६ ॥

O God of might; Thou guardest by Thy protection that house in which live the highest and the lowest and givest riches. O

men; establish in the reces of your heart the Almighty God who is All-pervading and the proginator of all and thus accomplish many deeds.

स्तुष्व वर्ष्मन् पुरुवर्त्मानं समृभ्वाणमिनतममाप्त्यमाप्त्यानाम् ।
आ दर्शति शवसा भूर्योजाः
प्र सक्षति प्रतिमानं पृथिव्याः ॥ ७॥

O man of wisdom ; praise and adore Him who is present in the worlds in various ways, who is full of all glamours of Knowledge, who is the highest Lord of all and who is the adept of highest standing amongst the adepts. He manifests Him in the world as most powerful through His power. He is the pattern of the earth and He pervades all.

इमा ब्रह्म बृहद्दिवः कृणवदिन्द्राय शूषमग्रियः स्वर्षाः ।
महो गोत्रस्य क्षयति स्वराजा तुरश्चिद्
विश्वमर्णवत् तपस्वान् ॥ ८॥

Highly enlightened man, enjoying the first rank in his spiritual attainment, endowed with happiness makes the Vedic speech his sole strength in attaining God. He is the rulers of the world by Himself and rules this grand family of the world. Possessing all powers and quick in his activities He pervades the world.

एवा महान् बृहद्दिवो अथर्वावोचत् स्वां तन्व१मिन्द्रमेव ।
स्वसारौ मातरिभ्वरी अरिप्रे हिन्वन्ति
चैने शवसा वर्धयन्ति च ॥ ९ ॥

In this way, the highly enlightened man, firm in his decision, offers his prayers only to Almighty God. Like two sisters these night and day present in the sky and these heaven and

earth with vigour become the sources of impelling him onward and exalting him.

सू० ३ ॥ ऋषिः—बृहद्दिवोऽथर्वा ॥ देवता—१, २ अग्निः; ३, ४ देवाः; ५ द्रविणोदादयः; ६, ९ १० विश्वे- देवाः; ७ सोमः; ८, ११ इन्द्रः ॥ छन्दः—१, ३-९, ११ त्रिष्टुप्; २ भुरिक् त्रिष्टुप्; १० विराड् जगती ॥

Hymn. III.

Seer-Brihaddivo Atharvan. Subject-matter 1, 2 Agnih; 3,4 Devah; 5 Dravinodes etc; 6.9.10 Vishvedevah; 7-Somah, 8. 11. Indrah. Metre—1, 3-9, 11 Tristup; 2 Bhunik Tristup; 10-Virat Jagati.

ममाग्ने वर्चो विहुवेष्वस्तु वयं त्वेन्धानास्तन्वं पुषेम ।
मह्यं नमन्तां प्रदिशश्चतस्रस्त्वयाध्यक्षेण पृतना जयेम ॥ १ ॥

Let this fire of *Yajna* make strength of mine prevail in the battles, we enkindling this fire support our bodies. May the four reigions of the heaven bend and bow before us. With this powerful fire we may win the combat.

अग्ने मन्युं प्रतिनुदन् परेषां त्वं नो गोपाः परि पाहि विश्वतः।
अपाञ्चो यन्तु निवता दुरस्यवोऽमैषां
चित्तं प्रबुधां वि नेशत् ॥ २ ॥

Let this fire of Yajna baffling the rage of our opponents guard us as our protector from all sides. Let down go and be backward the men who hate us and let the evil designs of them who watch at home be ruined.

मम देवा विहवे सन्तु सर्व इन्द्रवन्तो मरुतो विष्णुरग्निः ।
ममान्तरिक्षमुरुलोकमस्तु मह्यं वातः पवतां कामायास्मै ॥ ३ ॥

May all the physical forces comprising fourty nine airs, sun

and fire accompanied by mighty electricity be on my side. May the extended region of atmosphere be mine and may the wind blow in favour of these my wishes.

मह्यं यजन्तां मम यानीष्टाकूतिः सत्या मनसो मे अस्तु ।
एनो मा नि गां कतमच्चनाहं
विश्वे देवा अभि रक्षन्तु मेह ॥ ४ ॥

Let my good cherished ends whatever be they, visit me and let the intention of my mind be accomplished. May I not commit any transgression and all the learned men and physical forces protect me here.

मयि देवा द्रविणमा यजन्तां मय्याशीरस्तु मयि देवहूतिः ।
दैवा होतारः सनिषन् न एतदरिष्टाः
स्याम तन्वा सुवीराः ॥ ५ ॥

May the learned persons grant me wealth material and spiritual and may the blessing and the performance of Yajna assist me, O learned ones; May the priest possessing good charetefistics grant us this boon that we may have wholesomebody and brave men around us.

दैवीः षडुर्वीरुरु नः कृणोत विश्वे देवास इह मादयध्वम् ।
मा नो विददभिभा मो अशस्तिर्मा
नो विदद् वृजिना द्वेष्या या ॥ ६ ॥

Let these six splendid expansive directions give us to great freedom and all the learned persons make us happy in this life. Let not calamity or curses overtake us and let not the evil and avertible deeds overpower us.

तिस्रो देवीर्महि नः शर्म यच्छत प्रजायै नस्तन्वे३ यच्च पुष्टम्।

मा हांस्महि प्रजया मा तनूभिर्मा रधाम
द्विषते सोम राजन् ॥ ७ ॥

Let three wonderful powers—the mother tongue, mother culture and mother land give us great protection and happiness and give to our children and our bodies whatever is increase strength and vigour. Let us not love our children and our bodies, O conscientious King and let us not be in grief for our opponents.

उरुव्यचा नो महिषः शर्म यच्छत्वस्मिन् हवे पुरुहूतः पुरुक्षु ।
स नः प्रजायै हर्यश्व मृडेन्द्र
मा नो रीरिषो मा परा दाः ॥ ८ ॥

May the All-pervading adorable and allworskhippable by Divinity grant us the shelter full of plentiful grain in the battlefield of life. May that Almighty God give pleasure to our children and may he harm us not and give us not to others for exploitation.

धाता विधाता भुवनस्य यस्पतिर्देवः सविताभिमातिषाहः ।
आदित्या रुद्रा अश्विनोभा देवाः
पान्तु यजमानं निर्ऋथात् ॥ ९ ॥

He who is the supporter, creater, impellor, dispeller of evils and master of the world, twelve months of the year, eleven vital energies, twain of electricities and other wonderous powers guard the performer of yajna from calamity and wrongful action.

ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामह एनान्।
आदित्या रुद्रा उपरिस्पृशो
न उग्रं चेत्तारमधिराजमक्रत ॥ १० ॥

Let those people who are our enemies be away from us. May we drive them away with the power of electricity and fire. The sun-rays and vital forces have made ns mighty and intelligent God the paramount Lord.

अर्वाञ्चमिन्द्रममुतो हवामहे यो गोजिद् धनजिदश्वजिद् यः ।
इमं नो यज्ञं विहवे शृणोत्वस्माकमभूर्हर्यश्व मेदी ॥ ११ ॥

We respectfully call hitherward the King who is the winner of Cows, wealth and the winner of horses. May hear of our excellent deed in the combat, O king of swift horse, Please be our friend.

सू० ४ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—कुष्ठस्तक्मनाशनः ॥ छन्दः—१-४, ७-९ अनुष्टुप्; ५ भुरिगनुष्टुप्; ६ गायत्री; १० उष्णिग्गर्भा निचृदनुष्टुप् ॥

Hymn. IV.

Seer-Bhrignagirah. Subject-matter-Kusthas takmanneshanah. Metre 1-4, 7-9 Anustup; 5 Bhurganustup; 6 Gayatri; 10 Ushuikgarbha Nichridanustupl.

N:B. In this hymn we find the description of *Kustha* which is kind of herb and is used to cure fever.

यो गिरिष्वजायथा वीरुधां बलवत्तमः ।
कुष्ठेहि तक्मनाशन तक्मानं नाशयन्नितः ॥ १ ॥

The *Kushtha* herb (Costus speciousus) which is most effectual and strong amongst all the medicinal plants, is born on the mountains and is the destroyer of fever. Let it destroy fever from here.

सुपर्णसुवने गिरौ जातं हिमवतस्परि ।
धनैरभि श्रुत्वा यन्ति विदुर्हि तक्मनाशनम् ॥ २ ॥

The Kushtha is born on the mountain which is covered with snow and is the fertil place of herbs. people hearing of its efficacy purchase it, with money as they know it as the destroyer of fever.

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि ।
तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥ ३ ॥

Ashvatha, the body is the seat of wonderous bodily limbs. powers and soul. In the third santient part of this body (the brainal part) there is found the immortality and the physicians require this *Kustha* to save that immortality.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि ।
तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥ ४ ॥

This body is the ship full of organic effulgence and bound with the strings of shining nerves and sinews. It moves in the light of consciousness of the soul where in blossoms the flower of immortality. Physicians require the *Kustha* herb save that immortality.

हिरण्ययाः पन्थान आसन्नरित्राणि हिरण्यया ।
नावो हिरण्ययीरासन् याभिः कुष्ठं निरावहन् ॥ ५ ॥

Full of organic effulgence are the ways splendid are the oars. the bones etc. piles, and ships, are the bodies full of lustres of the bodily powers, through which the Kustha is brought into use.

इमं मे कुष्ठ पूरुषं तमा वह तं निष्कुरु ।
तमु मे अगदं कृधि ॥ ६ ॥

Let this Kustha be applied to this man of mine and let it restore his health. Let it free my man from disease.

दे॒वेभ्यो॒ अधि॑ जा॒तोऽसि॒ सोम॑स्यासि॒ सखा॑ हि॒तः ।
स प्रा॒णाय॑ व्या॒नाय॒ चक्षु॑षे मे अ॒स्मै मृ॑ड ॥ ७ ॥

This Kustha plant is the product of wonderous powers of the nature and it is the benegnant friend of *soma* the man for whom it is needed. Let this Kustha be beneficial for my breath, vital air and this my eye.

उदङ् जा॒तो हि॒मव॑तः स प्रा॒च्यां नी॑यसे॒ जन॑म् ।
तत्र॒ कुष्ठ॑स्य॒ नामा॑न्युत्त॒मानि॒ वि भे॑जिरे ॥ ८ ॥

This Kustha springs up from the northward snowy hill and is brought for the use of the men in the east. The people distinguish between the good name and place of this *Kustha.*

उ॒त्त॒मो नाम॑ कुष्ठास्युत्त॒मो नाम॑ ते पि॒ता ।
यक्ष्मं॑ च॒ सर्वं॑ ना॒शय॑ त॒क्मानं॑ चार॒सं कृ॑धि ॥ ९ ॥

This Kustha bears excellent name its use is also nice and good The cause which gives rise to this plant is also excellent one, Let it exterminatex all consumption and make the fever powerless.

शी॒र्षा॒म॒यमु॑पह॒त्याम॒क्ष्योस्त॒न्वो॒३ रपः॑ ।
कुष्ठ॒स्तत् सर्वं॒ निष्क॑रद् दैवं॑ सम॒ह वृष्ण्य॑म् ॥ १० ॥

This *Kustha* removes all the diseases comprising malady effecting head, troubles of eyes and defect of body and is possesses wonderously vigorous powers.

सू० ५ ॥ ऋषिः—अथर्वा ॥ देवता—लाक्षा ॥ छन्दः—अनुष्टुप् ॥

Hymn V.

Seer-Atharvan. Subject matter-Laksha, the lac. Metre Anustup.

रात्री माता नभः पितार्यमा ते पितामहः ।
सिलाची नाम वा असि सा देवानामसि स्वसा ॥ १ ॥

Night is the mother of this *Laksha*. the lac. the cloud its father and the sun its grandfather. Its name is *Silachi* and it is the sister of the organs of the body.

यस्त्वा पिबति जीवति त्रायसे पुरुषं त्वम् ।
भर्त्री हि शश्वतामसि जनानां च न्यञ्चनी ॥ २ ॥

Whosoever drinketh this medicine retains life. This protects man as it is the nourishing medicine for the ever-living mankind and dispeller of their diseases.

वृक्षंवृक्षमा रोहसि वृषण्यन्तीव कन्यला
जयन्ती प्रत्यातिष्ठन्ती स्परणी नाम वा असि ॥ ३ ॥

This clings close to every tree like a woman desiring husband. It is sure that this Laksha is the conquerer of diseases, rescuer from effection and it remains in the body for long.

यद् दण्डेन यदिष्वा यद् वारुर्हरसा कृतम् ।
तस्य त्वमसि निष्कृतिः सेमं निष्कृधि पूरुषम् ॥ ४ ॥

This *Laksha* is the remedy of whatever wound is inflicated by stick, whatever wound is inflicted by arrow; whatever would is caused by violence and it restores this man to health.

भद्रात् प्लक्षान्निस्तिष्ठस्यश्वत्थात् खदिराद् धवात् ।
भद्रान्न्यग्रोधात् पर्णात् सा न एह्यरुन्धति ॥ ५ ॥

This *Laksha*, springs up from benificial *Plaksha* (*Ficus Infectoria*), *Ashvattha* (*Ficus Religiosa*): *Dhava* (*Grishlea Tomentosa*), *Khadira* (*Acacia Catechu*), *Nyagrodha* (*Ficus*

Indica), *Bhadra*(*Bhadramotha*) and (*Parna*) (Butea Frondosa). Let this remedial substance come into our use.

हिरण्यवर्णे सुभगे सूर्यवर्णे वपुष्टमे ।
रुतं गच्छासि निष्कृते निष्कृतिर्नाम वा असि ॥ ६ ॥

This Laksha is of golden colour, brilliant likerays. beautiful and of spreading nature. Its healing comes into the fracture therefore; it bears the name of *Niskrlti* the healing one.

हिरण्यवर्णे सुभगे शुष्मे लोमशवक्षणे ।
अपामसि स्वसा लाक्षे वातो हात्मा बभूव ते ॥ ७ ॥

This Laksha is golden-coloured, beautiful, powerful and hairy-bodied. This is the sister of water and wind is its soul.

सिलाची नाम कानीनोऽजबभ्रु पिता तव ।
अश्वो यमस्य यः श्यावस्तस्य हास्नास्युक्षिता ॥ ८ ॥

The name of this *Laksha* is silachi and the splendid. goat-brown sun is its father, the producing agent. It is produced by the glumour of whatever is called the all-pervading heat of fire.

अश्वस्यास्नः सम्पतिता सा वृक्षाँ अभि सिष्यदे ।
सरा पतत्रिणी भूत्वा सा न एहरुन्धति ॥ ९ ॥

This *Laksha* springing from the glamour of the all pervading heat of fire glides to the trees. Let this *Arundhati*, the remedia substance becoming winged waterbrook comc to us.

सू० ६ ॥ ऋषि:—अथर्वा ॥ देवता—१ ब्रह्म, आदित्य:; २ कर्माणि; ३, ४ रुद्रगणा:; ५-८ सोमारुद्रौ; ९ हेति:; १० अग्नि:; ११-१४ सर्वात्मको रुद्र: (?) ॥ छन्द:—१, ९ त्रिष्टुप्; २ अनुष्टुप्; ३ जगती;

४ अनुष्टुबुष्णिक् त्रिष्टुब्गर्भा पञ्चपदा जगती; ५-७ त्रिपदा विराड् गायत्री; ८ द्विपदाऽऽर्च्यनुष्टुप्; १० प्रस्तारपङ्क्तिः; ११-१३ पङ्क्तिः; १४ स्वराट् पङ्क्तिः ॥

Hymn. VI

Seer-Atharvan, Subject-matter -1, Brahman Adityah; 2-Karmani. 3, 4 Rudraguhah; 5-8 Somarudrau; 9. Hetih; 10-Agnih-11-14 Sarvatmakos rudrah. Metre-1-3 Tristup; 2 Anustup-3 Jagati; 4 Anustubushnik-Tristubgarbha Panchpada Jagati; 5-7 Tripada-Virastname-gayatri; 8 Dvipada archyanustup; 10 Prastarpanktih; 11-13 Panktih, 14 Svaratpanktih.

ब्रह्म जज्ञानं प्रथमं पुरस्ताद् वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्ठाः
सतश्च योनिमसतश्च वि वः ॥ १ ॥

The cllestial space was first manifest in the beginning. The sun disclose its brilliant rays from all sides. The worlds extending in various localities are the examples of this manifestation. It reveals the locality of the worlds manifested and unmanifested.

अनाप्ता ये वः प्रथमा यानि कर्माणि चक्रिरे ।
वीरान् नो अत्र मा दभन् तद् व एतत् पुरो दधे ॥ २ ॥

O men; Those ignorant persons amongst you and those their acts which they performed may not harm our heroes and children. therefore. I, the priest set before you this Vedic speech. (as the code of conduct.)

सहस्रधार एव ते समस्वरन् दिवो नाके मधुजिह्वा असश्चतः ।
तस्य स्पशो न नि मिषन्ति भूर्णयः
पदेपदे पाशिनः सन्ति सेतवे ॥ ३ ॥

These men of concentration possessing sweetness in their tongues raise their voice of prayer in the celestrial space which is the store of all sound-waves. The ever-active spying powers of God never close their eyes and at each step they stand with snares to bind men fast.

पर्यू षु प्र धन्वा वाजसातये परि वृत्राणि सक्षणिः ।
द्विषस्तदध्यर्णवेनेयसे सनिस्रसो नामासि
त्रयोदशो मास इन्द्रस्य गृहः ॥ ४ ॥

Let *Rudra*, the dreadful air, defeating *Vritrani*, the clouds which do not release water come to us for bestowing us grain. This therefore. controls the clouds through the atmospheric ocean as a King overcomes the foemen by the sea. This air is called *Sanisrasah*, the conquerer of foes. The thirteenth month (th intercalary month) is the abode of *Indra*. the sun.

न्वे३तेनारात्सीरसौ स्वाहा ।
तिग्मायुधौ तिग्महेती सुशेवौ
सोमारुद्राविह सु मृडतं नः ॥ ५ ॥

O King' succeed in attaining your cherished goal through sound activity. whatever is uttered herein is true. May the air and fire or administratora and commandors with their sharppened arms and sharpened missiles becoming auspicious prosper us in this world.

अवैतेनारात्सीरसौ स्वाहा ।
तिग्मायुधौ तिग्महेती सुशेवौ
सोमारुद्राविह सु मृडतं नः ॥ ६ ॥

O King ! succeed in dispelling away the calamities through sound measures and means. Whatever is uttered herein is

true. May the air and fire or administrator and commander with their sharpened arms and sharpened missiles becoming auspicious prosper us in this world.

अपैतेनारात्सीरसौ स्वाहा ।
तिग्मायुधौ तिग्महेती सुशेवौ
सोमारुद्राविह सु मृडतं नः ॥ ७ ॥

May the air and fire free us from condemnable troubles,

मुमुक्तमस्मान्दुरितादवद्याज्जुषेथां
यज्ञममृतमस्मासु धत्तम् ॥ ८ ॥

may they have oblation offered in our *Yajnas* and may they grant us immortality.

चक्षुषो हेते मनसो हेते ब्रह्मणो हेते तपसश्च हेते ।
मेन्या मेनिरस्यमेनयस्ते सन्तु ये३स्माँ अभ्यघायन्ति ॥ ९ ॥

This Agni, the fire is the missile of eyes, missile of mind, missile of Knowledge and missile of ferver. This is the weapon against the weapon. Let those persons who assail us be weaponless.

यो३स्मांश्चक्षुषा मनसा चित्त्याकूत्या
च यो अघायुरभिदासात् ।
त्वं तानग्ने मेन्यामेनीन् कृणु स्वाहा ॥ १० ॥

Let this fire through its weapon make weaponless to them who as assailant creates animosity against us with his eyes, with his thought and who does so with his spirit and with his intention. whatever is uttered herein is true.

इन्द्रस्य गृहोऽसि । तं त्वा प्र पद्ये तं त्वा
प्र विशामि सर्वंगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥ ११ ॥

O King! you are the house of *Rudra-Indra*, the dreadful mighty power. I come to you for my shelter, I enter unto you, the alround refuge and I do so with all my cattles, with all my people, with all my spirit, with all my body and with that which I possess.

इन्द्रस्य शर्मासि । तं त्वा प्र पद्ये तं त्वा
प्र विशामि सर्वंगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥ १२ ॥

O King! you are the guard of dreadful mighty *Indra*. I ... ... etc.

इन्द्रस्य वर्मासि । तं त्वा प्र पद्ये तं त्वा
प्र विशामि सर्वंगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥ १३ ॥

O King! you are the shield of dreadful mighty Indra. I ... ... etc.

इन्द्रस्य वरूथमसि । तं त्वा प्र पद्ये तं
त्वा प्र विशामि सर्वंगुः सर्वपूरुषः
सर्वात्मा सर्वतनूः सह यन्मेऽस्ति तेन ॥ १४ ॥

O King;. you are the protecting power of dreadful mighty Indara. I... ... ... etc.

सू० ७ ॥ ऋषिः—अथर्वा ॥ देवता—१-३, ६-१० अरातयः; ४, ५ सरस्वती ॥ छन्दः—१ विराड् गर्भा प्रस्तारपङ्क्तिः; २, ३, ५, ७-१० अनुष्टुप्; ४ पथ्या बृहती; ६ प्रस्तारपङ्क्तिः ॥

Hymn. VII.
Seer-Atharvan. Subject-matter-1-3, 6-10 Aratayah; 4,5 Sarasvati. Metre-1-Viradgarbha Prasterpanktih, 2,3,5,7-10 Anustup-4 Pathya Brihati; 6 Praster Panktih.

आ नो भर मा परि ष्ठा अराते मा
नो रक्षीर्दक्षिणां नीयमानाम् ।
नमो वीर्त्साया असमृद्धये नमो अस्त्वरातये ॥ १ ॥

Let the misery bring to us and let not bar the way, let it not stay our remuneration being brought to us. Our vituperation to failure, misfortune and misery.

यमराते पुरोधत्से पुरुषं परिरापिणम् ।
नमस्ते तस्मै कृण्मो मा वनिं व्यथयीर्मम ॥ २ ॥

We express our vituperation to that loquacious man who this misry prefers. Let it not endanger our devotion and dedication.

प्र णो वनिर्देवकृता दिवा नक्तं च कल्पताम् ।
अरातिमनुप्रेमो वयं नमो अस्त्वरातये ॥ ३ ॥

Let our devotion and dedication roused by learned persons succeed in its purpose day and night. Let us win over misery and we express our vituperation to this misery.

सरस्वतीमनुमतिं भगं यन्तो हवामहे ।
वाचं जुष्टां मधुमतीमवादिषं देवानां देवहूतिषु ॥ ४ ॥

We dealing with life's affairs attain the Vedic speech possess-

ing all Knowledge and *Bhaga*, the fortune. On the occasions of invocation and supplication we pronounce the word full of sweetness and employed by the learned men.

यं याचाम्यहं वाचा सरस्वत्या मनोयुजा ।
श्रद्धा तमद्य विन्दतु दत्ता सोमेन बभ्रुणा ॥ ५ ॥

Let the faith created by the brilliant adept attain that end which we askfor with the Vedic speech full of intelligence.

मा वनिं मा वाचं नो वीर्त्सीरुभाविन्द्राग्नी
आ भरतां नो वसूनि ।
सर्वे नो अद्य दित्सन्तोऽरातिं प्रति हर्यत ॥ ६ ॥

Let not this misery make our devotion and dedication and words fruitless. May God and person of perseverance bring us all sorts of wealth. Let all the qualities of gift giving us everything work against the misery.

परोऽपेह्यसमृद्धे वि ते हेतिं नयामसि ।
वेद त्वाहं निमीवन्तीं नितुदन्तीमराते ॥ ७ ॥

Let the misfortune go away and we turn its weapon aside. I know this misery as appressor and piercer.

उत नग्ना बोभुवती स्वप्नया संचसे जनम् ।
अराते चित्तं वीर्त्सन्त्याकूतिं पुरुषस्य च ॥ ८ ॥

This misery blunting the mind and intention of man and assuming often its extreme naked form haunts him in the sleep.

या महती महोन्माना विश्वा आशा व्यानशे ।
तस्यै हिरण्यकेश्यै निर्ऋत्या अकरं नमः ॥ ९ ॥

My vituperation go to calamity which attracts towards gold which is mighty enoronous in extension and penetrates all the points of heavenly space.

हिरण्यवर्णा सुभगा हिरण्यकशिपुर्मही ।
तस्यै हिरण्यद्राप्येऽरात्या अकरं नमः ॥ १० ॥

I, express my sense of vituperation against this misery which spoils the name of gold, prefers gold. possesses the fortune of miserability, destroys the gold and is enormous in its form and effect.

सू० ८ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ अग्निः; ३ विश्वे देवाः; ४-९ इन्द्रः ॥ छन्दः—१, ५, ८ अनुष्टुप्; २ षट्पदा जगती; ३, ४ भुरिक् पथ्या पङ्क्तिः; ६ आस्तारपङ्क्तिः; ७ द्व्युष्णिग्गर्भा पथ्या पङ्क्तिः;
९ षट्पदा द्व्यनुष्टुब्गर्भा जगती ॥

Hymn. VIII.

Seer-Atharvan. Subject-matter--1, 2 Agnih; 3 Vis-hvedevah; 4-9 Indrah,. Metre-1,5,8 Anustup; 2 Shatpada jaghoti, 3,4 Bhurik Pataya Panktih; 6 Astarpanktih; 7 Dvishniggami Pataya Panktih; 9 Shatpada Dvyanustubgarbhajagati.

वैकङ्कतेनेध्मेन देवेभ्य आज्यं वह ।
अग्ने ताँ इह मादय सर्व आ यन्तु मे हवम् ॥ १ ॥

With the electrical fuel, O King! bring the necessary provision of eating and drinking for the learned people and give them pleasure in this nation. Let them participate in our *yajna.*

इन्द्रा याहि मे हवमिदं करिष्यामि तच्छृणु ।
इम ऐन्द्रा अतिसरा आकूतिं सं नमन्तु मे ।
तेभिः शकेम वीर्यं जातवेदस्तनूवशिन् ॥ २ ॥

The commanding officer says to King. O King! please attend my *Yajna*, whatever I do there, pleases listento. Let these exertions and effort for the sake of *Indra*, the Almighty God guide my inantion in right direction. O Wealthy and bodily-controlled King! may through these efforts we be able to gain strength.

यदुसावमुतो देवा अदेवः संश्चिकीर्षति ।
मा तस्याग्निर्हव्यं वांक्षीद्धवं देवा
अस्य मोप गुर्ममैव हवमेतंन ॥ ३ ॥

O learned persons! whatever plot from yonder territory an unrighteous and unpious man desires to frame let not the leader of the country hear his call and may not other statesmen respond to his call, but let all people attend my *yajna* and my call.

अति धावतातिसरा इन्द्रस्य वचसा हत ।
अविं वृकंइव मथ्नीत स वो जीवन्
मा मोचि प्राणमस्यापि नह्यत ॥ ४ ॥

O brave warriors! march on fast; attack the enemy according to King's command; agitate enemies as a wolf worries a sheep; let him not-escape from you alive; stop out his breath.

यममी पुरोदधिरे ब्रह्माणमपभूतये ।
इन्द्र स ते अधस्पदं तं प्रत्यस्यामि मृत्यवे ॥ ५ ॥

O King! The Brahmana, whom these enemies appoint priest for your destruction is beneath your feet. If you order I, the commander cast him to death.

यदि प्रेयुर्देवपुरा ब्रह्म वर्माणि चक्रिरे ।
तनूपानं परिपाणं कृण्वाना यदुपोचिरे सर्वं तदरसं कृधि ॥ ६ ॥

O Commanding authority! make powerless all the instigations of those men who gaining protection for their bodies and protection around them instigate the people and also those men who are hypcrites and make the piousness their shield; if they assail the country.

यान्त्सावतिसरांश्चकारं कृणवंच्च यान् ।
त्वं तानिन्द्र वृत्रहन् प्रतीचः
पुनरा कृधि यथामुं तृणहां जनंम् ॥ ७ ॥

O King, the Killer of enemies! turn back again the exertion which that man is doing and the exertions which he has to do, so that our people kill that man.

यथेन्द्र उद्वाचनं लब्ध्वा चक्रे अधस्पदम् ।
कृण्वे३हमधरांस्तथामूंश्शश्वतीभ्यः समाभ्यः ॥ ८ ॥

I, the commanding authority bring these enemies beneath my feet for all the coming years as the King seizing the instigator puts him under his feet.

अत्रैनानिन्द्र वृत्रहन्नुग्रो मर्माणि विध्य ।
अत्रैवैनानभि तिष्ठेन्द्र मेद्यहं तव
अनु त्वेन्द्रा रभामहे स्याम सुमतौ तव ॥ ९ ॥

O King, the killer of enemies! you are mighty one and pierce the vital parts of those enemies hero. O King! here even here attack them and I am your friend. O King! we act according to your command and may we subordinate ourselves to your guidance and order.

सू० ९ ॥ ऋषिः—ब्रह्मा ॥ देवता—वास्तोष्पतिः ॥ छन्दः—१,५ दैवी बृहती; २, ६ दैवी त्रिष्टुप्; ३, ४ दैवी जगती; ७ विराडुष्णिग्बृहतीगर्भा पञ्चपदा जगती; ८ पुरस्कृतित्रिष्टुब्बृहतीगर्भा चतुष्पदा (? पञ्चपदा) ऽतिजगती ॥

Hymn. IX

Seer-Brahman. Subject-matter-Vastospatih. Metre-1,5 Daivi Brihati; 2,6 Daivi Tristup; 3,4 Daivi Jagati; 7 Viradushnik-Brihati-garbha Panchapada Jagati; 8 Puraskriti tristup-brihati-garbha Chatuspada Atijagati.

दिवे स्वाहा ॥ १ ॥ पृथिव्यै स्वाहा ॥ २ ॥

We appreciate the Heavenly region. 2. We appreciate the earth.

अन्तरिक्षाय स्वाहा ॥ ३ ॥ अन्तरिक्षाय स्वाहा ॥ ४ ॥

3. We appreciate firmament. 4. We appreciate the air.

दिवे स्वाहा ॥ ५ ॥ पृथिव्यै स्वाहा ॥ ६ ॥

5. We apprcuiate the Sun. 6. We appreciate the terıestrial things.

सूर्यो मे चक्षुर्वातः प्राणो३न्तरिक्षमात्मा पृथिवी शरीरम् ।
अस्तृतो नामाहमयमस्मि स आत्मानं नि दधे द्यावापृथिवीभ्यां गोपीथाय ॥ ७ ॥

The sun is my eye, i. e., the sun is the centre from which light proceeds and enable our eye-powers to see. The air is my bıeath i.e. the air outsides is the cause of our internal breathing and life in the form of vital airs. The atmosphare is my soul i.e. the source of life. The earth is my body, i.e. the earth forms greater part of our bodily construction I am surely the spirit which is never covered with

with these physical elements. I for preserving my organs surrender myself to celestial and terrestrial bodies of the nature.

उदायुरुद् बलमुत् कृतमुत् कृत्यामुन्मनीषामुदिन्द्रियम् ।
आयुष्कृदायुष्पत्नी स्वधावन्तौ गोपा मे स्तं गोपायतं मा ।
आत्मसदौ मे स्तं मा मा हिंसिष्टम् ॥ ८ ॥

Let us attain life, let us attain strength. let us attain action, let us attain dexterity in art, let us attain intellect and let us attain good organs or spiritual force. Let these celestial and terrestrial elements prolonge my life, protect my vitality, be my protector and guard me. Lel them dwell in my body and let not harm me.

सू० १० ॥ ऋषिः—ब्रह्मा ॥ देवता—वास्तोष्पतिः ॥ छन्दः— १-६ यवमध्या त्रिपदा गायत्री; ७ यवमध्या ककुप्; ८ पुरोधृत्यनुष्टुब्गर्भा पराष्टिश्चतुष्पदा (? षट्पदा(ऽतिजगती ॥

Hymn. X

Seer-Brahaman. Subject-matter-Vastospatih. Metre-1-6 Yavamadhya Tripada Gayatri; 7 Yavamadhya Kakup, 8 Purodhrityanusabgarbha Parastischatuspada Atjagati.

अश्मवर्म मेऽसि यो मा प्राच्या दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ १ ॥

This mind is shield of stone for me against the offender who assails me from eastern direction and let him encounter it.

अश्मवर्म मेऽसि यो मा दक्षिणाया दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ २ ॥

This mind is the shield of stone for me against the offender

who assails me from southern direction and let him encounter it.

अश्मवर्म मेऽसि यो मा प्रतीच्यां दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ ३ ॥

This mind is the shield of stone for me against the offender who assails me from western direction and let him encounter it.

अश्मवर्म मेऽसि यो मोदीच्या दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ ४ ॥

This mind is the shield of stone for me against the offender who assails me from northern direction and let him encounter it.

अश्मवर्म मेऽसि यो मा ध्रुवायां दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ ५ ॥

This mind is the shield of stone for me against the offender who assails from the region below and let him encounter it.

अश्मवर्म मेऽसि यो मोर्ध्वायां दिशोऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ ६ ॥

This mind is the shield of stone for me against the offender who asssils me from the region above us and let him encounter it.

अश्मवर्म मेऽसि यो मा दिशामन्तर्देशेभ्योऽघायुरभिदासात् ।
एतत् स ऋच्छात् ॥ ७ ॥

This mind is the shield of stone for me against the offender who assails me from the intermediate points of the regions and let him encounter it.

बृहता मन उप ह्वये मातरिश्वना प्राणापानौ ।
सूर्याच्चक्षुरन्तरिक्षाच्छ्रोत्रं पृथिव्याः शरीरम् ।
सरस्वत्या वाचमुप ह्वयामहे मनोयुजा ॥ ८ ॥

I describe the mind with *Brihatsaman*, inhaling and exhaling breaths with air, eyes with the sun, ears with the space and body with earth. I describe the organ of speech with the general speech allied with mind.

सू०११ ॥ ऋषि—अथर्वा ॥ देवता—वरुणः । छन्दः—१ भुरिक् त्रिष्टुप्; २, ४, ५, ७-१० त्रिष्टुप्; ३ पङ्क्तिः; ६ पञ्चपदाऽतिशक्वरी; ११ षट्पदाऽत्यष्टिः ॥

Hymn. XI.

Seer-Atharvan. Subject-matter--Varunah. Metre-1 Bhurik Tristup-2,4.5,7-10 Tristup-3 Panktih; 6-Panchapada Atishakvari; 11 Shatpada Atyastih.

कथं महे असुरायाब्रवीरिह कथं पित्रे हरये त्वेषनृम्णः ।
पृश्निं वरुण दक्षिणां ददावान्
पुनर्मघ त्वं मनसाचिकित्सीः ॥ १ ॥

O Supreme Being! How you, terrible in night, tell us of the mighty asure, the air in this world and how you reveal the facts regarding water-lifting sun and giving the earth to this world as gift, O benevolent one how you think in your spirit.

न कामेन पुनर्मघो भवामि सं चक्षे कं पृश्निमेतामुपाजे ।

केन॒ नु त्वम॑थर्वन् काव्ये॑न॒ केन॑
जा॒तेना॑सि जा॒तवे॑दाः ॥ २ ॥

Replies Varuna, the Supreme being I am now benevolent through my desire (the nature). I see this earth with my blessedness and give it to the world people with plaesure. O Atharvan, man of firm learning! through which distinct knowledge you attain the wise-man's integrity.

स॒त्यम॒हं ग॑भी॒रः काव्ये॑न स॒त्यं जा॒तेना॑स्मि जा॒तवे॑दाः ।
न मे॑ दा॒सो नार्यो॑ महि॒त्वा
व्र॒तं मी॑माय॒ यद॒हं ध॑रि॒ष्ये ॥ ३ ॥

The learned says-Really I am firm and quiet. really I possess the integrity of wise man through distinct and revealed Knowledge. The rules which I establish no one of the wicked men and no one of Aryas by his grandeur may violate.

न त्वद॒न्यः क॒वित॑रो॒ न मे॒धया॒ धीर॑तरो वरुण स्वधावन् ।
त्वं ता विश्वा॒ भुव॑नानि वेत्थ॒
स चि॒न्नु त्वज्ज॑नो॒ मा॒यी बि॑भाय ॥ ४ ॥

O Selfdependent Supreme Being! none but you by wisdom exists more intelligent than you and none more wise than you. You know all these world and even the man of wondrous power and intelligence fears you.

त्वं ह्य॑१ङ्ग व॑रुण स्वधाव॒न् विश्वा॒ वेत्थ॒ जनि॑मा सुप्रणीते ।
किं रज॑स ए॒ना प॒रो अ॒न्यद॑स्त्येना
किं परे॒णाव॑रममुर ॥ ५ ॥

O Supreme Being (Varuna) Thou art the master of matter with its phenomena. Thou art the wise creator and administrator of this world, Thou knowest all the created worlds and O Imperishable one Thou knowest what is beyond this world and what is more remote than that which is most distant.

एकं रजस एना परा अन्यदस्त्येना
पर एकेन दुर्णशं चिदर्वाक् । तत् ते विद्वान् वरुण
प्र ब्रवीम्यधोवचसः पणयो भवन्तु नीचैर्दासा
उप सर्पन्तु भूमिम् ॥ ६ ॥

One thing that is beyond this world is matter, the material cause of this world, another thing even beyond this is the soul which is remote in rareness and not within reach of ordinary men. O' Supreme Being! I knowing Thy matter and sould declare that worldly people, become speech-less in this matter of knowing them with you and those who are deprived of spiritual Knowledge and good deeds fall down to lowest level.

त्वं ह्य१ङ्ग वरुण ब्रवीषि पुनर्मघेष्ववद्यानि भूरि ।
मो षु पणीँरभ्ये३तावतो भून्मा
त्वा वोचन्नराधसं जनासः ॥ ७ ॥

O Varuna (Supreme Being) Thou speakest of the various reproaches of attaining wealth by improper means, Thou dost not make you known to such persons who are involved in attaining such wealth, no one among us call Thou illeberal or unworshippable on this ground.

मा मा वोचन्नराधसं जनासः पुनस्ते पृश्निं जरितर्ददामि ।
स्तोत्रं मे विश्वमा याहि
शचीभिरन्तर्विश्वासु मानुषीषु दिक्षु ॥ ८ ॥

Says Varuna, the Supreme Being--People cannot call me illiberal as I give you, O devotee, the earth, air, sun etc. in each cycle of the creation. Attain in all directions where men inhabit the knowledge of all my vedic hymn through your understanding and action.

आ तै स्तोत्राण्युद्यतानि यन्त्वन्तर्विश्वासु मानुषीषु दिक्षु ।
देहि नु मे यन्मे अदत्तो असि युज्यो
मे सप्तपदः सखासि ॥ ९ ॥

O Varune; let the hymns revealed by Thee spread out. in all the regions inhabited by men, the Knowledge contained in them. Please give me the gift which Thou best not given to me till now as Thou art my ever firm friend who gives us the Vedic speech of seven metres.

समा नौ बन्धुर्वरुण समा जा वेदाहं तद्यन्नावेषा समा जा।
ददामि तद् यत् ते अदत्तो अस्मि
युज्यस्ते सप्तपदः सखास्मि ॥ १० ॥

Says the Supreme Being—O Varuna. the faithful devotee! Our *Bandhu*, the bond which unite us 'ie the relation of jicea and Ishwar as son and father) is one, the origin, i.e eternality of us is one, I know the nature of the Kinship between us, I give you the gift which I did not give you till now, I am your ever firm friend and I am the friend who reveals the Vedic speech of seven metres.

देवो देवाय गृणते वयोधा विप्रो विप्राय स्तुवते सुमेधाः ।
अजीजनो हि वरुण स्वधावन्नथर्वाणं पितरं देवबन्धुम् ।
तस्मा उ राधः कृणुहि सुप्रशस्तं सखा
नो असि परमं च बन्धुः ॥ ११ ॥

O Varuna! the Master of matter with its phenamena! Thou art the life-inspiring wonderous power for the wise man who offers prayers to Thee. Thou art the intelligent adept for the learned man who adores thee. Thou makest the man the protector of virtues, the performer of *yajnas* and the retainer of constant temperament. Thou givest the praisworthy spiritual wealth to him. Thou art our friend and high over all, our brother.

सू० १२ ॥ ऋषिः—अङ्गिराः ॥ देवता—अग्निः ॥ छन्दः—१, २, ४-११ त्रिष्टुप्; ३ पङ्क्तिः ॥

Hymn XII.

Seer-Angiras. Subject-matter-Agnih. Meter 1,2,4-11 Tristup; 3 Panktih.

समिद्धो अद्य मनुषो दुरोणे देवो देवान् यजसि जातवेदः।
आ च वह मित्रमहश्चिकित्वान्
त्वं दूतः कविरसि प्रचेताः ॥ १ ॥

The fire of *Yajna* enkindled this day in the house of man gives the parts of oblation to various physical forces known as the gods of *Yajna*. It is wonderous in its power and is all pervading. Let it carry our offered oblations to all physical forces as it is brilliant like sun-rays, is the object of Knowledge, source of seeing, means of knowledge and the representative of all the Yajna-devas.

तनूनपात् पथ ऋतस्य यानान् मध्वा
समञ्जन्त्स्वदया सुजिह्व। मन्मानि धीभिरुत
यज्ञमृन्धन् देवत्रा च कृणुह्यध्वरं नः ॥ २ ॥

This fire of *Yajna* has nice tongues, the flames. It glowing

the paths conveying moistures with it splendour consumes the oblation. This fire accomplishing the knowledge and yajna with acts makes our it non violent with its wonderous powers.

आजुह्वान ईड्यो वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः ।
त्वं देवानामसि यह्व होता
स एनान् यक्षीषितो यजीयान् ॥ ३ ॥

This fire is praiseworthy, and remarkable. Taking the oblations offered in the *Yajna* it is available in our *Yajna* with its favourable qualites accompanied by all the eight *vasus*. As means of yajna, desired by the people this fire is the oblation carrying agent of the *devas* of the *Yajna* and this give us the benifits produced by *Yajnas*.

प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे अह्नाम् ।
व्यु प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम् ॥ ४ ॥

By procedure in the time of dawnbreaking the grass (Kusha) is scattered eastward on the *Yajna Vedi* to clothe it as the sun rises in the east to clothe the earth with lustre. Like the sun the *yajna* which is an excellent performance spreads pleasure for the earth and other physical forces.

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः ।
देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥ ५ ॥

Let the doors of the *yajnashalas* be expansive, widely opened and well decorated like the wives who decorate their beauty for their husbands. Let these lofty sacred doors be all-pleasing for the learned priests and men and let them (doors) give them easy entrance.

आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।

दिव्ये योषणे बृहती सुरुक्मे अधि श्रियं
शुक्रपिशं दधाने ॥ ६ ॥

Let rise and set at their stations the night and morning which playing their part pleasantly remain close to each other, which are united with each other, celestial lofty, favour giving splendourous and which assume all their fair and radiant beauty.

दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै ।
प्रचोदयन्ता विदथेषु कारू प्राचीनं
ज्योतिः प्रदिशा दिशन्ता ॥ ७ ॥

Let these two celestial twain, the fire and air which are important in the worldly objects, be the source enouraging the people in the activity of acquiring scientific knowledge accomplishing the yajna performed by man. Let these two be source of good speech and means of activity showing light of dawn in the east for our yajna performances through their operations.

आ नो यज्ञं भारती तूयमेत्विडा मनुष्वदिह चेतयन्ती ।
तिस्रो देवीर्बर्हिरेदं स्योनं सरस्वतीः
स्वपसः सदन्ताम् ॥ ८ ॥

Let the knowledge giving all intelligent inspirations quickly come here in our activities of yajna to accomplish them, let speech and culture be with us in such dealings and let these three wonderful powers make our *yajna* the pleasant one. Let these three be attained by all those persons who perform such good acts.

य इमे द्यावापृथिवी जनित्री रूपैरपिंशद् भुवनानि विश्वा ।

तमद्य होतरिषितो यजीयान् देवं
त्वष्टारमिह यक्षि विद्वान् ॥ ९ ॥

O performer of yajna! you inspired with knowledge desire, equipped with the sentiments of *yajna* and accomplished with wisdom worship and adore here now in your *yajna* the All-creating Divinity who created these two, the earth and heaven as the parent of all creatures and gave the forms to all objects and creatures.

उपावसृज त्मन्या समञ्जन् देवानां पाथ ऋतुथा हवींषि ।
वनस्पतिः शमिता देवो अग्निः
स्वदन्तु हव्यं मधुना घृतेन ॥ १० ॥

O performer of yajna! you with your own desire offer in the *yajna* according to season the oblations which are the ford of physical forces. Let the sun, cloud and fire make eatable thing sweet and tasty with sweetness and juice.

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत् पुरोगाः ।
अस्य होतुः प्रशिष्यृतस्य वाचि
स्वाहाकृतं हविरदन्तु देवाः ॥ ११ ॥

The fire as soon as it becomes manifest becomes the means of *yajna* and it is the preceder of all the celestial forces which are concerned with the *yajnas*. May all these celestial forces consume the oblation offered in the yajna through the pronouncement of *vaha* according to the guidance of priest and dictates of true eternal vedic hymn.

सू०१३ ॥ ऋषिः—गरुत्मान् ॥ देवता—सर्पविषनाशनम् ॥ छन्दः—१, ३ जगती; २ आस्तारपङ्क्तिः; ४, ७, ८ अनुष्टुप्; ५ त्रिष्टुप्: ६ पथ्या पङ्क्तिः; ९ भुरिग्जगती; १०, ११ निचृज्जगती ॥

Hymn XIII.

Seer-Garutaman. Subject-matter--Sarpavisha-nas-hnam.
Metre--1,3 jagati; 2 Astarpanktih; 4, 7, 8 Anustup; 5 Tristup;
6 Pathyapanktih; 9 Bhurigjagati, 10,11 Nichrid Gayatri.

ददिर्हि मह्यं वरुणो दिवः कविर्वचोभिरुग्रैर्नि रिणामि ते विषम्।
खातमखातमुत सक्तमग्रभमिरेव
धन्वन्नि जजास ते विषम् ॥ १ ॥

Varunah, the learned physician who is dexter in medical science imparted me this knowledge with his powerful speech. I draw poision of snake out. I seize fast whatever is dug deep, whatever is not dug deep and whatever is adherent in the snake. I destroy low veriom of snake like the water in the desert.

यत् ते अपोदकं विषं तत् तं एतास्वग्रभम् ।
गृह्णामि ते मध्यममुत्तमं रसमुतावमं
भियसा नेशदादु ते ॥ २ ॥

I take that poision of the snake which makes the blood dry in these nerves. I take the middle-most, highest. lowest fluid of snake. Let it be spent lest the victim of snake die by reason of fear.

वृषा मे रवो नभसा न तन्यतुरुग्रेण
ते वचसा बाध आदु ते । अहं तमस्य नृभिरग्रभं
रसं तमसइव ज्योतिरुदेतु सूर्यः ॥ ३ ॥

My cry is strong like the thunder of the rainy cloud, I dri ev away the venum of snake with the priscription of medicine. I seize the poision of this snake with men, like the light from gloom. Let the sun of happiness rise up.

चक्षुषा ते चक्षुर्हन्मि विषेण हन्मि ते विषम् ।
अहे म्रियस्व मा जीवीः प्रत्यगभ्येतु त्वा विषम् ॥ ४ ॥

I destroy the eye of snake with this eye, I conquer its poision with poision. Let this snake not live. let it die and let its venum go back on itself.

कैरात पृश्न उपतृण्य बभ्र आ मे शृणुतासिता अलीकाः ।
मा मे सख्युः स्तामानमपि ष्ठाताश्रावयन्तो
नि विषे रमध्वम् ॥ ५ ॥

Let not the snakes like *Kairata Prishni Upatrinya, Babhru, Asita* and *Alika* stay in the compound my friend. Let them hear this warning and let them rest quite with their poision.

असितस्य तैमातस्य बभ्रोरपोदकस्य च ।
सात्रासाहस्याहं मन्योरव ज्यामिव धन्वनो
वि मुञ्चामि रथाँइव ॥ ६ ॥

I slacken the wrath of black, brown, aqutic and non-aquatic snakes like the chariots of the all-conquering King and Cord of the bow.

आलिगी च विलिगी च पिता च माता च ।
विद्म वः सर्वतो बन्ध्वरसाः किं करिष्यथ ॥ ७ ॥

I know completely the species of snakes knows as Aligi, which wanders everywhere and Vilige, which creeps in round about way with their males, females and Kinships. They can do no harm when their poision is made powerless.

उरुगूलाया दुहिता जाता दास्यसिक्न्या ।
प्रतङ्कं दद्रुषीणां सर्वासामरसं विषम् ॥ ८ ॥

I make powerless the terrible poision of the progeny of *Ilrgula* (female snake of such a kind) and often-biting offsprings of *Asikni* (the black female snake) and those female snakes whose biting creates itch in the skin.

कर्णा श्वावित् तदब्रवीद् गिरेरवचरन्तिका ।
याः काश्चेमाः खनित्रिमास्तासामरसतमं विषम् ॥ ९ ॥

The quick-earned porcupine which lives in the low places of mountain reveals this fact that most powerless is the poision of those living-creatures which make their home in the holes under ground.

ताबुवं न ताबुवं न घेत् त्वमसि ताबुवम् ।
ताबुवेनारसं विषम् ॥ १० ॥

The thing which causes growth and strength is not painful, the snake or its poision is certainly not the thing which destroys the troubles. With *Tabuva* (लौकी का तुम्बा) the poision of snake becomes ineffectual.

तस्तुवं न तस्तुवं न घेत् त्वमसि तस्तुवम् ।
तस्तुवेनारसं विषम् ॥ ११ ॥

The thing which is troubl-inclicting is not the thing which removes trouble. the snake or its poision is certainly not athing which removes troubles. *Tastuva* is the medicine with which poision is made ineffectual.

सू० १४ ॥ ऋषिः—शुक्रः ॥ देवता—वनस्पतिः ॥ छन्दः —१, २, ४, ६, ७, ९ अनुष्टुप्; ३, ५, १२ भुरिगनुष्टुप्, ८ त्रिपदा विराडनुष्टुप्; १० निचृद् बृहती; ११ त्रिपदा साम्नी त्रिष्टुप्; १३ स्वराडनुष्टुप् ॥

Hymn XIV.

Seer—Shukrah, subject-matter-Vanaspatih. Metre-1,2,4,6,7,9,

Anustup; 3,5,12 Bhuriganustup; 8 Tripada Viradanustup; 10 Nichrid Brihati. 11 Tripada Samni Tristup; 13 Svaradamistup

सुपर्णस्त्वान्वविन्दत् सूकरस्त्वाखनन्नसा ।
दिप्सौषधे त्वं दिप्सन्तमव कृत्याकृतं जहि ॥ १ ॥

The eagle finds out the medicinal plant and the boar digs out the medicinal plant with his snout. Let this plant harm the disease of troubles and let it drive away the pain caused by anhone with artificial means.

अव जहि यातुधानानव कृत्याकृतं जहि ।
अथो यो अस्मान् दिप्सति तमु त्वं जह्योषधे ॥ २ ॥

Let this plant kill the disease germs and destroy the trouble caused by artificial means. Let it destroy that disease which gives us trouble.

रिश्यस्येव परीशासं परिकृत्य परि त्वचः ।
कृत्यां कृत्याकृते देवा निष्कमिव प्रति मुञ्चत ॥ ३ ॥

O ye men of learning! remove certainly the trouble-creating infliction of the disease driving away its effect from the skin and throw away the violence of the violent person like the dirt.

पुनः कृत्यां कृत्याकृते हस्तगृह्य परा णय ।
समक्षमस्मा आ धेहि यथा कृत्याकृतं हनत् ॥ ४ ॥

Let this plant certainly lead back the bad offect of the trouble caused by artifician means to the person doing such things in the manner as a man removes away something with his hand. Let it make as distinct as it lies before the man, so that he may kill him who is the planner of such violent act.

कृत्याः सन्तु कृत्याकृते शपथः शपथीयते ।
सुखो रथइव वर्ततां कृत्या कृत्याकृतं पुनः ॥ ५ ॥

Let the troubles caused by artificial means fall back on him who plans and causes them, let the curse go back to him who originates it and let the calamity caused by artificial device return to its originator like the chariot which always moves.

यदि स्त्री यदि वा पुमान् कृत्यां चकार पाप्मने ।
तामु तस्मै नयामस्यश्वमिवाश्वाभिधान्या ॥ ६ ॥

If man or if woman used device inflict harm with malignant intention I lead this infliction back to him or to her as a horse is conducted through the rope fastened in its mouth.

यदि वासि देवकृता यदि वा पुरुषैः कृता ।
तां त्वा पुनर्णयामसीन्द्रेण सयुजा वयम् ॥ ७ ॥

If this calamity of diseases is created by physical forces or is created by men we, with our God at our side for our rescue, lead this back again.

अग्ने पृतनाषाट् पृतनाः सहस्व ।
पुनः कृत्यां कृत्याकृते प्रतिहरणेन हरामसि ॥ ८ ॥

This fire is the destroyer of diseases and it overpowers all sort of diseases. We cast back this misery on the originator of it through the counter-acting means.

कृतव्यधनि विध्य तं यश्चकार तमिज्जहि ।
न त्वामचक्रुषे वयं वधाय सं शिशीमहि ॥ ९ ॥

Let this plant become the means of piercing him who works

it out and kill him. Let us not use this plant for destroying him who is not responsible for such a violent act.

पुत्रइव पितरं गच्छ स्वजइवाभिष्ठितो दश ।
बन्धमिवावक्रामी गच्छ कृत्ये कृत्याकृतं पुनः ॥ १० ॥

Let this misery caused by artificial means go to him who originates it as a son goes to his father and bite him like a trampled reptile and as one who runs away from bond.

उदेणीव वारण्यभिस्कन्दं मृगीव ।
कृत्या कर्तारमृच्छतु ॥ ११ ॥

Let this misery go back to its originator like the female elephant, or black tigress or lioness who pounces on the assailant.

इष्वा ऋजीयः पततु द्यावापृथिवी तं प्रति ।
सा तं मृगमिव गृह्णातु कृत्या कृत्याकृतं पुनः ॥ १२ ॥

O ye ruler and subject! let this misery fly against the misery creator straighter than any arrow. Let it seize him like a beast of chase.

अग्निरिवैतु प्रतिकूलमनुकूलमिवोदकम् ।
सुखो रथइव वर्ततां कृत्या कृत्याकृतं पुनः ॥ १३ ॥

Let this misery go against the misery ereator like flame which goes contrary and like the water which follows its course and let it roll back upon man of its source like a well-naved chariot.

सू०१५ ॥ ऋषिः—विश्वामित्रः ॥ देवता—मधुला ओषधिः ॥ छन्दः—१-३, ६, १०, ११ अनुष्टुप्; ४ पुरस्ताद् बृहती; ५, ७-९ भुरिगनुष्टुप् ॥

Hymn XV.

Seer-Vishvamitrah. Subject-matter-Madhula Oshadhih.

Metre
1-3,6,10,11 Anustup; 4 Purastad Brihati. 5.7-9 Bhuriganustup.

एका॑ च मे दश॑ च मेऽपव॒क्तार॑ ओषधे ।
ऋत॑जात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः ॥ १ ॥

Let this Madhula herb used in performing Yajna and full of juicy potentialities make us regain health if we are attacked by one disease or ten.

द्वे च॑ मे विंश॒तिश्च॑ मेऽपव॒क्तार॑ ओषधे ।
ऋत॑जात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः ॥ २ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by two diseases or twenty.

ति॒स्रश्च॑ मे त्रिं॒शच्च॑ मेऽपव॒क्तार॑ ओषधे ।
ऋत॑जात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः ॥ ३ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by three diseases of thirty.

चत॑स्रश्च मे चत्वारिं॒शच्च॑ मेऽपव॒क्तार॑ ओषधे ।
ऋत॑जात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः ॥ ४ ॥

Let this madhula herb used in performing yajna and full of juicy potentialities make use regain health if we are attacked by four diseases or fourty.

पञ्च॑ च मे पञ्चा॒शच्च॑ मेऽपव॒क्तार॑ ओषधे ।
ऋत॑जात॒ ऋता॑वरि॒ मधु॑ मे मधु॒ला क॑रः ॥ ५ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by five diseases or fifty.

षट् च मे षष्टिश्च मेऽपवक्तारं ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ६ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by six diseases of sixty.

सप्त च मे सप्ततिश्च मेऽपवक्तारं ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ७ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by seven diseases or seventy.

अष्ट च मेऽशीतिश्च मेऽपवक्तारं ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ८ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by eight diseases or eighty.

नव च मे नवतिश्च मेऽपवक्तारं ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ९ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by nine diseases or ninety.

दश च मे शतं च मेऽपवक्तारं ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ १० ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by ten diseases or hundred.

शतं च मे सहस्रं चापवक्तारं ओषधे ।
ऋतंजात ऋतावरि मधु मे मधुला करः ॥ ११ ॥

Let this Madhula herb used in performing yajna and full of juicy potentialities make us regain health if we are attacked by hundred diseases or by thousand.

सू० १६ ॥ ऋषि:—विश्वामित्रः ॥ देवता—एकवृषः ॥ छन्दः—१, ४, ५, ७-१० द्विपदा साम्न्युष्णिक्; २, ३, ६ द्विपदाऽऽसुर्यनुष्टुप्; ११ द्विपदाऽऽसुरी गायत्री ॥

Hymn. XVI.

Seer-Vishvamitrah. Subject-matter-Ekavrishah. Metre-1.4, 5,7-10 Dvipada Samni ushnik; 2,3,6 Dvipadaasuri anustup; 11 Dvipada Asuri Gayatri.

यद्येकवृषोऽसि सृजारसोऽसि ॥ १ ॥

If you possess one potential power use it to success otherwise you are of no use.

यदि द्विवृषोऽसि सृजारसोऽसि ॥ २ ॥

If you possess two potential powers, use it to success otherwise you are of no use.

यदि त्रिवृषोऽसि सृजारसोऽसि ॥ ३ ॥

If you possess three potential powers. use it to success otherwise you are of no use.

यदि चतुर्वृषोऽसि सृजारसोऽसि ॥ ४ ॥

If you possess four potential powers. use it to success otherwise you are of no use.

यदि पञ्चवृषोऽसि सृजारसोऽसि ॥ ५ ॥

If you possess five potential powers, use it to success otherwise you are of no use.

यदि षड्वृषोऽसि सृजारसोऽसि ॥ ६ ॥

If you possess six potential powers, use it to success otherwise you are of no use.

यदि सप्तवृषोऽसि सृजारसोऽसि ॥ ७ ॥

If you possess seven potential powers, use it to success otherwise you are of no use.

यद्यष्टवृषोऽसि सृजारसोऽसि ॥ ८ ॥

If you possess eight potential powers, use it to success otherwise you are of no use.

यदि नववृषोऽसि सृजारसोऽसि ॥ ९ ॥

If you possess nine potential powers, use it to success otherwise you are of no use.

यदि दशवृषोऽसि सृजारसोऽसि ॥ १० ॥

If you possess ten potential powers, use it to success otherwise you are of no use.

यद्येकादशोऽसि सोऽपोदकोऽसि ॥ ११ ॥

If you possess eleven potential powers you are devoid of all succulence.

सू० १७ ॥ ऋषिः— मयोभूः ॥ देवता— ब्रह्मजाया ॥ छन्दः—१-६ त्रिष्टुप्; ७-१८ अनुष्टुप् ॥

Hymn. XVII.

Seer-Mayobhuh. Subject-matter-Brahmajaya. Metre-1-6 Tristup; 7-18 Anustup.

N.B. This hymn gives a very important lesson to mankind. It is concerned with *Brahmajaya*, the wife of Brahmana. Brahmana in the society or state enjoys special immunities and privilages. Brahmana in Vedic conception is not identified as Brahmana on the grounds of birth. He is called Brahman as he possesses the charecteristics of Brahamana. The *Varna* in Vedic philosophy is not distinguished and based on birth. It is distinguished and based on the worth. So, in this hymn the word Brahmana and Brahamajaya mean the Brahmana and Brahmajaya by worth. Any male and female possessing the merits, acts and culture of Brahamana can be called Brahmana and Brahmani respectively. Varna by birth has no meaning.

Brahmana is the mind of the society and state. There should not be inflicted any injury to him. It is the duty of the administrator of the state to guard the safety of the life, property and prestige of the citizens. Brahmana secures highest position in the state. The adduction of woman of any Varna or class of men is a crime direly punishable. But in the hymn emphasis has been laid on this fact that Brahman's wife should not be anyhow abducted and disrespected. Why is it ? Every-thing is measured according to commensurability of the position of enjoyed by the man. Brahman enjoys special immunity therefore everything should be deemed good or bad according to the standard that it stands commensurate to his dignity. Abduction of a woman is an offence but still expected in the society and prevalancy of lawlessness. But the abduction of Brahman's wife is an offence which illustrate the extreme maladministration and lawlessness. If it happens in the state it means that state machinery and law have totally deteriorated. There is no rule and no law. This situation should be avoided and if arises out extirpated on all cost.

The second thing which the hymn under translation illustrates is that the woman of Brahmana varna by worth should

not be married to other varnas. This is treated to be a sin. The marriage of a woman with the man of another varna which she does belong to is not a normal practice. But the marriage of the women belonging to other varna except Brahmanas can be married to men to superior varnas in abnormal practices. But a woman of Brahmana varna could and should not be married to other varnas. Such practice would totally ruin the society. What a havoc would be wrought in the soctety and state if a woman of high characteristics becomes compelled to find her matsh in the other varnas as there is no opportunaty in the society to find the compatible match. If such things happen society embraces total devastation. The lesson against such a thing has been given to mankind in this hymn.

तेऽवदन् प्रथमा ब्रह्मकिल्बिषेऽकूपारः सलिलो मातरिश्वा ।
वीडुहरास्तप उग्रं मयोभूरापो देवीः
प्रथमजा ऋतस्य ॥ १ ॥

These first.........the bottomless sea, air. glowing fire, the powerful sun, the pleasure-giving moon. celestial waters and the primordial product of the eternal Law, as it appears. express remonstrance against the harm inflicted to Brahmana, the person treated to be the intellect of society.

सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छदहृणीयमानः ।
अन्वर्तिता वरुणो मित्र आसीदग्निर्होता
हस्तगृह्या निनाय ॥ २ ॥

At the time of marriage first physical force is the *Soma*; the negative electricity which gives the wife of Brahamana to him again without any sign of energement. Varuna and Mitra, the night and day or the moon and sun accompany. Ajain, the fire of *Yajna* becomes *hotar*; the consumer of oblations who leads her to the bride-groom like a man who leads some one by holding his hand.

हस्तेनैव ग्राह्य आधिरस्या ब्रह्मजायेति चेदवोचत् ।
न दूताय प्रह्येया तस्थ एषा तथा
राष्ट्रं गुपितं क्षत्रियस्य ॥ ३ ॥

The wife of *Brahmana*, the learned man is grasped by the hand by him it is the dictate and procedure of hand-grasping performance, as she is called Brahmajaya. She is not to be abducted be any messanger or person. The safety of the *Brahmajaya* is the safety of the state governed by Kshatriya, the man of defensive and administrative capacity.

यामाहुस्तारकैषा विकेशीति दुच्छुनां ग्राममवपद्यमानाम् ।
सा ब्रह्मजाया वि दुनोति राष्ट्रं
यत्र प्रापादि शश उल्कुषीमान् ॥ ४ ॥

The abducted and disrespected *Brahmajaya*, whom statesmen treat to be the calamity falling upon the village, is like a star deprived of light or without stress. She (Brahmajaya) disturb the Kingdom where appear the fire-brand hare.

ब्रह्मचारी चरति वेविषद् विषः स देवानां भवत्येकमङ्गम् ।
तेन जायामन्वविन्दद् बृहस्पतिः
सोमेन नीतां जुह्वं न देवाः ॥ ५ ॥

Brahmachari, the celibate. establishing contact with the people of Kingdom serves them. He becomes a member of the body of Virtuous men. Through him the man whose wife is abducted; restores his wife like the wonderous physical forces which gain the oblation of *yajna* brought by *Soma*, the air.

देवा वा एतस्यामवदन्त पूर्वे सप्तऋषयस्तपसा ये निषेदुः ।

भीमा जाया ब्राह्मणस्योपनीता दुर्धां
दधाति परमे व्योमिन् ॥ ६ ॥

The learned men of complete desterity and the seers who are present amongst us with great austerity declare in this matter that the wife of Brahmana abducted becomes very dreadful and she creates confusion in the wide range of Kingdom.

ये गर्भा अवपद्यन्ते जगद् यच्चापलुप्यते ।
वीरा ये तृह्यन्ते मिथो ब्रह्मजाया हिनस्ति तान् ॥ ७ ॥

This Brahmajaya destroys them......Whatever infants die in abortion, whatever living creatures waste away and whoseever of heroes strike each other dead.

उत यत् पतयो दश स्त्रियाः पूर्वे अब्राह्मणाः ।
ब्रह्मा चेद्धस्तमग्रहीत् स एव पतिरेकधा ॥ ८ ॥

If in the process of negotiating betrothal there are first ten suitors of the non Brahmona varna for a woman (the marriageable girl), all of them loose their claims of marriage and, only Brhamana, the learned one, if grasps her hand would be her husband and only he.

ब्राह्मण एव पतिर्न राजन्यो३ न वैश्यः ।
तत् सूर्यः प्रब्रुवन्नेति पञ्चभ्यो मानवेभ्यः ॥ ९ ॥

Not even man of Kshatriya varna and not even the man of Vaishya varna but only the Brahmana is the husband of bride in such cases of claimants of betrothal and the sun, as it appears, revealing this fact to the people of five classes (4 varnas and the fifth avarna) rises up.

पुनर्वै देवा अददुः पुनर्मनुष्या अददुः ।

राजानः सत्यं गृह्णाना ब्रह्मजायां पुनर्ददुः ॥ १० ॥

Certainly the physical forces of nature give this Brahmajaya to her husband, certainly the parents and relatives of her give her to her husband and certainly the King at the helm of affairs give her to her Brahmana husband legally.

पुनर्दाय ब्रह्मजायां कृत्वा देवैर्निकिल्बिषम् ।
ऊर्जं पृथिव्या भक्त्वोरुगायमुपासते ॥ ११ ॥

The men of Brahmajaya's parental side giving her to husband and making her thus a house-holding woman of puritan piollsness sharing the product and power of earth adore the most praiseworthy Lord of the universe.

नास्य जाया शतवाही कल्याणी तल्पमा शये ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १२ ॥

No lady of the Kingdom where in the wife of Brahmana is detained through want of sense enjoys the peaceful sleep on her bed inspite of her possessing plenty of property and beauty.

न विकर्णः पृथुशिरास्तस्मिन् वेश्मनि जायते ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १३ ॥

No child of broad ears and grand brain takes birth in that home within whose Kingdom the wife of Brahman is detained through want of sense.

नास्य क्षत्ता निष्कग्रीवः सूनानामेत्यग्रतः ।
यस्मिन् राष्ट्रे निरुध्यते ब्रह्मजायाचित्त्या ॥ १४ ॥

No steward golden-necked goes before the men and women of power and prosperity in the Kingdom where in the wife of Brahman is detained through want of sense.

नास्य॑ श्वेतः कृष्णक॒र्णो धुरि॑ यु॒क्तो म॑हीयते ।
यस्मि॑न् रा॒ष्ट्रे नि॑रु॒ध्यते॑ ब्रह्मजा॒याचि॑त्त्या ॥ १५ ॥

No black-eared white horce of such a dominion where in the wife of Brahmana is detained through want of sense moves proudly hornessed in the yoke of car.

नास्य॒ क्षेत्रे॑ पुष्क॒रिणी॑ नाण्डीकं॑ जायते॒ बिसम् ।
यस्मि॑न् रा॒ष्ट्रे नि॑रु॒ध्यते॑ ब्रह्मजा॒याचि॑त्त्या ॥ १६ ॥

No lotus-pool is in the field and there no lily grows with oval bulb in the region of the dominion where in the wife of Brahmana is detained through want of sense,

नास्मै॒ पृश्निं॒ वि दु॑हन्ति॒ येऽस्या॒ दोह॑मु॒पास॑ते ।
यस्मि॑न् रा॒ष्ट्रे नि॑रु॒ध्यते॑ ब्रह्मजा॒याचि॑त्त्या ॥ १७ ॥

The men who are employed to milk the cows do not do their job for the dominion where in the wife of Brahmana is detained through the want of sense.

नास्य॑ धे॒नुः क॑ल्या॒णी नान॒ड्वान्त्स॑हते॒ धुर॑म् ।
वि॒जानि॒र्यत्र॑ ब्रा॒ह्म॒णो रात्रिं॑ वस॑ति पा॒पया॑ ॥ १८ ॥

Wherever the Brahmana spends the mournful night severed from his wife, the milch cows does not give milk to any one and the ox does not masters the yoke.

सू० १८ ॥ ऋषिः—मयोभूः ॥ देवता—ब्रह्मगवी ॥ छन्दः - १-३, ६, ७, १०-१२, १४, १५ अनुष्टुप्; ४ भुरिक् त्रिष्टुप्; ५, ८, ९, १३ त्रिष्टुप ॥

Hymn. XVIII.

Seer-Mayobhuh. Subject matter-Brahma-gavi. Metre—1-3,6, 7,10-12,14,15 Anustup; 4 Bhurik Tristup; 5,8,9,13 Tristup.

N.B. The Vedic term *Gauh* means speech, land, cow, organs and rays. In this hymn the word *Brahmagavi* stands to mean speech, land, cow etc of Brahmana. Any kind of injury inflicted upon cow of Brahman any sort of disobedience to the advice of Brahman and any sort of expropriation of the land of Brahman create dire consequences in the dominion which he belongs to as a citizen. He is the mind of the society. His advice should be obeyed and no harm should be done to his cow and his land. The hymn under translation teaches the importance of this theme.

नैतां ते देवा अददुस्तुभ्यं नृपते अत्तवे ।
मा ब्राह्मणस्य राजन्य गां जिघत्सो अनाद्याम् ॥ १ ॥

O King ! the physical forces of the nature and the learned men have not given you this cow to deavour (to seize and use in own interest). O King! let you not seek to eat of the cow of Brahman which none may eat.

अक्षद्रुग्धो राजन्यः पाप आत्मपराजितः ।
स ब्राह्मणस्य गामद्यादद्य जीवानि मा श्वः ॥ २ ॥

A base King spoiled of dice, self-defeated and self-frustrated if eat of the cow of Brahmana should realize......let me live today, not tomorrow.

आविष्टिताघविषा पृदाकूरिव चर्मणा ।
सा ब्राह्मणस्य राजन्य तृष्टैषा गौरनाद्या ॥ ३ ॥

O Rajanya, the brave King ! It is the cow of Brahman and none may eat of it as it is like a thirsty poisionous female snake clothed with skin (of cow).

निर्वै क्षत्रं नयति हन्ति वर्चोऽग्निरिवारब्धो वि दुनोति सर्वम्।
यो ब्राह्मणं मन्यते अन्नमेव स विषस्य पिबति तैमातस्य॥ ४ ॥

The man who treats the Brahman as mare food to feed him, drinks really the poision of the dreadful snake. The Brahmana treated thus, takes away his strength, mars the splendour and like the fire ablaze destroys everything.

य एनं हन्ति मुदुं मन्यमानो देवपीयुर्धनकामो न चित्तात् ।
सं तस्येन्द्रो हृदयेऽग्निमिन्ध
उभे एनं द्विष्टो नभसी चरन्तम् ॥ ५ ॥

Whosoever sacribegious and made after wealth smites him without discrimination considering him a weakling, Indra, the mighty electricity sets fire ablage in his heart and the twain of earth and heaven loath him in his action.

न ब्राह्मणो हिंसितव्यो३ऽग्निः प्रियतनोरिव ।
सोमो ह्यस्य दायाद इन्द्रो अस्याभिशस्तिपाः ॥ ६ ॥

No Brahman like fire benificial to body must be injured as the moon is akin to him and the sun guards him from curse.

शतापाष्ठां नि गिरति तां न शक्नोति निःखिदन् ।
अन्नं यो ब्रह्मणां मल्वः स्वाद्व१द्मीति मन्यते ॥ ७ ॥

The fool who eats the Brahman's food and thinks it pleasant to the taste, entertains hundreds of troubles which he involved in can never bear.

जिह्वा ज्या भवति कुल्मलं वाङ्नाडीका दन्तास्तपसाभिदिग्धाः
तेभिर्ब्रह्मा विध्यति देवपीयून् हृद्बलैर्धनुर्भिर्देवजूतैः ॥ ८ ॥

Brahman's tongue is string of bow, his voice becomes the stalk of arrow, his teeth sharpened with austerity and hardship become the arrows and he pierce she sacrilegious men within heart with these bows which are armed with celestial powers and spiritual strength.

तीक्ष्णेषवो ब्राह्मणा हेतिमन्तो यामस्यन्ति शरव्यां३ न सा मृषा । अनुहाय तपसा मन्युना चोत दूरादव भिन्दन्त्येनम् ॥ ९ ॥

The series of shaft which the Brahmana's armed with sharp arrows and equipped with deadly weapons, discharge never fails. They pursuing foe man (the man) with austerity and fiery anger pierce him even from a distance.

ये सहस्रमराजन्नासन् दशशता उत ।
ते ब्राह्मणस्य गां जग्ध्वा वैतहव्याः पराभवन् ॥ १० ॥

These sacrilegious persons who are to eat the oblation of Yajna, are thousand in numbers and rule the people or those who are ten hundred in number—become destroyed eating of the cow of Brahman.

गौरेव तान् हन्यमाना वैतहव्याँ अवातिरत् ।
ये केसरप्राबन्धायाश्चरमाजामपेचिरन् ॥ ११ ॥

The Cow, indeed, when is slain destroys those sacrilegeous persons who devour the last she-goat bound in the rope of hair.

एकशतं ता जनता या भूमिर्व्यधूनुत ।
प्रजां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन् ॥ १२ ॥

Those people who make the region of dominion tremble, be one hundred even more than that, face the fate of destruction unexpectedly inflicting injury to persons of *Brahmana varna.*

देवपीयुश्चरति मर्त्येषु गरगीर्णो भवत्यस्थिभूयान् ।
यो ब्राह्मणं देवबन्धुं हिनस्ति
न स पितृयाणमप्येति लोकम् ॥ १३ ॥

The sacrilegious man who inflicts injury to Brahmana who worships God and Performs Yajnas, wanders among mankind drunk with poision, remains the heap of bomes, and never gains the glorious region travelled by his ancesstors.

अग्निर्वै नः पदवायः सोमो दायाद उच्यते ।
हन्ताभिशस्तेन्द्रस्तथा तद् वेधसो विदुः ॥ १४ ॥

The men of sharp sight know—that the fire is our guide in calamities; somah, the constructive force of nature, our relative and Indra, the powerful electricity quels him who curses us.

इषुरिव दिग्धा नृपते पृदाकूरिव गोपते ।
सा ब्राह्मणस्येषुर्घोरा तया विध्यति पीयतः ॥ १५ ॥

O Prince, the master of Cows ! that dreadful arrow of Brahman where with he pierces his enemies is like a poisioned arrow and likea snake.

सू० १९ ॥ ऋषिः—मयोभूः ॥ देवता—ब्रह्मगवी ॥ छन्दः—१, ३-६, ८-१५ अनुष्टुप्, २ विराट् पुरस्ताद्बृहती; ७ विराडुपरिष्टाद्बृहती ॥

Hymn XIX.

Seer-Mayobhuh. Subject-matter—Brahmagavi. Metre—1, 3-6, 6-15 Anustup, 2 Virat Purastad Brihati; 7 Virad Uparistand Brihati.

अतिमात्रमवर्धन्त नोदिव दिवमस्पृशन् ।
भृगुं हिंसित्वा सृञ्जया वैतहव्याः पराभवन् ॥ १ ॥

The sacrilegeous persons not only flourish exceedingly but touch the zenith in their undertakings and celebrate victory on their foes. But inflicting injury to *Bhrigu*, the learned who is deprived of all evils and posseses the wealth of

austerity and spirituality, such persons sustain the jolt of overthrow and fall.

ये बृहत्सामानमाङ्गिरसमार्पयन् ब्राह्मणं जनाः ।
पेत्वस्तेषामुभयादमविस्तोकान्यावयत् ॥ २ ॥

The powerful ferocious animal devours in his both jaws the progeny of those people who opress Brahmana. the learned who is accomplished in the science and who is dexter in *Brihat saman*.

ये ब्राह्मणं प्रत्यष्ठीवन् ये वास्मिञ्छुल्कमीषिरे ।
अस्नस्ते मध्ये कुल्यायाः केशान् खादन्त आसते ॥ ३ ॥

Those men who in abomination, spit on the *Brahmana*, the learned, those who realize undue taxes from him, sit in the stream blood consuming the dire consequences of their such deeds.

ब्रह्मगवी पच्यमाना यावत् साभि विजङ्गहे ।
तेजो राष्ट्रस्य निर्हन्ति न वीरो जायते वृषा ॥ ४ ॥

So long as the cow of *Brahmana* feeling pany of coercoin quivers in anguish, it mars the splendour of the Kingdom and no pions and brave man springs to life there.

क्रूरमस्या आशसनं तृष्टं पिशितमस्यते ।
क्षीरं यदस्याः पीयते तद् वै पितृषु किल्बिषम् ॥ ५ ॥

The Killing of this cow is an act of cruelty her flesh praduces burning thirst and hence it is cast away. It milk of her is drunk it is certainly to be treated a sin among the custodians of Kingdo.

उग्रो राजा मन्यमानो ब्राह्मणं यो जिघत्सति ।
परा तत् सिच्यते राष्ट्रं ब्राह्मणो यत्र जीयते ॥ ६ ॥

That Kingdom where in King thinking him mighty desires to destroy the Brahmana, the learned and wherein the learned man is crushed, is disrupted,

अष्टापदी चतुरक्षी चतुःश्रोत्रा चतुर्हनुः ।
द्व्यास्या द्विजिह्वा भूत्वा सा राष्ट्रमव
धूनुते ब्रह्मज्यस्य ॥ ७ ॥

The cow of Brahmana, if tortured, assuming, as if, the stature the eight footed, four eyed, four-eared, four jawed, two-faced, two-tongued cow shatters down the Kingdom of the man who does wrong to Brahmana.

तद् वै राष्ट्रमा स्रवति नावं भिन्नामिवोदकम् ।
ब्रह्माणं यत्र हिंसन्ति तद् राष्ट्रं हन्ति दुच्छुना ॥ ८ ॥

Destruction overflows that nation like water which swamps or leaky boat. Misfortunes smile that nation wherein people oppress the Brahmana.

तं वृक्षा अप सेधन्ति च्छायां नो मोप गा इति ।
यो ब्राह्मणस्य सद्धनमभि नारद मन्यते ॥ ९ ॥

Even trees as it appears, repel and drive from their sheltering shade. O, enlightened one! the man who forcibly possesses the wealth of the Brahmana.

विषमेतद् देवकृतं राजा वरुणोऽब्रवीत् ।
न ब्राह्मणस्य गां जग्ध्वा राष्ट्रे जागार कश्चन ॥ १० ॥

That (forcibly possessed) whalth, as says Supreme Being, is poision prepared by the learned men and physical forces of the nature. No one in the Kingdom attains the awakening consuming of the cow of Brahmana.

वैव ता नवतयो या भूमिर्व्यधूनुत ।
जां हिंसित्वा ब्राह्मणीमसंभव्यं पराभवन् ॥ ११ ॥

Be they ninety-nine or more whom the land of nation rolls in its lap but inflicting injury to the class of learned people meet the destruction unexpectedly.

यां मृतायानुबध्नन्ति कूद्यं पदयोपनीम् ।
तद् वै ब्रह्मज्य ते देवा उपस्तरणमब्रुवन् ॥ १२ ॥

The step-effacting twist of grass which is bind by the people upon the deadbe your couch, O oppressor of Brahmana-declare so the learned man.

अश्रूणि कृपमाणस्य यानि जीतस्य वावृतुः ।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन् ॥ १३ ॥

O oppressor of the Brahman! the learned persons destine as your share of water those tears which are wept by the man who suffers coercoin.

येन मृतं स्नपयन्ति श्मश्रूणि येनोन्दते ।
तं वै ब्रह्मज्य ते देवा अपां भागमधारयन् ॥ १४ ॥

O ppressor of Brahmana; the learned personne destineas your share of water that water sherewith men wash the diad and wet its beard.

न वर्षं मैत्रावरुणं ब्रह्मज्यमभि वर्षति ।
नास्मै समितिः कल्पते न मित्रं नयते वशम् ॥ १५ ॥

The rain produced by *Mitra-Varuna*, the gases known as hydrogen and oxygin does not falls upon him who oppresses the Brahmana. Neithcr any counsel brings him to success nor any friend enjoys his company.

सू० २० ॥ ऋषिः—ब्रह्मा ॥ देवता—वानस्पत्यो दुन्दुभिः ॥ छन्दः—
१ जगती; २-१२ त्रिष्टुप् ॥

Hymn. XX.

Seer-Brahman. Subject-matter-Vanaspatyo Dundubhih. Metre--1 Jagati, 2-12 Tristup.

उच्चैर्घोषो दुन्दुभिः सत्वनायन् वानस्पत्यः संभृत उस्रियाभिः ।
वाचं क्षुणुवानो दमयन्त्सपत्नान्त्सिंहइव
जेष्यन्नभि तंस्तनीहि ॥ १ ॥

Let this war-drum formed of wood, muffled with leather, loud in its play roar at the foe-men like a lion whetting its courage and expecting victory.

सिंहइवास्तानीद् द्रुवयो विबद्धोऽभिक्रन्दन्नृषभो वासितामिव ।
वृषा त्वं वध्रयस्ते सपत्ना ऐन्द्रस्ते
शुष्मो अभिमातिषाहः ॥ २ ॥

Let this muffled war-drum which is made of wood roar loudly like an ox thindering on cow.' O King! you are strong in power, your enemies are weakling and your most powerful strength is destroyer of opponents.

वृषेव यूथे सहसा विदानो गव्यन्नभि रुव संधनाजित् ।
शुचा विध्य हृदयं परेषां हित्वा ग्रामान्
प्रच्युता यन्तु शत्रवः ॥ ३ ॥

Let this war-drums which is the mean of quick victory and known to all roar loudly like an oxen marked by strength among the cattle. Let it pierce the heart of adversaries with sorrow and let our routed enemies desert leaving their villages.

संजयन् पृतना ऊर्ध्वमायुर्गृह्या गृह्णानो बहुधा वि चक्ष्व ।
दैवीं वाचं दुन्दुभ आ गुरस्व वेधाः
शत्रूणामुप भरस्व वेदः ॥ ४ ॥

Let this war-drum victorious in the battle, loudly roaring and becoming the means of seizing whatever may be seized, be seen by all. Let this war-drum uttar wonderful voice and let the army-controlling man capture the posseions of enemies.

दुन्दुभेर्वाचं प्रयतां वदन्तीमाशृण्वती नाथिता घोषबुद्धा ।
नारी पुत्रं धावतु हस्तगृह्यामित्री
भीता समरे वधानाम् ॥ ५ ॥

Amid the conflict of the deadly weapons let the woman of enemy waked by the roar and afflicted run forward in her terror hearing the resounding and far-reaching voice of the wardrum, holding her son in her hand.

पूर्वो दुन्दुभे वदासि वाचं भूम्याः पृष्ठे वद रोचमानः ।
अमित्रसेनामभिजञ्जभानो द्युमद्
वद दुन्दुभे सूनृतावत् ॥ ६ ॥

This war-drum is the first which utters the voice in the battle, let it roar exultantly on the surface of the earth and let it declare the message of victory pleasantly and distinctly crushing the army of the enemy.

अन्तरेमे नभसी घोषो अस्तु पृथक् ते ध्वनयो यन्तु शीभम् ।
अभि क्रन्द स्तनयोत्पिपानः श्लोककृन्मित्रतूर्याय स्वर्धी ॥ ७ ॥

Let the roar of this war-drum be loud between the earth and heaven, let its swift voice spread out in all the directions, let

it neigh at enemies and thunder being louder, admirable and engaged in quickening the courage of allies.

धीभिः कृतः प्र वदाति वाचमुद्धर्षय सत्वनामायुधानि ।
इन्द्रमेदी सत्वनो नि ह्वयस्व मित्रैरमित्राँ
अव जङ्घनीहि ॥ ८ ॥

Let it produced with skill, send for its voice, let it make the weapon of our warriors bristle, let this war-drum, which is the favourite of braves call out our heroes and let it kill our enemies through allies.

संक्रन्दनः प्रवदो धृष्णुषेणः प्रवेदकृद् बहुधा ग्रामघोषी ।
श्रेयो वन्वानो वयुनानि विद्वान् कीर्तिं
बहुभ्यो वि हर द्विराजे ॥ ९ ॥

Let this war-drum which is resonant, roaring, accompanied with strong army, symbol of warning, heard by the troops in many camps, winning one of advantage and used according to rules of war—bring fame to many in the battle where in two Kings are fighting

श्रेयःकेतो वसुजित् सहीयान्त्संग्रामजित् संशितो ब्रह्मणासि ।
अंशूनिव ग्रावाधिषवणे अद्रिर्गव्यन्
दुन्दुभेऽधि नृत्य वेदः ॥ १० ॥

This war-drum is the signal of advantageous attainments, gaining wealth, source of might, victory-giving means of the war and made keener with the skill. Let this war-drum dance attaining the possessions of our enemies like the firm stone which dances at the time of crushing *soma* plant.

शत्रूषाण्नीषाडभिमातिषाहो गवेषणः सहमान उद्भित् ।

वाग्वीव मन्त्रं प्र भरस्व वाचं सांग्रामजित्यायेषमुद् वदेह ॥ ११ ॥

Let this war-drum which is the means of conquerring enemies, celebrating victory, vanequishing foes, seeking body, mastering and destroying speak out like a skilled speaker who tells his conseland let it speak strength to us that we may win the battle.

अच्युतच्युत् समदो गमिष्ठो मृधो जेता पुरएतायोध्यः ।
इन्द्रेण गुप्तो विदथा निचिक्यद्धृद्द्योतनो
द्विषतां याहि शीभम् ॥ १२ ॥

This war-drum is the shaker of things unshaken, readiest comer to battles,conquer or of enemies, runer before the army, resistless, guarded by the mighty king, the means of knwoing battle warnings and the breaker of the hearts of foe-men. Let it quickly go.

सू० २१ ॥ ऋषिः—ब्रह्मा ॥ देवता—वानस्पत्यो दुन्दुभिः; १०-१२ आदित्यादयः ॥ छन्दः—१, ४, ५ पथ्या पङ्क्तिः; २, ३, ७-१० अनुष्टुप्; ६ जगती; ११ बृहतीगर्भा त्रिष्टुप्; १२ त्रिपदा यवमध्या गायत्री ॥

Hymn. XXI.

Seer-Brahman, Subject-matter-Vanaspatyo Dundubhih. 10-12 Adityadayah. Metre-1, 4,5 Pathya Panktih, 2,3,7-10 Anustup 6 Jagati, 11 Brihatigarbha Tristup; 12 Tripada yavamadhya Gayatri.

विहृदयं वैमनस्यं वदामित्रेषु दुन्दुभे ।
विद्वेषं कश्मशं भयममित्रेषु
नि दध्मस्यवैनान् दुन्दुभे जहि ॥ १ ॥

Let this war-drum speak through its roar the animousity and discouragement between the enemies and we also create dissension, discomfeture and fear among our foe-men. Let this drive away those enemies.

उद्वेपमाना मनसा चक्षुषा हृदयेन च ।

धावन्तु बिभ्यतोऽमित्राः प्रत्रासेनाज्ये हुते ॥ २ ॥

In the moments spent up for offering the oblation of ghee let enemies flee being possessed of consternation, herrified, trembling in mind, eye and heart.

वानस्पत्यः संभृत उस्रियाभिर्विश्वगोत्र्यः ।
प्रत्रासममित्रेभ्यो वदाज्येनाभिघारितः ॥ ३ ॥

Let this war-drum made of wood, muffled with leather straps, dear to all the persons of human race and bedewed with gnee, speak terror to our foemen.

यथा मृगाः संविजन्त आरण्याः पुरुषादधि ।
एवा त्वं दुन्दुभेऽमित्रानभि क्रन्द
प्र त्रासयाथो चित्तानि मोहय ॥ ४ ॥

Let this war-drum roar loudly against our enemies, terrify them and bewilder their intentions and thought as the wild animals living in forest run away in their terror from a man.

यथा वृकादजावयो धावन्ति बहु बिभ्यतीः ।
एवा त्वं दुन्दुभेऽमित्रानभि क्रन्द
प्र त्रासयाथो चित्तानि मोहय ॥ ५ ॥

Let this war-drum thunder out against enemies, fightened them and create confusion in their determinations as goats and sheep flee away in their terror from the wolf.

यथा श्येनात् पतत्रिणः संविजन्ते अहर्दिवि सिंहस्य
स्तनथोर्यथा । एवा त्वं दुन्दुभेऽमित्रानभि क्रन्द
प्र त्रासयाथो चित्तानि मोहय ॥ ६ ॥

Let this war-drum roar loudly against enemies, cause fear to

them and create perplexity in their thoughts as the birds in the sky day by day fly in great fear from the roaring lion.

परामित्रान् दुन्दुभिना हरिणस्याजिनेन च ।
सर्वे देवा अतित्रसन् ये संग्रामस्येशते ॥ ७ ॥

The men of wonderous power who control the affairs of battle frighten away enemies with the war-drum which is made from the skin of dear.

यैरिन्द्रः प्रक्रीडते पद्घोषैश्छायया सह ।
तैरमित्रास्त्रसन्तु नोऽमी ये यन्त्यनीकशः ॥ ८ ॥

Let those our enemies who go on front in their battalions tremble in fear from the shadow and foot-sounds with which the mighty commandant sports.

ज्याघोषा दुन्दुभयोऽभि क्रोशन्तु या दिशः ।
सेनाः पराजिता यतीरमित्राणामनीकशः ॥ ९ ॥

Let the war-drums with the sound of bow-strings resound the quarters of the sky, so that the armies of enemy sustaining defeat and run away in block and league.

आदित्य चक्षुरा दत्स्व मरीचयोऽनु धावत ।
पत्सङ्गिनीरा संजन्तु विगते बाहुवीर्ये ॥ १० ॥

Let the sun take their eye-sight away, let the rays of light follow us in our favour and let the binding-fetters bind the feet of foe-men when they at loss of their arm-strength.

यूयमुग्रा मरुतः पृश्निमातर इन्द्रेण युजा प्र मृणीत शत्रून् ।
सोमो राजा वरुणो राजा महादेव उत मृत्युरिन्द्रः॥ ११ ॥

Let these strong army men whose mother is earth co-operated by the King destroy the enemies. Let shining men of

generousity, brilliant man of charecteristics, the supreme sovereign of the world, death and powerful ruler cooperate us in our venture.

एता देवसेनाः सूर्यकेतवः सचेतसः ।
अमित्रान् नो जयन्तु स्वाहा ॥ १२ ॥

May these one-minded wonderous armies holding the flag marked with sun subjugate our enemies. Whatever is uttered herein is correct.

सू० २२ ॥ ऋषिः—भृग्वङ्गिराः ।। देवता— तक्मनाशनः ॥ छन्दः— १ भुरिक् त्रिष्टुप्; २ त्रिष्टुप्;३, ४, ६-१४ अनुष्टुप्; ५ विराट् पथ्या बृहती॥

Hymn. XXII.
Seer-Bhriguangirah. Subject-matter-Takmanashanah. Metre-1 Bhuring Tristup; 2 Tristup, 3,4, 6-14 Anustup; 5 Virat Pathya Brihati.

अग्निस्तक्मानमप बाधतामितः सोमो ग्रावा वरुणः पूतदक्षाः ।
वेदिर्बर्हिः समिधः शोशुचाना अप द्वेषांस्यमुया भवन्तु ॥ १ ॥

May this fire of yajna remove fever from here, may the *Soma* herb, cloud and water which are pure cure fever, may *yajna vedi Kusha* and burning *yajna* samidhah remove the TROUBLES.

अयं यो विश्वान् हरितान् कृणोष्युच्छोचयन्नग्निरिवाभिदुन्वन् ।
अधा हि तक्मन्नरसो हि भूया अधा
न्यङ्ङधराङ् वा परेहि ॥ २ ॥

Lwt this fever which makes the body of the patients yellow consuming them with burning heat, be weak and inffective and let it away from them.

यः परुषः पारुषेयोऽवध्वंस इवारुणः ।

तक्मानं विश्वधावीर्याधराञ्चं परा सुव ॥ ३ ॥

That fever which is dry and the creation of dryness and is red light dust be thrown away by the administration of the Vishvadhavirya, the Kusha plant.

अधराञ्चं प्र हिणोमि नमः कृत्वा तक्मने ।
शकम्भरस्य मुष्टिहा पुनरेतु महावृषान् ॥ ४ ॥

I, the physician throw away the fever by giving a heavy jolt,. It is found in the places of heavy rain and is fatal to him who is used to work with cow-dung.

ओको अस्य मूजवन्त ओको अस्य महावृषाः ।
यावज्जातस्तक्मंस्तावानसि बल्हिकेषु न्योचरः ॥ ५ ॥

e fever (Malaria) from its very inception is found in jungles of *Munia* grass and in the localities of heavy and excessive rains which are its homes and it is prevalent in the place of moisture and dampness.

तक्मन् व्याल वि गद व्यङ्ग भूरि यावय ।
दासीं निष्टक्वरीमिच्छ तां वज्रेण समर्पय ॥ ६ ॥

Let this fever which is like a snake, which is limbless and which is an extraordinary disease. be away from us. Let it desire to go back to the luxuriant destruct-ive species of mospuitos and strike them with its weapons.

तक्मन् मूजवतो गच्छ बल्हिकान् वा परस्तराम् ।
शूद्रामिच्छ प्रफर्व्यं तां तक्मन् वीव धूनुहि ॥ ७ ॥

Let this fever go to the places covered with *Munja-grass*, let it go to distant localities of moisture and dampness, let it desire (to go) to want on species of biting germs and shake them through and through.

महावृषान् मूजवतो बन्ध्वद्धि परेत्य ।
प्रैतानि तक्मने ब्रूमो अन्यक्षेत्राणि वा इमा ॥ ८ ॥

Let this fever going to the places of heavy rainfall and the places of Munjagrass eat its own germinators. We the physicians declare that these and those other are the places of fever.

अन्यक्षेत्रे न रमसे वशी सन् मृडयासि नः ।
अभूदु प्रार्थस्तक्मा स गमिष्यति बल्हिकान् ॥ ९ ॥

This fever does not generally enjoys increase in the bodies other than of the human beings. When it is under-control it gives relief to us. If this fever is sever let it go to the places of dampness.

यत् त्वं शीतोऽथो रूरः सह कासावेपयः ।
भीमास्ते तक्मन् हेतयस्ताभिः स्म परि वृङ्ग्धि नः ॥ १० ॥

This fever is sometimes due to cold, sometimes due to heat, it creates cough and trembles the body. It's attacks are very dreadful. Let it be away from us.

मा स्मैतान्त्सखीन् कुरुथा बलासं कासमुद्युगम् ।
मा स्मातोऽर्वाङैः पुनस्तत् त्वा तक्मन्नुप ब्रुवे ॥ ११ ॥

Let this fever not accompany its friends-cough, dry or wet cough and consumption, let it not come near us and I, the physician warn it again.

तक्मन् भ्रात्रा बलासेन स्वस्रा कासिकया सह ।
पाप्मा भ्रातृव्येण सह गच्छामुमरणं जनम् ॥ १२ ॥

Let this fever go to dirty germs of disease with its brother cough, with its sister consumption and with its nephew herps.

तृतीयकं वितृतीयं सदन्दिमुत शारदम् ।
तक्मानं शीतं रूरं ग्रैष्मं नाशय वार्षिकम् ॥ १३ ॥

O physician! destroy the fevers of the Kinds-intermattent fever; that which leaves after two days; continueous fever; that which emerges in the autumn; cold and hot fevers; that which comes in the summer season and the rainy fever.

गन्धारिभ्यो मूजवद्भ्योऽङ्गेभ्यो मगधेभ्यः ।
प्रैष्यन् जनमिव शेवधिं तक्मानं परि दद्मसि ॥ १४ ॥

Like the man who accompanies the tresaure brought to other place, we, the physicians send away the fever to the places-dirty, covered with *Munja-grass*, damp and having heavy rainfall.

सू० २३ ॥ ऋषिः—काण्वः ॥ देवता—इन्द्रादयः ॥ छन्दः—१-१२ अनुष्टुप्; १३ विराडनुष्टुप् ॥

Hymn. XXIII.

Seer--Kanvah; Subject-matter--Indra etc. Metre-1 12 Anustup; 13 Viradanustup.

ओते मे द्यावापृथिवी ओता देवी सरस्वती ।
ओतौ म इन्द्रश्चाग्निश्च क्रिमिं जम्भयतामिति ॥ १ ॥

The sun and the earth are interlinked, pure and powerful current of water is intirlinkeel. and the electricity and fire are also interwoven. Let them destroy the worms which create disease.

अस्येन्द्र कुमारस्य क्रिमीन् धनपते जहि ।
हता विश्वा अरातय उग्रेण वचसा मम ॥ २ ॥

Let the cloud electricity which is protector of agricultural

wealth kill the worm troubling this boy. All the painful worms are killed by the powerful advice of mine, the physician.

यो अक्ष्यौ परिसर्पति यो नासे परिसर्पति ।
दतां यो मध्यं गच्छति तं क्रिमिं जम्भयामसि ॥ ३ ॥

I destroy the worm which enters into eyes, which crawl into nose and which remain between leath.

सरूपौ द्वौ विरूपौ द्वौ कृष्णौ द्वौ रोहितौ द्वौ ।
बभ्रुश्च बभ्रुकर्णश्च गृध्रः कोकश्च ते हताः ॥ ४ ॥

Two worms of like from, two of different form, two black coloured, two red-coloured, the tawny and tawny-eared, that which possesses the nature of eagle and that which treats like wolf--all these worms are killed by the medicine.

ये क्रिमयः शितिकक्षा ये कृष्णाः शितिबाहवः ।
ये के च विश्वरूपास्तान् क्रिमीन् जम्भयामसि ॥ ५ ॥

We completely destroy the worms which have white sides, which are black having black arms and those which have multifarious forms.

उत् पुरस्तात् सूर्य एति विश्वदृष्टो अदृष्टहा ।
दृष्टांश्च घ्नन्नदृष्टांश्च सर्वांश्च प्रमृणन् क्रिमीन् ॥ ६ ॥

The sun which is visible to all and which destroy the worms invisible, mounts in the east crushing and killing all the worms seen or unseen.

येवाषासः कष्कषास एजत्काः शिपवित्नुकाः ।
दृष्टश्च हन्यतां क्रिमिरुतादृष्टश्च हन्यताम् ॥ ७ ॥

Evashasah, swift in speed; Kaskasah, troublsome in biting;

Ejatkah, shining and trembling; shipavitnukah having stingy wings are the worms. Let anyone visible among worms be killed and anyone invisible among worms be killed.

हतो येवाषः क्रिमीणां हतो नदनिमोत ।
सर्वान् नि मष्मषाकरं दृषदा खल्वाँइव ॥ ८ ॥

Slain the *Eavasa* of the worms and slain is the *nadaniman* of the worms. I crush them all like the pounding slone which crushes the grains.

त्रिशीर्षाणं त्रिककुदं क्रिमिं सारङ्गमर्जुनम् ।
शृणाम्यस्य पृष्टीरपि वृश्चामि यच्छिरः ॥ ९ ॥

I, the physician kill the worm which is three-headed, three-humped and which creeps and has white colour. I split its ribs and wrench its head.

अत्रिवद् वः क्रिमयो हन्मि कण्ववज्जमदग्निवत् ।
अगस्त्यस्य ब्रह्मणा सं पिनष्म्यहं क्रिमीन् ॥ १० ॥

I kill these worms like attri, the thundering of cloud, like *Knva* the gust of wind, like *jomdagni*, the blazing fire and I crush these worms to pieces by the prescribed means of scientist.

हतो राजा क्रिमीणामुतैषां स्थपतिर्हतः ।
हतो हतमाता क्रिमिर्हतभ्राता हतस्वसा ॥ ११ ॥

The King of these worms is killed, and is slain the worm who is their producer and are slain the worm deprived of its mother, deprived of its brother and deprived of its sister.

हतासो अस्य वेशसो हतासः परिवेशसः ।
अथो ये क्षुल्लकाइव सर्वे ते क्रिमयो हताः ॥ १२ ॥

Slain are the worms living with it one place, killed are those worms which are in its family and destroyed are all those worms which are small ones.

सर्वेषां च क्रिमीणां सर्वासां च क्रिमीणाम् ।
भिनद्म्यश्मना शिरो दहाम्यग्निना मुखम् ॥ १३ ॥

I crush to pieces the heads of and burn with fire the mouth of all the male and all the female worms.

सू० २४ ॥ ऋषिः—अथर्वा ॥ देवता—१ सविता; २ अग्निः; ३ द्यावापृथिवी; ४ वरुणः; ५ मित्रावरुणौ; ६ मरुतः; ७ सोमः; ८ वायुः; ९ सूर्यः; १० चन्द्रमाः; ११ इन्द्रः; १२ मरुतां पिता; १३ मृत्युः; १४ यमः; १५ पितरः; १६ तताः; १७ ततामहाः ॥ छन्दः—१-१०, १२-१४ अतिशक्वरी; ११ शक्वरी; १५, १६ त्रिपदा भुरिगतिजगती; १७ त्रिपदा विराट् शक्वरी ॥

Hymn. XXIV.

Seer-Atharvan. Subject-matter-1 Savitar, 2 Agnih; 3 Dyavaprithivi; 4 Varunah; 5 Mitra-Varunan; 6-Marutah; 7 Somah 8 Vayuh; 9 Suryah; 10 Chadrama; 11 Indrah; 12 Marutpita, 13 Mrityuh; 14 Yamah; 15 Pitarah; 16 Tatah; 17 Tatamahah. Metre-1-10, 12-14 Atishakvari; 11 Shalvari, 15,16 Tripada Bhurigjagati; 17 Tripada Virajjagati.

सविता प्रसवानामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १ ॥

Savitar, the sun is the master-power of the created objects let it protect me in this my attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's staiblity, in this intention, in this my deliberate activity,

in this performance. expectation and prosperity and in this my activity of *yajna* and science. Whatever is utter here in is correct.

अग्निर्वनस्पतीनामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ २ ॥

Agni, the fire is the mater-power of plants and trees, let it protect me in this my attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever is uttered herein is correct.

द्यावापृथिवी दातृणामधिपत्नी ते मावताम् । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ३ ॥

The Heaven and the earth the master-powers of the bounteous activities. let both of them protect me in this my attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention,in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever is uttered herein is correct.

वरुणोऽपामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ४ ॥

Varuna, the watery essance is the master-power of waters, let it protect me in this my attainment of knowledge, in this

my act, in this my sacerdotal undertaking, in this my act of life's stability. in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever is uttered here in is correct.

मित्रावरुणौ वृष्टचा अधिपती तौ मावताम् । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ५ ॥

Mitra-Varunan, the hydrogen and oxygen gases are the master-powers of rain, let these twain protect me in this attainment of Knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expection and prosperity and in this my activity of *yajna* and science. Whatever is uttered herein is correct.

मरुतः पर्वतानामधिपतयस्ते मावन्तु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ६ ॥

Marutah, the 49 aerial or gaseous elements are the master-powers of clouds and mountains, let these protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity. in this performance expectation and prosperity and in thismy activity of *yajna* and science. Whatever is uttered herein is correct.

सोमो वीरुधामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- मामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ७ ॥

Soma, the vegitative energy of the world is the master-

power of herbs and creepers, let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever is uttered herein is correct.

वायुरन्तरिक्षस्याधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ८ ॥

Yayu. the air is the master-power of firmament, let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life,s stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of yajna and science. Whatever uttered herein is correct.

सूर्यश्चक्षुषामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ ९ ॥

Surya, the sun-light is the master-power of eyes, let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention. in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever uttered herein is correct.

चन्द्रमा नक्षत्राणामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा ॥ १० ॥

Chandrama, the moon is the master-power of stars, let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever uttered herein is correct.

इन्द्रो दिवोऽधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ ११॥

Indrah, thepowerful all-pervading electricity is the master-power of heavenly region, let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal underta-king, in this my act of life.s stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science, Whatever uttered here-in is correct.

मरुतां पिता पशूनामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ १२॥

Marutam Pitar, Rudra, the heat is the master power of ani-mals let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberat acticity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever uttered here in is correct.

मृत्युः प्रजानामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ १३॥

Mrityuh, the time is the master-power of all born-objects, let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever uttared here-in is correct.

यमः पितॄणामधिपतिः स मावतु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधा- यामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ १४॥

Yama, the sun is the master-power of seasons etc., let it protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science,. Whatever uttered herein is correct.

पितरः परे ते मावन्तु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां चित्त्यामस्यामाकूत्यामस्यामाशिष्यस्यां देवहूत्यां स्वाहा॥ १५ ॥

Pitarah, the men of practical learning who are far from us protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking. in this my act of life's stability, in this intention, in this my deliberate activity. in this performance expectation and prosperity and in this my activity of *yajna* and science,. Whatever uttered herein is correct.

तता अवरे ते मावन्तु । अस्मिन् ब्रह्मण्यस्मिन् कर्मण्यस्यां पुरोधायामस्यां प्रतिष्ठायामस्यां

चित्त्यांमुस्यामाकूंत्यामुस्यामाशिष्युस्यां देवहूंत्यां स्वाहां॥ १६॥

Tata, the men of practice and profession who are near to us, protect me in this attainment of knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this my activity of *yajna* and science. Whatever uttered herein is correct.

ततस्ततामहास्ते मांवन्तु । अस्मिन् ब्रह्मण्युस्मिन् कर्मण्युस्यां पुरोधायामुस्यां प्रतिष्ठायामुस्यां
चित्त्यांमुस्यामाकूंत्यामुस्यामाशिष्युस्यां देवहूंत्यां स्वाहां॥ १७॥

Tatamah, the men of mature knowledge, protect me in this attainment of Knowledge, in this my act, in this my sacerdotal undertaking, in this my act of life's stability, in this intention, in this my deliberate activity, in this performance expectation and prosperity and in this myactivity of *yajna* and science. Whatever uttered herein is correct.

सू० २५ ॥ ऋषि:—ब्रह्मा ॥ देवता—योनि:,गर्भ:, पृथिव्यादय: ॥
छन्द:—१-१२ अनुष्टुप्; १३ विराट् पुरस्ताद्बृहती ॥

Hymn. XXV.

Seer-Brahman. Subject-matter--Yonih, Garbha, Prithivyadayah. Metre--1-12 Anustup; 13 Virat-purastad brihati.

पर्वताद् दिवो योनेरङ्गादङ्गात् समाभृतम् ।
शेपो गर्भस्य रेतोधाः सरौ पर्णमिवा दधत् ॥ १ ॥

The phallus of man which sows the seminal fluid, lays in the female organ, as feather on a shaft, the seed of embryo which is drawn from limb to limb and from cloud and heavenly region.

यथेयं पृथिवी मही भूतानां गर्भमादधे ।
एवा दधामि ते गर्भं तस्मै त्वामवसे हुवे ॥ २ ॥

I lay the germ within you, my wife! as this grand earth receives the germ of all living and non-living creatures and I advise you to protect it.

गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति ।
गर्भं ते अश्विनोभा धत्तां पुष्करस्रजा ॥ ३ ॥

O wife! you are the distributor of grain, set (in your womb) the germ of embryo. O wife! you are learned lady, set the germ of embryo. Let the enlivening vital breaths (Prana and Upana) set and protect your embryo.

गर्भं ते मित्रावरुणौ गर्भं देवो बृहस्पतिः ।
गर्भं त इन्द्रश्चाग्निश्च गर्भं धाता दधातु ते ॥ ४ ॥

Let Mitra-varunan, the hydrogen and oxygen gases protect your embryo, let powerful Brihaspati, the cloud protect it let sun and fire protect and set your embryo and let Dhatar, the air protect your embryo.

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु ।
आ सिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते ॥ ५ ॥

Let *Vishnu*, the sun make your womb capable to retain embryo, let the light of the sun mould the forms, let Prajapati, the time strengthen it and let *Dhatar*, the power of resistance protect your embryo.

यद् वेद राजा वरुणो यद् वां देवी सरस्वती ।
यदिन्द्रो वृत्रहा वेद तद् गर्भकरणं पिब ॥ ६ ॥

O pregnant lady! you drink the procreative draught which is known brillient learned man, which is Known to lady ex-

pert in medicine and maternity, which is known to learned physician who destroys all the obstacles and diseases of ruinous nature.

गर्भो अस्योषधीनां गर्भो वनस्पतीनाम् ।
गर्भो विश्वस्य भूतस्य सो अग्ने गर्भमेह धाः ॥ ७ ॥

This heat is the germ of plants and herbs. this is the germ of trees and this is the germ of trees and this is the germ of all born-object. Let this heat set the germ of embryo in the womb.

अधि स्कन्द वीरयस्व गर्भमा धेहि योन्याम् ।
वृषासि वृष्ण्यावन् प्रजायै त्वा नयामासि ॥ ८ ॥

Says wife to her husband at the time of pregnation ceremony--O husband! please rise up, put forth your manly strength, lay the germ of embryo in the womb and you are the strong and vigorous, I as your wife accept you for the sake of progeny.

वि जिहीष्व बार्हत्सामे गर्भस्ते योनिमा शयाम् ।
अदुष्टे देवाः पुत्रं सोमपा उभयाविनम् ॥ ९ ॥

O wife, the chanter of Brihat saman! be prepared, let the germ be laid within your womb, let physical force protecting the world give you the son who save you and me both.

धातः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥ १० ॥

Let *dhatar*, the protecting and resisting force of the world lay within the sides of this woman the male germ with the noblest from to give birth in the tenth month.

त्वष्टः श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥ ११ ॥

Let *Tvaster*, the form-giving energy of the world lay within the sides of this woman the made germ with the noblest form to give birth in the tenth month.

सविता श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥ १२ ॥

Let *Savitar*, the productive power of nature lay within the sides of this woman the male germ with the noblest form to give birth in the tenth month.

प्रजापते श्रेष्ठेन रूपेणास्या नार्या गवीन्योः ।
पुमांसं पुत्रमा धेहि दशमे मासि सूतवे ॥ १३ ॥

May *Prajapati*, the Lord of the creatures set within the sides of this woman the male germ with noblest form to give birth in the tenth month.

सू०२६ ॥ ऋषिः—ब्रह्मा ॥ देवता—१ अग्निः; २ सविता; ३, ११ इन्द्रः; ४ निविदः; ५ मरुतः; ६ अदितिः; ७ विष्णुः; ८ त्वष्टा; ९ भगः; १० सोमः; १२ अश्विनौ, बृहस्पतिः ॥ छन्दः—१, ५ द्विपदाऽऽर्च्युष्णिक्; २, ४, ६-८, १०, ११ द्विपदा प्राजापत्या बृहती; ३ त्रिपदा विराड् गायत्री; ९ त्रिपदा पिपीलिकामध्या पुरउष्णिक्; [एता एकावसानाः] १२ परातिशक्वरी चतुष्पदा जगती ॥

Hymn XXVI.

Seer-Brahman. Subject-matter-Agnih; 2 Savitar 3, 11, Indrah; 4 Nividah; 5 Marsutah 6 Aditih; 7 Vishnuh; 8 Tvastar; 9 Bhagah; 10 Somah; 12 Ashvinan Brihaspatih; Metre--1,5 Dvipada Archi Ushnik; 2,4,6-8, 10, 11 Dvipada Prajapatya Brihati; 3 Tripada Virad Gayatri; 9 Tripada Pipilikamadhya Puraushnik; 12 Paratishakvari Chatuspada Jagati.

यजूंषि यज्ञे समिधः स्वाहाग्निः प्रविद्वानिह वो युनक्तु ॥ १ ॥

O men! let the learned man apply *yajna*, Yajur verses and *samidhah* sacred sticks of yajna in the performance of yajna for your well-being. Whatever is uttered herein is correct.

युनक्तु देवः सविता प्रजानन्नस्मिन् यज्ञे महिषः स्वाहा ॥ २ ॥

Let the man of constructive genius and grandeur apply *yajna samagri* in this yajna. Whatever is uttered herein is correct.

इन्द्र उक्थामदान्यस्मिन् यज्ञे प्रविद्वान्
युनक्तु सुयुजः स्वाहा ॥ ३ ॥

May learned and duxter priest employ the verses of adoration in this *yajna*. Whaiever is uttered here in is correct.

प्रैषा यज्ञे निविदः स्वाहा शिष्टाः
पत्नीभिर्वहतेह युक्ताः ॥ ४ ॥

Let the well-cultured men of learning with their wives shoulder the responsibilities of yajna and use *Praisna* and *Nivida* verses in this *yajna*. Whatever is uttered herein is correct.

छन्दांसि यज्ञे मरुतः स्वाहा
मातेव पुत्रं पिपृतेह युक्ताः ॥ ५ ॥

Let the priests em loyed in yajna pronounce the verses of the vedas in accomplished manner like the mother who brings out her son. Whatever is uttered herein is correct.

एयमगन् बर्हिषा प्रोक्षणीभिर्यज्ञं तन्वानादितिः स्वाहा ॥ ६ ॥

Let this dexter woman accomplishing the yajna with *samagri* and *prokshani*, be present in the yajna. Whatever is uttered herein is correct.

विष्णुर्युनक्तु बहुधा तपांस्यस्मिन् यज्ञे सुयुजः स्वाहा ॥ ७ ॥

Let the accomplished priest give the advantage of his various austerities in this *yajna*. Whatever is uttered herein is correct.

त्वष्टा युनक्तु बहुधा नु रूपा अस्मिन्
यज्ञे सुयुजः स्वाहा ॥ ८ ॥

Let the celebrated man possessing highest penetration apply to perform various forms of *yajna* in this feat of *yajna*. Whatever is uttered here-in is correct.

भगो युनक्त्वाशिषो न्व१स्मा अस्मिन् यज्ञे प्रविद्वान्
युनक्तु सुयुजः स्वाहा ॥ ९ ॥

Let the accomplished scholar of *yajna-vidya* shower blessing on the performer of yajna in this yajna. Whatever is uttered herein is correct.

सोमो युनक्तु बहुधा पयांस्यस्मिन्
यज्ञे सुयुजः स्वाहा ॥ १० ॥

Let the wise priest who possess very genial temperament use various waters in this yajna. Whatever is uttered herein is correct.

इन्द्रो युनक्तु बहुधा वीर्याण्यस्मिन्
यज्ञे सुयुजः स्वाहा ॥ ११ ॥

Let the accomplished man possessing spiritual wealth use his powerful efforts to accomplish this *yajna*. Whatever is is uttered herein is correct.

अश्विना ब्रह्मणा यातमर्वाञ्चौ वषट्कारेण यज्ञं वर्धयन्तौ ।
बृहस्पते ब्रह्मणा याह्यर्वाङ् यज्ञो अयं स्वरिदं
यजमानाय स्वाहा ॥ १२ ॥

O teacher and preacher! you spreading and accomplishing our yajna with knowledge and munificence come near us. O master of Vedic speches! please grace our yajna with your presence and with the knowledge of veda and the great Brahman, the Supreme Being. May this yajna be source of knowledge, splendour and prosperity for *yajmana*, the performer of *yojna*.

N. B. I should be born in mind that there are two kinds of *Devas* who are concerned with the yajna performed by a *yajmana*, according the vedas. The first category of *Devas* consist the learned priests employed in *yajna* and other learned men accomplishing yajna. They are satisfied with the food, water and *Dakshina*, the remuneration. These Devas have been described in the hymn XXVI translated above. The trauslation rendered covers the *devas* of this first catngory. The second cetegory of *Devas* of yajna consist those physical forces for whose sake the oblations are offered in the fire, of *yajna*. They are deemed satisfied with oblation burnt by yajnafire through which they receive. Their sati faction is merely chemical one. These *Devas* of second category ara also described in the above hymn by the names of Agni, Savitar, Indra etc.

सू० २७ ।। ऋषिः—ब्रह्मा ।। देवता—अग्निः ।। छन्दः—१ बृहतीगर्भा त्रिष्टुप्; ३ द्विपदाऽऽर्ची बृहती; ४ द्विपदा साम्नी भुरिग् बृहती; ५ द्विपदा साम्नी त्रिष्टुप्; ६ द्विपदा बिराटगायत्री; ७ द्विपदा साम्नी बृहती; ८ संस्तारपङ्क्तिः; ९ षट्पदाऽनुष्टुब्गर्भा परातिजगती; १०-१२ पुरउष्णिक् ।।

Hymn XXVII.

Seer-Brahman. Subject-matter Agnih. Metre= 1 Brihatigarbha Tristup; 2 Dvipada Samni Bhuriganustup; 3 Dvipada Archi Brihati; 4 Dvipada Samni Bhurig Brihati; 5 Dvipada Samni Tristup; 6 Virat-name-Gayatri; 7 Dvipada

Samni Brihati: 8 Sanstarpanktih; 9 Satpada Anustup-garbha Paratijagati; 10-12 Pura-ushnik.

ऊर्ध्वा अस्य समिधो भवन्त्यूर्ध्वा शुक्रा शोचींष्यग्नेः ।
द्युमत्तमा सुप्रतीकः ससूनुस्तनूनपादसुरो भूरिपाणिः॥ १ ॥

Let the fuel-sticks of this fire of yajna be uplifted enkindled with fire, let the flames of it be lofty and brilliant this fire is splendidly bright, of tood and colours, with many other active forces, of the nature of maintaining the bodies of the objects, active with vital airs and it works out its activities like a man who has many hands.

देवो देवेषु देवः पथो अनक्ति मध्वा घृतेन ॥ २ ॥

This fire is the wonderous in among other physical forces of nature and it makes the ways for other *yajna-devas* with honey and ghee.

मध्वा यज्ञं नक्षति प्रैणानो नराशंसो अग्निः
सुकृद् देवः सविता विश्ववारः ॥ ३ ॥

This fire is praised by the man of science, it is the means to perform good deeds, it creates heat, stability etc in various objects, it is the element which is used by various men in different ways, it wonderous and mighty. Let it operate its activities accomplishing our yajnas with the things sweet and tasty like honey etc.

अच्छायमेति शवसा घृता चिदीडानो वह्निर्नमसा ॥ ४ ॥

This fire very nicely serves its purpose in the yajna, applied with Vedmantras, with oblation of grain, ghee and other cerial prepartion.

अग्निः स्रुचो अध्वरेषु प्रयक्षु
स यक्षदस्य महिमानमग्नेः ॥ ५ ॥

Let fire have spoons filled with ghee in our yajnas. The performer of *yajna* increases the stature of fire.

तरी मन्द्रासु प्रयक्षु वसवश्चातिष्ठन् वसुधातरश्च ॥ ६ ॥

This fire is the means accomplishment in the pleasant activities of yajna. All the powers of resistance and the most stabizing force of nature have their support in it.

द्वारो देवीरन्वस्य विश्वे व्रतं रक्षन्ति विश्वहा ॥ ७ ॥

The organs of body splendid with the presence of fire and other worldly objects inviolably adhere to the law of this fire.

उरुव्यचसाग्नेर्धाम्ना पत्यमाने ।
आ सुष्वयन्ती यजते उपाके
उषासानक्तेमं यज्ञमवतामध्वरं नः ॥ ८ ॥

Let the dawn and night which gains their existence and strength from the extensive splendour of fire, which are near to each other, which are closely connected, and which come to us in their nice way, protect our this yajna which is free from all kinds of violent acts.

दैवा होतार ऊर्ध्वमध्वरं नोऽग्नेर्जिह्वयाभि गृणत
गृणता नः स्विष्टये । तिस्रो देवीर्बर्हिरेदं सदन्तामिडा
सरस्वती मही भारती गृणाना ॥ ९ ॥

O brilliant priests! please praise the utility of our sacred yajna which enjoys a lofty positon through the flame fire, express the words of appreciation for our peons and good acts. The three wonderous and important things--Mother tongue, mother culture and mother-land have their abodes in our heart enjoying all respects from us.

तन्नस्तुरीपमद्भुतं पुरुक्षु । देवं त्वष्टा रायस्पोषं
वि ष्य नाभिमस्य ॥ १० ॥

Let powerful *Tvastar*, firc of *Yajna* quickly give for us that wealth which contains plenty of grains and which is unprecedented. Let it pour upon us nuitrition and let it open the central secret of the wealth.

वनस्पतेऽव सृजा रराणः । त्मना देवेभ्यो
अग्निर्हव्यं शमिता स्वदयतु ॥ ११ ॥

Let this Vanaspati (the fire of *yajna*) which is given of various things by nature give us the profits of the *yajna*. Let this peaceful fire with its power consume the oblation offered for the other *yajna-devas*.

अग्ने स्वाहा कृणुहि जातवेदः । इन्द्राय यज्ञं विश्वे
देवा हविरिदं जुषन्ताम् ॥ १२ ॥

Let this fire which pervades all the created worldly objects, accomplish the yajna performed for *Indra* by pronouncing *Svaha*. Let all the physical powers of nature partake their shares in this oblation.

सू० २८ ॥ ऋषिः—अथर्वा ॥ देवता—त्रिवृत्, अग्न्यादयः ॥ छन्दः—
१-५, ८, ११, १४ त्रिष्टुप्; ६ पञ्चपदाऽतिशक्वरी; ७, ९, १०, १२
ककुम्मत्यनुष्टुप्; १३ पुरउष्णिक् ॥

Hymn XXVIII.

Seer-Atharvan. Subject-matter-Trivrit Agri etc. Metre-1-5 8, 11, 14 Tristup. 6 Panchapada Atishakvari, 7, 9, 10, 12 Kakumanaty anustup; 13-Puraushnik.

नवं प्राणान्नवभिः सं मिमीते दीर्घायुत्वाय शतशारदाय ।

हरि॑ते॒ त्रीणि॑ र॒ज॒ते त्रीण्य॑य॒सि
त्रीणि॑ तप॒साऽऽवि॑ष्ठितानि ॥ १ ॥

For prolonged life to last through hundred autumns a man should keep in equilebrium the nine vital airs with nine limbs of the body. Due to heat three of them are established in gold, three in silver and three in iron.

अ॒ग्निः सूर्य॑श्च॒न्द्रमा॒ भूमि॒रापो॒ द्यौर॒न्तरि॑क्षं प्र॒दिशो॒ दिश॑श्च ।
आ॒र्त॒वा ऋ॒तुभिः॑ संविदा॒ना अ॒नेन॑
मा त्रि॒वृता॑ पारयन्तु ॥ २ ॥

Let fire, sun, moon, earth, water, heavenly region, firmament, quarter regions, four points between quarterregions and parts of the years accordant with seasons preserve us with this triple.

त्र॒यः पोषा॑स्त्रि॒वृति॑ श्रयन्ता॒मन॑क्तु पू॒षा पय॑सा घृ॒तेन॑ ।
अन्न॑स्य भू॒मा पुरु॑षस्य भू॒मा भू॒मा
प॒शू॒नां त इ॒ह श्र॑यन्ताम् ॥ ३ ॥

Let there remain three maintenances in this triple and may all-supporting Lord give us plenty of milk and ghee. Let here rest these three fulnesses-abundance of grains, abundance of people and abundance of cattle.

इ॒ममा॑दित्या॒ वसु॑ना॒ सम॑ुक्षते॒मम॑ग्ने वर्धय वावृधा॒नः ।
इ॒ममि॑न्द्र॒ सं सृ॑ज वी॒र्ये॑णा॒स्मिन्
त्रि॒वृच्छ्र॑यतां पोषयि॒ष्णुः ॥ ४ ॥

Let the twelve months of year enrich this triple with wealth, let fire increase this triple strengthening itself, let poerwful

electricity invigorate it with strength and vigour, let the trio of foestering powers remain in it.

भूमिष्ट्वा पातु हरितेन विश्वभृदग्निः पिपर्त्वयसा सजोषाः ।
वीरुद्भिष्टे अर्जुनं संविदानं दक्षं दधातु सुमनस्यमानम् ॥ ५ ॥

O man ! let the earth protect you with gold. let the accordant and all-sustaining fire save you with iron and let *Aryuman*, the silver in accordance with plant grant you vigour regarding you with favour.

त्रेधा जातं जन्मनेदं हिरण्यमग्नेरेकं प्रियतमं बभूव
सोमस्यैकं हिंसितस्य परापतत् । अपामेकं वेधसां रेत
आहुस्तत् ते हिरण्यं त्रिवृदस्त्वायुषे ॥ ६ ॥

This gold is born three-fold at its very first production. One of them is that it becomes nearest and dearest to fire. the second one that it falls from the crushed some-plant, the third one is called the seed of watery substances creating the world, let this triple of gold be for your longlife,

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् ।
त्रेधामृतस्य चक्षणं त्रीण्यायूंषि तेऽकरम् ॥ ७ ॥

Let the heat of your body, O man! attain three lives (ie three hundred autumns), let your vitality attain three lives, the immortality has three visions and therefore I prepare you for three lives.

त्रयः सुपर्णास्त्रिवृता यदायन्नेकाक्षरमभिसंभूय शक्राः ।
प्रत्यौहन्मृत्युममृतेन साकमन्तर्दधाना दुरितानि विश्वा ॥ ८ ॥

When three strong sentient elements the mind, intellect and spirit with triple vital airs attaining. Imperishable one (God) gain emancipation they through the inmortality over-coming all the evils simultaneously drive away death.

दिवस्त्वा पातु हरितं मध्यात् त्वा पात्वर्जुनम् ।
भूम्या अयस्मयं पातु प्रागाद् देवपुरा अयम् ॥ ९ ॥

This soul enters in various bodies of the species taking birth (according its deserts and go Godly dispensation). Let gold protect you O man! from the heat and light heavenly region, let silver guard you from middle region and let iron save you from the earth.

इमास्तिस्रो देवपुरास्तास्त्वा रक्षन्तु सर्वतः ।
तास्त्वं बिभ्रद् वर्चस्व्युत्तरो द्विषतां भव ॥ १० ॥

Let these three celestial forts (heaven. firmament and earth) guard you, O man! from all sides and you endowed with vigour assuming these three become the master over your internal enemies-passion, aversion etc.

पुरं देवानाममृतं हिरण्यं य आबेधे प्रथमो देवो अग्रे ।
तस्मै नमो दश प्राचीः कृणोम्यनु
मन्यतां त्रिवृदाबधे मे ॥ ११ ॥

This Gold is the immortal castle of Organs which the first Divine power (God) bound on in the beginning. I salute him (God) with ten folded fingers of my hands. May Lord Om who has three syllables accept it. I bind the triple thread for me.

आ त्वा चृतत्वर्यमा पूषा बृहस्पतिः ।
अहर्जातस्य यन्नाम तेन त्वाति चृतामसि ॥ १२ ॥

Let the man dispensing justice bind you, O man! let the man protecting us bind you and let the man who is the master fo Vedic speeches bind you. The light of sun which shines in the day bind you throughly with the sacred thread.

ऋतुभिष्ट्वार्तवैरायुषे वर्चसे त्वा । संवत्सरस्य तेजसा
तेन संहनु कृण्मसि ॥ १३ ॥

We unite you, O man ! with seasons, with the months of the year and with that splendour sun for long life and vgour.

घृताद्उल्लुप्तं मधुना समक्तं भूमिदृंहमच्युतं पारयिष्णु ।
भिन्दत् सपत्नानधरांश्च कृण्वदा
मा रोह महते सौभगाय ॥ १४ ॥

Let this sacred thread (yajnopavita) remain bound on me for great fortune. It is full of ghee, besprinkled with honey, stable and firm like earth, unshakable, triumphant, despell of internal enemies and crusher of evils.

सू० २६ ॥ ऋषिः—चातनः ॥ देवता—जातवेदाः, मन्त्रोक्ताः ॥
छन्दः— १, २, ४, ६-११ त्रिष्टुप्; ३ त्रिपदा विराट् गायत्री; ५ पुरोऽतिजगती विराड् जगती; १२ भुरिगनुष्टुप्; १३, १५ अनुष्टुप्; १४ चतुष्पदा पराबृहती ककुम्मत्यनुष्टुप् ॥

Hymn XXIX.

Seer—Chatanah Subject-matter Jatavadas as described in verses. Metre-1,2,4,6-11 Tristup; 3 Tripada Viranmana Gayatri 5 Puro atijagati, 12 Bhuriganustup; 13; 15 Anustup; 14 Chatuspada Parabrihati Kakummatyanustip

पुरस्ताद् युक्तो वह जातवेदोऽग्ने विद्धि क्रियमाणं यथेदम् ।
त्वं भिषग् भेषजस्यासि कर्ता त्वया
गामश्वं पुरुषं सनेम ॥ १ ॥

O learned man ! you are the expert of Vedic knowledge and dexter in preparing the medicines. You appointed in this task previously hold the responsibility there of as you full

know whatever is to be done. With your co-operation we gain cows, horses and; people.

तथा तदग्ने कृणु जातवेदो विश्वेभिर्देवैः सह संविदानः ।
यो नो दिदेव यतमो जघास यथा
सो अस्य परिधिष्पताति ॥ १ ॥

O learned man! you having full accordance with all the learned men work in such a way as the effective range of this disease which gives troubles to us and which consume us, become narrow.

यथा सो अस्य परिधिष्पताति तथा तदग्ने कृणु जातवेदः ।
विश्वेभिर्देवैः सह संविदानः ॥ ३ ॥

O man, full of effulgance of Knowledge! you unanimous with other learned men work in such a way as this effective range of the disease become narrow.

अक्ष्यौ३ नि विध्य हृदयं नि विध्य जिह्वां नि तृन्द्धि
प्र दतो मृणीहि । पिशाचो अस्य यतमो जघासाग्ने
यविष्ठ प्रति तं शृणीहि ॥ ४ ॥

O learned man! pierce both the eyes, pierce the heart within, cleane the tongue and crush the teeth of the germ of disease. O strong one! rend that amongst the disease which consumes the flesh of patient.

यदस्य हृतं विहृतं यत् पराभृतमात्मनो जग्धं यतमत् पिशाचैः ।
तदग्ने विद्वान् पुनरा भर त्वं शरीरे
मांसमसुमेरयामः ॥ ५ ॥

O learned man! whatever of the body of this man has been takenaway, plungered, born off or consumed by the germs of

diseases, again heal up knowing it. We the physicians restore back the flesh and spirit to his body.

आमे सुपक्वे शबले विपक्वे यो मा पिशाचो अशने ददम्भ ।
तदात्मना प्रजया पिशाचा
वि यातयन्तामगदो३यमस्तु ॥ ६ ॥

If some germs of disease inflict us harm by entering in my food raw. ready thoroughly cooked, for half cooked let these germs with their lives, than offsprings be terrorised and let the man affected will be healthy.

क्षीरे मा मन्थे यतमो ददम्भाकृष्टपच्ये अशने धान्ये३ यः ।
तदात्मना प्रजया पिशाचा
वि यातयन्तामगदो३यमस्तु ॥ ७ ॥

If any one of the germs of disease harm me in milk, in the cerial produced through agriculture, if any one harm me in food let these germs with their lives, their offsprings be terrorized and let the man affected will be healthy.

अपां मा पाने यतमो ददम्भ क्रव्याद् यातूनां शयने शयानम् ।
तदात्मना प्रजया पिशाचा
वि यातयन्तामगदो३यमस्तु ॥ ८ ॥

If any germ eating flesh injure me intering in draught of water and injure me when I am sleeping on the bed of travellers let these germs with their lives, their offsprings be terrorized and let the man affected will be healthy.

दिवो मा नक्तं यतमो ददम्भ क्रव्याद् यातूनां शयने शयानम्।
तदात्मना प्रजया पिशाचा
वि यातयन्तामगदो३यमस्तु ॥ ९ ॥

If any germ eating flesh inflict me harm at day time and at night time in the sleeping place of travellers, let these germs with their lives their, offsprings be terrorized and let the man affected will be healthy.

क्रव्यादमग्ने रुधिरं पिशाचं मनोहनं जहि जातवेदः ।
तमिन्द्रो वाजी वज्रेण हन्तु च्छिनत्तु सोमः
शिरो अस्य धृष्णुः ॥ १० ॥

O most efficient man of learning! Kill the germ which eats flish, enters into the blood, makes its place in the flesh and hurt the mind of the patient. Let the powerful electricity slay it with lightning bolt and the highly curative medicinal plant be head it.

सनादग्ने मृणसि यातुधानान् न त्वा रक्षांसि पृतनासु जिग्युः।
सहमूरानुनु दह क्रव्यादो मा
ते हेत्या मुक्षत दैव्यायाः ॥ ११ ॥

O learned physician ! you kill the troublesome disease-germs always, these germs can not conquere you in your campaign. Burn these flisheating germs from the root and let one of them escape your powerful weapon.

समाहर जातवेदो यद्धृतं यत् पराभृतम् ।
गात्राण्यस्य वर्धन्तामंशुरिवा प्यायतामयम् ॥ १२ ॥

O learned physician ! restore him whatever has taken away from his body and whatever has been born off. Let the mambers of the patient grow and let him grow like the phase of themoon.

सोमस्येव जातवेदो अंशुरा प्यायतामयम् ।

अग्ने विरप्शिनं मेध्यमयक्ष्मं कृणु जीवतु ॥ १३ ॥

O learned physician ! let this man swell like the phase of moon. O learned one ! make him full of sap, fat and free from consumption and let him live.

एतास्ते अग्ने समिधः पिशाचजम्भनीः ।
तास्त्वं जुषस्व प्रति चैना गृहाण जातवेदः ॥ १४ ॥

O learned man ! these sacred sticks of yours for the *yajna* are such that crush the germs eating flesh. O learned one ! you offer them in the fire of yajna and let the fire have them.

तार्ष्टाघीरग्ने समिधः प्रति गृह्णाह्यर्चिषा ।
जहातु क्रव्याद्रूपं यो अस्य मांसं जिहीर्षति ॥ १५ ॥

O learned man ! let the fire of *Yajna* consume these wood-stick which remove thrist with its flame. Let disease germ which eats the flesh of patient lose its form.

सू० ३० ॥ ऋषिः—उन्मोचनः (आयुष्यकामः) ॥ देवता—मन्त्रोक्ताः, आयुः ॥ छन्दः—१ पथ्या- पङ्क्तिः; २-८, १०, ११, १३, १५, १६ अनुष्टुप्; ९ भुरिगनुष्टुप्; १२ चतुष्पदा- विराड् जगती; १४ विराट् प्रस्तारपङ्क्तिः; १७ षट्पदा जगती ॥

Hymn. XXX.

Seer—Unmochanah (Ayuskamah) Subject-matter—As described in the verses; Ayuh. Metre-1 Pathya Panktih; 2-8, 10, 11,13, 15, 16 Anustup; 9. Bhuriganustip: 12, Chatuspada Virad Jagati 14 Virat-praster-panktih; 17 Shatpada Jagati.

आवतस्त आवतः परावतस्त आवतः ।
इहैव भव मा नु गा मा पूर्वाननु गाः
पितॄनसुं बध्नामि ते दृढम् ॥ १ ॥

O man ! from your vicinity, from your near, from far off and from far near I pray you live here. depart not and die not, follow the path of your forefathers, I bind fast your vital spirit in your body.

यत् त्वाभिचेरुः पुरुषः स्वो यदरणो जनः ।
उन्मोचनप्रमोचने उभे वाचा वदामि ते ॥ २ ॥

If any man be stranger or akin inflict any injury on you I tell you by my advice the freedom and release from that.

यद् दुद्रोहिथ शेपिषे स्त्रियै पुंसे अचित्त्या ।
उन्मोचनप्रमोचने उभे वाचा वदामि ते ॥ ३ ॥

If you on your own fault created enemity against any man or woman unconsiciously I tell you by my advice the freedom and release from that.

यदेनसो मातृकृताच्छेषे पितृकृताच्च यत् ।
उन्मोचनप्रमोचने उभे वाचा वदामि ते ॥ ४ ॥

O man ! If you are lying asleep because of mother's folly or because of the fault committed by father I tell you by my advice the freedom and release from that.

यत् ते माता यत् ते पिता जामिर्भ्राता च सर्जतः ।
प्रत्यक् सेवस्व भेषजं जरदष्टिं कृणोमि त्वा ॥ ५ ॥

O man! use correctly the healing medicine which is prepared by your mother which is prepared by your father and which is prepared by your sister and brother I, the physician make you live you through lengthened years.

इहैधि पुरुष सर्वेण मनसा सह ।
दूतौ यमस्य मानु गा अधि जीवपुरा इहि ॥ ६ ॥

O man ! live and stay here with all your mind, follow not the messengers of death—the decay caused by day and night, stay in the castle of soul—the body.

अनुहूतः पुनरेहि विद्वानुदयनं पथः ।
आरोहणमाक्रमणं जीवतोजीवतोऽयनम् ॥ ७ ॥

O man ! come again if you are called for according to your deserts knowing the outlet of this path and approach and ascent are the ways of every living man.

मा बिभेर्न मरिष्यसि जरदष्टिं कृणोमि त्वा ।
निरवोचमहं यक्ष्ममङ्गेभ्यो अङ्गज्वरं तव ॥ ८ ॥

O man ! be not alarmed and panicky, you will not die; I make you live matured life and I dispell away the consumption and fever caused in eimbs from your bodily parts.

अङ्गभेदो अङ्गज्वरो यश्च ते हृदयामयः ।
यक्ष्मः श्येनइव प्रापप्तद् वाचा साढः परस्तराम् ॥ ९ ॥

O man ! let your fever having root in the parts of your body pains of joints and the disease of your heart and the consumption uprooted by the medicines and methods described in the Vedic speech, flee away like the hawk.

ऋषी बोधप्रतीबोधावस्वप्नो यश्च जागृविः ।
तौ ते प्राणस्य गोप्तारौ दिवा नक्तं च जागृताम् ॥ १० ॥

O man ! two vital airs maintaining sense and vigilence in the body are sleepless and watchful and these two are the protectors of your life. Let them active and awakened at day and night.

अयमग्निरुपसद्य इह सूर्य उदेतु ते ।

उदेहि मृत्योर्गम्भीरात् कृष्णाच्चित् तमसस्परि ॥ ११ ॥

This fire (working in the body) is nearest to you. let the sun rise for you, let you rise from death--the deep blak darkness.

नमो यमाय नमो अस्तु मृत्यवे नमः पितृभ्य उत ये नयन्ति । उत्पारणस्य यो वेद तमग्निं पुरो दधेऽस्मा अरिष्टतातये ॥ १२ ॥

My homage to God who is the controller of the universe, my homage to God who separate us from our body in death, my homage to my elders, my homage to them who lead us in this world. I respect first for the preservation of this patient, the effulgence of knowledge who knows how to save him.

ऐतु प्राण ऐतु मन ऐतु चक्षुरथो बलम् ।
शरीरमस्य सं विदां तत् पद्भ्यां प्रति तिष्ठतु ॥ १३ ॥

Let vital air return, let mind return, let eyesight and vigour return. let all his body restore consciousness and let it stand upon its feet.

प्राणेनाग्ने चक्षुषा सं सृजेमं समीरय तन्वा३ सं बलेन ।
वेत्थामृतस्य मा नु गान्मा नु भूमिगृहो भुवत् ॥ १४ ॥

O learned physician ! provide this man with breath and eye-sight, unite him with his body and strength, you know the all whereabouts of immortality, let him not depart from here let him not return to the heap of mud.

मा ते प्राण उप दसन्मो अपानोऽपि धायि ते ।
सूर्यस्त्वाधिपतिर्मृत्योरुदायच्छतु रश्मिभिः ॥ १५ ॥

O patient ! let not your inhaling breath fail and let not fail you exhaling breath, let the sun who is protector of life raise you from the death with its rays of light.

इयमन्तर्वदति जिह्वा बद्धा पनिष्पदा ।
त्वया यक्ष्मं निरवोचं शतं रोपीश्च तक्मनः ॥ १६ ॥

O patient ! Here tremendously moving tongue tied in the mouth speaks I remove from your through your strength the consumption and hundred of pains caused by it.

अयं लोकः प्रियतमो देवानामपराजितः ।
यस्मै त्वमिह मृत्यवे दिष्टः पुरुष जज्ञिषे ।
स च त्वानु ह्वयामसि मा पुरा जरसो मृथाः ॥ १७ ॥

This living world unconquered (by calamity and diseases) is most beloved of learned men. It is that one in which you are destinced for death and are distined to be born again. We call you and say that you let not die before old age.

सू० ३१ ॥ ऋषिः—शुक्रः ॥ देवता—कृत्याप्रतिहरणम् ॥ छन्दः—१-१० अनुष्टुप्; ११ बृहतीगर्भानुष्टुप्; १२ पथ्या बृहती ॥

Hymn. XXXI.

Seer—Shukrah. Subject, matter Kritya-pratiharmam. Metre-1-10 Anustup; 11 Brihatigarbha Anustup; 12 Pathya Brihati.

यां ते चक्रुरामे पात्रे यां चक्रुर्मिश्रधान्ये ।
आमे मांसे कृत्यां यां चक्रुः पुनः
प्रति हरामि ताम् ॥ १ ॥

O King ! I return on them their harmful artificial device which they use to hurt you in unbaked dish, which they us e in the mixed cerial preparation. which they in oury flesh.

यां ते चक्रुः कृकवाकावजे वा यां कुरीरिणि ।
अव्यां ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ २ ॥

I return on them their harmful artificial device which they use in the jungle-cock. which they cast, which they apply in the ram having harms; or in the goat and which they fix in the sheep.

यां ते चक्रुरेकशफे पशूनामुभयादति ।
गर्दभे कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ३ ॥

I stricke back on them their harmful artificial device which use in the beast which hat un-cloven hooves. which they use in the beasts which have teeth in both their jaws and which they use in the ass.

यां ते चक्रुरमूलायां वलगं वा नराच्याम् ।
क्षेत्रे ते कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ४ ॥

I send back on them their harmful artificial device which they sacretly use in *Amula* herb and which they use in *Narachi* and which they fix in the field.

यां ते चक्रुर्गार्हपत्ये पूर्वाग्नावुत दुश्चितः ।
शालायां कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ५ ॥

I return back on them their harmful artifieial device which they use in the fire of house-hold which they badly use in the original fire and which they fix in house.

यां ते चक्रुः सभायां यां चक्रुरधिदेवने ।
अक्षेषु कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ६ ॥

I strike back on them their harmful artificial device which they use in assembly, which they use in play and which they use upon dice.

यां ते चक्रुः सेनायां यां चक्रुरिष्वायुधे ।
दुन्दुभौ कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ७ ॥

I send back to them their harmful artificial device which they use in army, which they fix in the arms and amunitions and which they fix on drum.

यां ते कृत्यां कूपेऽवदधुः श्मशाने वा निचख्नुः ।
सद्मनि कृत्यां यां चक्रुः पुनः प्रति हरामि ताम् ॥ ८ ॥

I return on them their harmful artificial device which they place in the well, which they burry in the cremation ground and which they arrange in houses.

यां ते चक्रुः पुरुषास्थे अग्नौ संकसुके च याम् ।
म्रोकं निर्दाहं क्रव्यादं पुनः प्रति हरामि ताम् ॥ ९ ॥

I strike back on them their harmful artificial device which they use in the human bone, which they use in flickering fire and which they use in stealthily blazed flesh-consuming fire.

अपथेना जभारैणां तां पथेतः प्र हिण्मसि ।
अधीरो मर्याधीरेभ्यः सं जभाराचित्त्या ॥ १० ॥

I drive it back from here by the right path though the man who uses this harmful artificial device, brings it by improper path. The man who is not firm indiscriminately brings this to use against the men who observe established bounds of conduct.

यश्चकार न शशाक कर्तुं शश्रे पादमङ्गुरिम् ।
चकार भद्रमस्मभ्यमभगो भगवद्भ्यः ॥ ११ ॥

He who makes effort to commit this violent act is unable to malarialize it. In this way he himself breaks his foot and his

toes. The Unfortunate one in this way does good for us who have all fortunes.

कृत्याकृतं वलगिनं मूलिनं शपथेय्यम् ।
इन्द्रस्तं हन्तु महता वधेनाग्निर्विध्यत्वस्तया ॥ १२ ॥

Let Indra, the powerful ruler slay with mighty weapon and the commanding officer with his missile pierce that wicked man who has firm root, who uses the words of curse and who utilizes the harmful artificial device to inflict harm upon others.

BOOK VI

सू० १ ॥ ऋषिः—अथर्वा ॥ देवता—सविता ॥ छन्दः—१ त्रिपदा पिपीलिकामध्या साम्नी जगती; २, ३ पिपीलिकामध्या पुरउष्णिक् ॥

HYMN I

Seer—Atharvan. Subject-matter—Savitar. Metre—1 Tripada Pipilikamadhya Samni Jagati, 2, 3 Pipilika madhya Puraushnik.

दोषो गाय बृहद् गाय द्युमद्धेह्याथर्वण ।
स्तुहि देवं सवितारम् ॥ १ ॥

Sing, O man of concentrated attention, in night and day, sing loudly, realize the splendid self and praise the all-creating Divinity.

तमु ष्टुहि यो अन्तः सिन्धौ सूनुः
सत्यस्य युवानम् । अद्रोघवाचं सुशेवम् ॥ २ ॥

Yea, worship and praise only Him who is the inspirer of truth, who is present in ocean or in the recess of heart, who is powerful force of integration and disintegration, whose command is inviolable and who is all-blissful.

स घा नो देवः सविता साविषदमृतानि भूरि ।
उभे सुष्टुती सुगातवे ॥ ३ ॥

That is only the most powerful Divinity who is the creator of this universe, may He be pleased to grant us plentiful grains and drinking juices, the prayers at morning and evening are offered to sing His praises along.

सू० २ ॥ ऋषिः—अथर्वा ॥ देवता—सोमो वनस्पतिः ॥ छन्दः—१-३ परोष्णिक् ॥

HYMN II

Seer Atharvan. Subject-matter—Soma

Vanaspati. Metre—1-3 Parosnik.

इन्द्राय सोममृत्विजः सुनोता च धावत ।
स्तोतुर्यो वचः शृणवद्धवं च मे ॥ १ ॥

O ye priests of Yajna ! develop intutional wisdom to attain the Almighty Good and let it be refined further. It is he who listens to the prayer of devotee and the call of mine.

आ यं विशन्तीन्दवो वयो न वृक्षमन्धसः ।
विरप्शिन् वि मृधो जहि रक्षस्विनीः ॥ २ ॥

O Almighty Lord ! Thou into whom the men of intutional power accomplished with the austerity of controlling vital air, like the birds finding their abodes in the tree, obtain their final asylum, destroy our mental modifications of evils which are accompanied by many disturbances and annoyance.

सुनोता सोमपाव्ने सोममिन्द्राय वज्रिणे ।
युवा जेतेशानः स पुरुष्टुतः ॥ ३ ॥

O men of mystic power ! create into you the intutional discrimination to attain the Almighty Divinity who is the protector of highest intutional power, who is the master of powerful electricity of the cloud, who is ever mature, who is all-dominating power, ordainer of all and it is only he who is worshipped by all.

सू० ३ ॥ ऋषिः—अथर्वा (स्वस्त्ययनकामः) ॥ देवता—इन्द्रापूषादयः ॥
छन्दः १ पथ्या बृहती; २, ३ जगती ॥

HYMN III

Seer—Atharvan. Subject-matter—Indra, Pushan etc.
Metre—1, Pathya Brihati ; 2, 3 Jagati.

पातं न इन्द्रापूषणादितिः पान्तु मरुतः ।
अपां नपात् सिन्धवः सप्त पातन
पातु नो विष्णुरुत द्यौः ॥ १ ॥

May the powerful electricity and wind by the grace of God guard us, may the material cause of the universe, the matter and the various kinds of airs protect us, may the fire and seven kinds of water-currents guard us and may the sun and the heavenly light protect us.

पातां नो द्यावापृथिवी अभिष्टये पातु ग्रावा
पातु सोमो नो अंहसः । पातु नो देवी सुभगा
सरस्वती पात्वग्निः शिवा ये अस्य पायवः ॥ २ ॥

May the heaven and earth protect us for attaining our desirable ends, may cloud and herb save us from disease, may the Vedic speech full of all knowledge and endowed with all performances of merits protect us on, may the impelling force of the world and the pleasant and protective forces of which it contains be our guarding factors.

पातां नो देवाश्विना शुभस्पती उषासानक्तोत
न उरुष्यताम् । अपां नपादभिहुती गयस्य
चिद् देव त्वष्टर्वर्धय सर्वतातये ॥ ३ ॥

May the Sun and Moon which possess the qualities of effulgence and are the most advantageous objects protect us, may night and day save us and may the atmospheric region protect us. O Tvastar ! (the Lord of all worldly forms and frames) strengthen us to attain lofty aim in the circumstances of adversity.

सू० ४ ॥ ऋषिः—अथर्वा (स्वस्त्ययनकामः) ॥ देवता—त्वष्ट्रादयः ॥
छन्दः—१ पथ्या बृहती; २ संस्तारपङ्क्तिः; ३ त्रिपदा विराड् गायत्री ॥

HYMN IV

Seer—Atharvan. Subject-matter—Tvasta etc. Metre—1 Pathya Brihati ; 2 Sanstarpanktih ; 3 Tripada Virad Gayatri.

त्वष्टा मे दैव्यं वचः पर्जन्यो ब्रह्मणस्पतिः ।
पुत्रैर्भ्रातृभिरदितिर्नु पातु नो दुष्टरं त्रायमाणं सहः ॥ १ ॥

May the sun, the cloud, the master of Vedic speech and the material cause of the World (matter) with its co-ordinating causes and effects protect our powerful organ of speech and unconquerable protective power.

अंशो भगो वरुणो मित्रो अर्यमादितिः पान्तु मरुतः ।
अप तस्य द्वेषो गमेदभिह्रुतो यावयच्छत्रुमन्तितम् ॥ २ ॥

May the rising sun, the sun of the noon, oxygen, hydrogen, the sun in the aftermeridian, the earth and the vital airs guard us (by God's grace). May the hatred of our opperessors part off and may the enemy who is near us keep off

धिये समश्विना प्रावतं न उरुष्या णं उरुज्मन्नप्रयुच्छन् ।
द्यौ३ष्पितर्यावय दुच्छुना या ॥ ३ ॥

May the positive and negative electricity be our guarding force in various activities, may the wide range of the globe be source of our protection and may the all-protecting heavenly region keep us away from all the calamities.

सू० ५ ॥ ऋषिः—अथर्वा ॥ देवता—१, ३ अग्निः; २ इन्द्रः ॥ छन्दः—१, ३ अनुष्टुप्; २ भुरिगनुष्टुप् ॥

HYMN V

Seer—Atharvan. Subject-matter—1, 3 Agnih. 2 Indrah ; Metre—1, 3 Anustup ; 2 Bhuriganustup.

उदे॑नमुत्त॒रं न॒याग्ने॑ घृ॒तेना॑हुत । समे॑नं॒ वर्च॑सा
सृ॒ज प्र॒जया॑ च ब॒हुं कृ॑धि ॥ १ ॥

Let this fire ablaze with the oblations of ghee be the source of the uplift of performer of the *yajna*, Let it make him accomplished with vigour and rich in progeny.

इन्द्रे॒मं प्र॑त॒रं कृ॑धि सजा॒ताना॑मसद् व॒शी । रा॒यस्पोषे॑ण
सं सृ॑ज जी॒वात॑वे ज॒रसे॑ नय ॥ २ ॥

Let the fire enkindled in the household life uplift *yajmana* to high status and make him superior to all his contemporaties. Let it give him sufficiency of wealth and bring him long life through the maturity of old age.

यस्य॑ कृ॒ण्मो ह॒विर्गृ॒हे तम॑ग्ने वर्धया॒ त्वम् ।
तस्मै॒ सोमो॒ अधि॑ ब्रवद॒यं च॒ ब्रह्म॑ण॒स्पतिः॑ ॥ ३ ॥

Let the fire of *yajna* lead for progress and advancement to him in whose house we priests offer the oblation in fire. Let the spiritual man and the learned man mastered in Vedic speech preech him.

सू० ६ ॥ ऋषिः—अथर्वा ॥ देवता—१ ब्रह्मणस्पतिः; २, ३ सोमः ॥
छन्दः—अनुष्टुप् ॥

HYMN VI

Seer—Atharvan. Subject-matter—1, Brahmanaspati ; 2, 3 Somah. Metre—Anustup.

यो॑३॒स्मान् ब्र॑ह्मणस्पते॒ऽदे॑वो अ॒भि॒मन्य॑ते ।
सर्वं॒ तं र॑न्धयासि मे॒ यज॑मानाय सुन्व॒ते ॥ १ ॥

O master of Vedic speech ! please bring to our control the impious ones who ever plot against us, the performer of yajna and producer of Soma for that.

यो नः सोम सुशंसिनो दुःशंस आदिदेशति ।
वज्रेणास्य मुखे जहि स संपिष्टो अपायति ॥ २ ॥

O man of learning and genial temperament ! if any spiteful man having soft words outwardly designs to have command over us, smite with your weapon upon his face so that he be crushed to pieces to vanish.

यो नः सोमाभिदासति सनाभिर्यश्च निष्ट्यः ।
अप तस्य बलं तिर महीव द्यौर्वधत्मना ॥ ३ ॥

O man of learning ! deprive of strength the man whosoever destroys us, be he a kin or stranger, like the wide sky which kills the worms and germs with thunder-bolt.

सू० ७ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ सोमः; ३ विश्वे देवाः ॥
छन्दः—१ निचृद्गायत्री; २, ३ गायत्री ॥

HYMN VII

Seer—Atharvan. Subject-matter ; 1, 2 Somah ; 3, Vishvedevas. Metre—1 Nrichidgayatri ; 2, 3 Gayatri.

येन सोमादितिः पथा मित्रा वा यन्त्यद्रुहः ।
तेना नोऽवसा गहि ॥ १ ॥

O All-impelling Lord ! come to us with that protective power and ways through which the harmless globe and sun with other planets move round.

येन सोम साहन्त्यासुरान् रन्धयासि नः ।
तेना नो अधि वोचत ॥ २ ॥

O All-impelling and All-conquering Lord ! inspire unto us the knowledge of ways and means for our good with the power and ways through which you control the clouds and disintegrating forces of the World.

येन॑ देवा असु॑राणामोजां॑स्यवृ॑णीध्वम् ।
तेना॑ नः शर्म॑ यच्छत ॥ ३ ॥

O All-impelling Lord! give us the pleasure and plenty in the way through which the rays of the sun repel the strength of clouds.

सू० ८ ॥ ऋषिः—जमदग्निः ॥ देवता—कामात्मा ॥ छन्दः—१-३ पथ्या पङ्क्तिः ॥

HYMN VIII

Seer—Jamdagnih. Subject-matter—Kamatma. Metre—1-3 Pathyapanktih.

यथा॑ वृक्षं लिबु॑जा समन्तं॑ परिषस्वजे ।
एवा परि॑ ष्वजस्व मां यथा॒ मां का॒मिन्यसो॒
यथा॒ मन्नाप॑गा॒ अस॑ः ॥ १ ॥

Says husband to his wife—O wife! embrace me like the creeper which clasp around tree on all sides so that you may remain my darling and never be separated from me.

यथा॑ सुप॒र्णः प्र॒पत॑न् प॒क्षौ नि॒हन्ति॒ भूम्या॑म् ।
एवा नि ह॑न्मि ते॒ मनो॒ यथा॒ मां का॒मिन्यसो॒
यथा॒ मन्नाप॑गा॒ अस॑ः ॥ २ ॥

As the eagle mounting strikes its wings downwards on the earth so I (your husband) strike your spirit down, so you may remain my darling and never be separated from me.

यथे॒मे द्यावा॑पृथि॒वी स॒द्यः प॒र्येति॒ सूर्य॑ः ।
एवा पर्यै॑मि ते॒ मनो॒ यथा॒ मां का॒मिन्यसो॒
यथा॒ मन्नाप॑गा॒ अस॑ः ॥ ३ ॥

As in its rapid course (of expanding light throughout), the Sun encompasses the range of heaven and earth so I do compass round your mind so that you may remain my darling and never be separated from us.

सू०९ ॥ ऋषिः—जमदग्निः ॥ देवता—कामात्मा ॥ छन्दः—अनुष्टुप् ॥

HYMN IX

Seer—Jamadagnih. Subject-matter Kamatma, Metre —Anustup.

वाञ्छ मे तन्वं पादौ वाञ्छाक्ष्यौ वाञ्छ सक्थ्यौ ।
अक्ष्यौ वृषण्यन्त्याः केशा मां ते कामेन शुष्यन्तु ॥ १ ॥

O wife ! desire my body, desire to love my feet, desire my eyes, desire my legs and let the eyes and hair of yours, O fond-lady ! be dried through love of me.

मम त्वा दोषणिश्रिषं कृणोमि हृदयश्रिषम् ।
यथा मम क्रतावसो मम चित्तमुपायसि ॥ २ ॥

I make you, my wife, hang held into my arms, I make you lie in my heart, so that you may remain submissive to my will-and make your place in my mind.

यासां नाभिरारेहणं हृदि संवननं कृतम् ।
गावो घृतस्य मातरोऽमूं सं वानयन्तु मे ॥ ३ ॥

May mother of the butter those cows whose kisses are a bond and a love-charm laid within the heart, incline and inspire into this my wife to love of me.

सू० १० ॥ ऋषिः—शन्तातिः ॥ देवता—१ अग्निः; २ वायुः; ३ सूर्यः ॥ छन्दः—१ साम्नी त्रिष्टुप्; २ प्राजापत्या बृहती; ३ साम्नी बृहती ॥

HYMN X

Seer-Shantatih. Subject-matter—1 Agnih ; 2

Vayuh ; 3, Suryah. Metre—1 Samni Tristup ; 2 Prajapatya Brihati ; 3 Samni Brihati.

पृथिव्यै श्रोत्राय वनस्पतिभ्योऽग्नयेऽधिपतये स्वाहा ।॥ १ ॥

We appreciate the utility and purpose of earth, ear, tries and fire which is the controlling power. Whatever is uttered here in is true.

प्राणायान्तरिक्षाय वयोभ्यो वायवेऽधिपतये स्वाहा ॥ २ ॥

We appreciate the utility and purpose of heaven, eye, stars and sun, which is the controlling power. Whatever is uttered herein is true.

दिवे चक्षुषे नक्षत्रेभ्यः सूर्यायाधिपतये स्वाहा ॥ ३ ॥

We appreciate the utility and purpose of vital air, firmament birds and air which is the controlling power. Whatever is uttered herein is true.

सू० ११ ॥ ऋषि:—प्रजापति: ॥ देवता—१, २ रेत:; ३ मन्त्रोक्ता: ॥

छन्द:—अनुष्टुप् ॥

HYMN XI

Seer—Prajapatih. Subject-matter—1, 2 Retas ; 3, as described in the verse. Metre-Anustup.

शमीमश्वत्थ आरूढस्तत्र पुंसुवनं कृतम् ।
तद् वै पुत्रस्य वेदनं तत् स्त्रीष्वा भरामसि ॥ १ ॥

Ashvatta rooted on the tree of *Shami* is medicine in conducting the ceremony of *Pumsavan*. It being used there to perform the *Pumsavan*, a male birth is certain. This is the means of finding of a son. We the house-holders bring and use it in the woman.

पुंसि वै रेतो भवति तत् स्त्रियामनु षिच्यते ।
तद् वै पुत्रस्य वेदनं तत् प्रजापतिरब्रवीत् ॥ २ ॥

The genial seed has its Origination in man and that is sown in the woman. This is the finding of a son ; thus declares a house-holder.

प्रजापतिरनुमतिः सिनीवाल्यचीक्लृपत् ।
स्त्रैषूयमन्यत्र दधत् पुमांसमु दधादिह ॥ ३ ॥

Male, the father and obedient female, the mother produce son in this way and the female child otherwise. But by this (prescribed) procedure they find male child.

सू० १२ ॥ ऋषिः—गरुत्मान् ॥ देवता—विषनिवारणम् ॥
छन्दः—अनुष्टुप् ॥

HYMN XII

Seer—Garutman. Subject-matter—Vishnivaranam. Metre-Anustup.

परि द्यामिव सूर्योऽहीनां जनिमागमम् ।
रात्री जगदिवान्यद्धंसात् तेना ते वारये विषम् ॥ १ ॥

Like the sun encompassing the heavenly region I am fully aware of the race of the serpents and like the night which covers whole things but except the sun, I ward your poision off, O man !

यद् ब्रह्मभिर्यदृषिभिर्यद् देवैर्विदितं पुरा ।
यद् भूतं भव्यमासन्वत् तेना ते वारये विषम् ॥ २ ॥

I ward your poision off, O man ; with that treatment which is fully discovered by the spiritualist, which is discovered by the seers, which is discovered by the scientists and which is effectual in past, present and future.

मध्वा पृञ्चे नद्यः पर्वता गिरयो मधु ।
मधु परुष्णी शीपाला शमास्ने अस्तु शं हृदे ॥ ३ ॥

O man ! treat you with the water-mixed with honey ; let the rivers, mountains, hills be sweet ; let the sweet curative medicine be pleasent for your mouth and the medicine bringing sleep be well for your heart.

सू० १३ ॥ ऋषिः—अथर्वा (स्वस्त्ययनकामः) ॥ देवता—मृत्युः ॥ छन्दः—अनुष्टुप् ॥

HYMN. XIII

Seer—Atharavan. Subject-matter—Mrityuh. Metre—Anustup.

नमो॑ देवव॒धेभ्यो॒ नमो॑ राजव॒धेभ्यः॑ ।
अथो॒ ये विश्या॑नां व॒धास्तेभ्यो॑ मृत्यो॒ नमो॑ऽस्तु ते ॥ १ ॥

I appreciate the effectivity of the weapons invented by the scientists, I appreciate the effectivity of weapons used by the Kings, I appreciate the effectivity of the weapons used by common people and I appreciate the power that death itself possesses in it.

नम॑स्ते अधिवा॒काय॑ परावा॒काय॑ ते॒ नमः॑ ।
सुम॒त्यै मृ॑त्यो ते॒ नमो॑ दुर्म॒त्यै त॑ इ॒दं नमः॑ ॥ २ ॥

My Word of appreciation is due to the plea advanced in favour of this death, my word of appreciation is due to the argument advanced against the death, my appreciation is due to the good instruction caused by this death and my word of appreciation is due to malevolence caused by this death.

नम॑स्ते यातु॒धाने॑भ्यो॒ नम॑स्ते भेष॒जेभ्यः॑ ।
नम॑स्ते मृत्यो॒ मूले॑भ्यो ब्राह्म॒णेभ्य॑ इ॒दं नमः॑ ॥ ३ ॥

I use the prophylactic measures against the diseases causing this death, I know and utilize the medicines guarding from death, I use my effort to know the causes of this death and

I pay my homage to those learned men who have the knowledge to overcome this death.

सू० १४ ॥ ऋषिः—बभ्रुपिङ्गलः ॥ देवता—बलासः ॥ छन्दः—अनुष्टुप्॥

HYMN XIV

Seer — Babhrupingalah. Subject-matter — Balasah. Metre—Anustup.

अस्थिस्रंसं परुःस्रंसमास्थितं हृदयामयम् ।
बलासं सर्वं नाशयाङ्गेष्ठा यश्च पर्वसु ॥ १ ॥

O physician ! remove the decline or cough which demolishes the bones, which creates harm in the joints, dispel away the firmly rooted bear disease that has its influence in the limbs and that which spreads in the joints.

निर्बलासं बलासिनः क्षिणोमि मुष्करं यथा ।
छिनद्म्यस्य बन्धनं मूलमुर्वार्वाइव ॥ २ ॥

I, the physician uproot decline or cough from the man affected with consumption as it were a several part of the stalk of lily, I cut the bond that fetters him as a root of a meton or cucumber.

निर्बलासेतः प्र पताशुङ्गः शिशुको यथा ।
अथो इटइव हायनोऽप द्राह्यवीरहा ॥ ३ ॥

Let the consumption be gone away from this patient like a young foal which runs at speed, let it flee without harming the man like grass which annually grows up in abundance.

सू० १५ ॥ ऋषिः—उद्दालकः ॥ देवता—वनस्पतिः ॥ छन्दः—अनुष्टुप्॥

HYMN XV

Seer — Uddalakah. Subject-matter — Vanaspatih. Metre—Anustup.

N.B. Here in this hymn the plant Balasa has been described.

उत्तमो अस्योषधीनां तव वृक्षा उपस्तयः ।
उपस्तिरस्तु सो३ऽस्माकं यो अस्माँ अभिदासति ॥ १ ॥

This medicinal plant (Balasa) is excellent of all the plants and all the trees are of less efficacy in comparision to it. He whosoever seeks to injure us, be subject to our power.

सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति ।
तेषां सा वृक्षाणामिवाहं भूयासमुत्तमः ॥ २ ॥

May I be excellent of all whoever seeks to injure me with his kinsmen or without kinsmen like the plant *Balasa* which is the most excellent of all trees.

यथा सोम ओषधीनामुत्तमो हविषां कृतः ।
तलाशा वृक्षाणामिवाहं भूयासमुत्तमः ॥ ३ ॥

As the *Soma* plant is treated to be best of all the herbacious plants and oblations of *Yajna* so, as the *Balasa*, is excellent of the trees, may I be best of all.

सू० १६ ॥ ऋषिः—शौनकः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ निचृत् त्रिपदा गायत्री; २ अनुष्टुप्; ३ बृहतीगर्भा ककुम्मत्यनुष्टुप्; ४ त्रिपदा प्रतिष्ठा गायत्री ॥

HYMN XVI

Seer—Shaunakah. Subject-matter—as described in the verses. Metre—1 Nichrit Tripada Gayatri ; 2. Anustup ; 3. Brihatigarbha Kakummati Anustup ; 4. Tripada Pratistha Gayatri.

N.B. In this hymn the description of *Sarsapa*, the mustard seed seems to be the main theme. Other medicinal plants which grow up in the vicinity of this mustard plant are also described. But at present they are not known by us.

आबयो अनाबयो रसस्त उग्र आबयो ।

आ तें करम्भमंद्रासि ॥ १ ॥

The juice of *Abaya*, (the mustard plant) and *Anabaya*, (the other kind of mustard plant) is pungeant. We use the powder or gruel of this *Abaya*, for the sake of medicine.

विहल्हो नामं ते पिता मदावंती नामं ते माता ।
स हिं न त्वमंसि यस्त्वमात्मानमावंयः ॥ २ ॥

Vilha (a plant which grows in the vicinity of the abayas and is of the same species) is the protector of this plant and the *Madavali* (the other plant of the same species) is the nourisher of this Abaya, as it is the same plant which protects life.

तौविलिकेऽवेलयावायमैलब ऐलयीत् ।
बभ्रुश्च बभ्रुकर्णश्चापेंहि निराल ॥ ३ ॥

The luxuriantly growing herb Tanvilika, makes us succeed in overcoming diseases, this plant *Ailaba* which springs up in the soil increases strength into us; the powerful plant called *Ala* which is of tawny colour and which has tawny hornlike branch gives us supporting power.

अलसालासि पूर्वा सिलाञ्जालास्युत्तरा ।
नीलागलसाला ॥ ४ ॥

There are three kinds of weeds which grow in the corn. The first of them is *Alsala*, the second *Silanjala* and third is Nilagal sala.

सू०१७ ॥ ऋषिः—अथर्वा ॥ देवता—गर्भदृंहणम् ॥ छन्दः—अनुष्टुप् ॥

HYMN XVII

Seer—Atharvan. Subject-matter—Garbhadrinhanam. Metre—Anustup.

यथेयं पृथिवी मही भूतानां गर्भमादधे ।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ॥ १ ॥

Even as this mighty earth conceives the seed of all the beings so may the germs of life be laid in you, O wife ! that you may deliver a child.

यथेयं पृथिवी मही दाधारेमान् वनस्पतीन् ।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ॥ २ ॥

Even as this vast earth bears these trees and plants so may the germs of life be laid in you, O wife ! to give birth to child.

यथेयं पृथिवी मही दाधार पर्वतान् गिरीन् ।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ॥ ३ ॥

Even as this mighty earth bears those mountains and hills so may the germs of life be borne in you, O wife ! deliver a child in due course.

यथेयं पृथिवी मही दाधार विष्ठितं जगत् ।
एवा ते ध्रियतां गर्भो अनु सूतुं सवितवे ॥ ४ ॥

Even as this mighty earth supports the variously dwelling world so may the embryo be borne in you, O wife, to deliver a child in due course.

सू०१८ ॥ ऋषिः—अथर्वा ॥ देवता—ईर्ष्याविनाशनम् ॥ छन्दः—अनुष्टुप् ॥

HYMN XVIII

Seer—Atharvan. Subject-matter—Irshyavinashanam. Metre—Anustup.

ईर्ष्याया ध्राजिं प्रथमां प्रथमस्या उतापराम् ।

अग्निं हृदय्यं॑ शोकं तं ते निर्वापयामसि ॥ १ ॥

O myself! the first attack of jealousy together with that which followeth the first (appearance of it) is the fire which is filled in thy heart (a source of constant) sorrow. I drive away completely the same from the heart.

यथा भूमिर्मृतमना मृतान्मृतमनस्तरा ।
यथोत मम्रुषो मन एवेर्ष्योर्मृतं मनः ॥ २ ॥

Just as the earth is dead in consciousness yea, it is more dead in consciousness than the dead, just as the spirit of the dead is, similarly the spirit of the jealous man is dead (within him).

अदो यत् ते हृदि श्रितं मनस्कं पतयिष्णुकम् ।
ततस्त ईर्ष्यां मुञ्चामि निरूष्माणं दृतेरिव ॥ ३ ॥

O myself! that thought which is sheltered in thy heart, the low-mindedness which hovers therein. I drive away jealousy from that, just as one drives away hot air from the bellows.

सू० ॥ १६ ॥ ऋषिः—शन्तातिः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ अनुष्टुप्; २, ३ गायत्री ॥

HYMN XIX

Seer—Shantatih. Subject-matter—as described in the verses. Metre-1 Anustup ; 2, 3 Gayatri.

पुनन्तु मा देवजनाः पुनन्तु मनवो धिया ।
पुनन्तु विश्वा भूतानि पवमानः पुनातु मा ॥ १ ॥

Let the men of high enlightenment purify me (in my belief-profession and practice) let the men of discrimination make me pure with intellect and act, let all the Creatures cleanse me, may the pure Divinity purify me.

पवमानः पुनातु मा क्रत्वे दक्षाय जीवसे ।
अथो अरिष्टतातये ॥ २ ॥

May God who is pure by his nature make me pure for wisdom and act, for power, for life and for unassailed security.

उभाभ्यां देव सवितः पवित्रेण सवेन च ।
अस्मान् पुनीहि चक्षसे ॥ ३ ॥

O All-creating and Almighty Divinity ! purify me by both of these—the pure knowledge and pure act. O Lord ! purify us to see and realize Thee.

सू० २० ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—यक्ष्मनाशनम् ॥ छन्दः —१ अतिजगती; २ ककुम्मती प्रस्तारपङ्क्तिः; ३ सतःपङ्क्तिः ॥

HYMN XX

Seer—Bhrigvangiras. Subject-matter—Yakshmanashanam. Metre—1, Atijagati ; 2, Kakummati Prastarpanktih; 3, Satahpanktih.

अग्नेरिवास्य दहत एति शुष्मिण उतेव मत्तो विलपन्नपायति ।
अन्यमस्मदिच्छतु कं चिदव्रतस्तपुर्वधाय
नमो अस्तु तक्मने ॥ १ ॥

The fever like the heat of the fierce burning fire attacks the man and man under its influence like a mad runs in delirium. Let this lawless fever seek another but me. We should take the measure of safety against the fever the heat of which is the cause of death.

नमो रुद्राय नमो अस्तु तक्मने नमो राज्ञे वरुणाय त्विषीमते ।
नमो दिवे नमः पृथिव्यै नम ओषधीभ्यः ॥ २ ॥

We appreciate the service of the physician on such times illness, we should use all prophylactic measures for checking the fever, we appreciate the splendid sunny climate, we appreciate the utility of sun, we appreciate the utility of soil and we use medicines. (to drive away the fever).

अयं यो अभिशोचयिष्णुर्विश्वा रूपाणि हरिता कृणोषि ।
तस्मै तेऽरुणाय बभ्रवे नमः कृणोमि वन्याय तक्मने

I drive away that jungle-fever which aglow with heat heatens the whole body of patient and makes him see every thing green and which is red and yellow.

सू० २१ ॥ ऋषिः—शन्तातिः ॥ देवता—चन्द्रमाः ॥ छन्दः—अनुष्टुप् ॥

HYMN XXI

Seer — Shantatih. Subject-matter — Chandramah. Metre—Anustup.

इमा यास्तिस्रः पृथिवीस्तासां ह भूमिरुत्तमा ।
तासामधि त्वचो अहं भेषजं समु जग्रभम् ॥ १ ॥

Of all these three terrestorial worlds—the earth, the firmament and the heaven, the earth is verily best. I, from the crust of these collect medicine of healing substance.

श्रेष्ठमसि भेषजानां वसिष्ठं वीरुधानाम् ।
सोमो भगइव यामेषु देवेषु वरुणो यथा ॥ २ ॥

This medicine is best of all medicines, it is most excellent in prophylactic properties among all the plants, it is like the shinning moon amid stars and the sun amid brilliant planets.

रेवतीरनाधृषः सिषासवः सिषासथ ।

उत स्थ केशदृंहणीरथो ह केशवर्धनीः ॥ ३ ॥

Endowed with healing properties, ever-effective and pain-removing, these medicines heal the patient. Either the stay the hair from falling off or they increase and strengthen its growth.

२२ ॥ ऋषिः—शन्तातिः ॥ देवता—१ आदित्यरश्मिः; २, ३ मरुतः ॥
छन्दः—१, ३ त्रिष्टुप्; २ चतुष्पदा भुरिग् जगती ॥

HYMN XXII

Seer—Shantatih. Subject-matter ; 1 Adityarashmih. 2, 3 Marutah. Metre—1, 3 Tristup ; 2 Chatuspada Bhurigjhagati.

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत् पतन्ति ।
त आववृत्रन्त्सदनादृतस्यादिद् घृतेन पृथिवीं व्यू दुः ॥ १ ॥

The rays of the sun carrying waters rise to the heaven in *Uttarayana* (the period of the sun's progress to the North of the equator beginning from winter solstice) and return back in the *Dakshinayana* (the period of sun's progress towards south of the equator beginning from summer solstice) from the atmospheric region and the earth is inundated with water of the rain.

पयस्वतीः कृणुथाप ओषधीः शिवा यदेजथा मरुतो रुक्मवक्षसः
ऊर्जं च तत्र सुमतिं च पिन्वत यत्रा
नरो मरुतः सिञ्चथा मधु ॥ २ ॥

The airs embracing the splendour of sun and lightning on their breast make the grains of crop and herbacious plants juicy and propitious when they stir. These airs carrying the clouds pour down vigour and good inteation wherever they shower rains.

उदप्रुतो मुरुतस्ताँ इयर्त वृष्टिर्या विश्वा निवतस्पृणाति ।
एजाति ग्लहा कुन्येव तुन्नैरुं तुन्दाना पत्येव जाया ॥ ३ ॥

These monsoons full of vapours send down the rain which fills all the sloping places and rivers. The thunder like a troubled girl and like the wife coerced by her husband trembles in the cloud.

सू०२३ ॥ ऋषिः—शन्तातिः ॥ देवता—आपः ॥ छन्दः—१ अनुष्टुप्; २ त्रिपदा गायत्री; ३ परोष्णिक् ॥

HYMN XXIII

Seer—Shantatih. Subject-matter—apah. Metre—1 Anustup ; 2 Tripada Gayatri ; 3 Parosnik.

सस्रुषीस्तदपसो दिवा नक्तं च सस्रुषीः ।
वरेण्यक्रतुरहमपो देवीरुप ह्वये ॥ १ ॥

The waters are of the nature of flow, they flow incessantly day and night. I, possessed of noble knowledge and act utilize these useful waters in various ways.

ओता आपः कर्मण्या मुञ्चन्त्वितः प्रणीतये ।
सद्यः कृण्वन्त्वेतवे ॥ २ ॥

Waters blocked in their flow serve the purpose of creating motive force. Let them be left to flow (in some device) to start them mechanically. The currents of water thus create motion in devices.

देवस्य सवितुः सवे कर्म कृण्वन्तु मानुषाः ।
शं नो भवन्त्वप ओषधीः शिवाः ॥ ३ ॥

Let the men do the act of various experiments in the creation of the Almighty Creator. Let the waters be auspitious curative and propitious.

सू०२४ ॥ ऋषिः—शन्तातिः ॥ देवता—आपः ॥ छन्दः—अनुष्टुप् ॥

HYMN XXIV

Seer—Shantatih. Subject-matter—apah. Metre—Anustup.

हिमवतः प्र स्रवन्ति सिन्धौ समह संगमः ।
आपो ह मह्यं तद् देवीर्ददन् हृद्द्योतभेषजम् ॥ १ ॥

The currents of water stream from hills covered with snow and meet in the river or sea together. These pure waters certainly provide me with the medicine curing the pain of heart.

यन्मे अक्ष्योरादिद्योत पार्ष्ण्योः प्रपदोश्च यत् ।
आपस्तत् सर्वं निष्करन् भिषजां सुभिषक्तमाः ॥ २ ॥

These waters are most skilful physician amongst physician or most powerful medicine of all medicines. Let them remove all the rapture which injurs my eyes, which injurs my heels and which injurs my toes.

सिन्धुपत्नीः सिन्धुराज्ञीः सर्वा या नद्य१ स्थन ।
दत्त नस्तस्य भेषजं तेना वो भुनजामहै ॥ ३ ॥

Let all the rivers which maintain the countinuity of their flow always, which are in spate with mighty flow provide us with the balm that heals the ill and may we enjoy this boon from them.

सू० २५ ॥ ऋषिः—शुनःशेपः ॥ देवता—मन्याविनाशनम् ॥
छन्दः—अनुष्टुप् ॥

HYMN XXV

Seer—Shunahshipah. Subject-matter—Manyavinashanam. Metre—Anustup.

पञ्च॑ च॒ याः प॑ञ्चा॒शच्च॑ सं॒यन्ति॒ मन्या॑ अ॒भि ।
इ॒तस्ताः सर्वा॑ नश्यन्तु वा॒का अ॑प॒चिता॑मिव ॥ १ ॥

Let all the five and fifty excrecences...that develop round the tendons of the neck vanish away from here like the softer-scrofulous swelling of the men in whose body the bad matters get accumulated.

स॒प्त च॒ याः स॑प्त॒तिश्च॑ सं॒यन्ति॒ ग्रैव्या॑ अ॒भि ।
इ॒तस्ताः सर्वा॑ नश्यन्तु वा॒का अ॑प॒चिता॑मिव ॥ २ ॥

Let all the seven and seventy excrecences which develop round the upper vertebrae etc. etc.

नव॑ च॒ या न॑व॒तिश्च॑ सं॒यन्ति॒ स्कन्ध्या॑ अ॒भि ।
इ॒तस्ताः सर्वा॑ नश्यन्तु वा॒का अ॑प॒चिता॑मिव ॥ ३ ॥

Let all the nine and ninety excrecences which develop into the shoulder etc. etc.

सू० २६ ॥ ऋषिः—ब्रह्मा ॥ देवता—पाप्मा ॥ छन्दः—अनुष्टुप् ॥

HYMN XXVI

Seer—Brahman, Subject-matter—Papman. Metre-Anustup.

अव॑ मा पाप्मन्त्सृज व॒शी सन् मृ॑डयासि नः ।
आ मा॑ भ॒द्रस्य॑ लो॒के पाप्म॑न् धे॒ह्यवि॑ह्रुतम् ॥ १ ॥

Let the intention of sin leave me free (from its clutches) let it make me happy being under my control, let it set me unaflicted in the state of happiness.

यो नः॑ पाप्म॒न् न जहा॑सि॒ तमु॑ त्वा जहिमो व॒यम् ।

पथामनु व्यावर्तनेऽन्यं पाप्मानु पद्यताम् ॥ २ ॥

We ourselves leave the intention or the tendency of sin which does leave us. Let this tendency of sin go to another sin in turning of the path (not to any other man).

अन्यत्रास्मन्न्युच्यतु सहस्राक्षो अमर्त्यः ।
यं द्वेषाम तमृच्छतु यमु द्विष्मस्तमिज्जहि ॥ ३ ॥

Let the immortal tendency accompanied by thousands of other evils, go from us to other places. Let it go to sin which we discard and let it smite evil which we hate.

सू०२७ ॥ ऋषिः—भृगुः ॥ देवता—यमः; निर्ऋतिः ॥ छन्दः—१, ३ जगती; २ त्रिष्टुप् ॥

HYMN XXVII

Seer—Bhriguh. Subject-matter—Yamah ; Nirritih. Metre—1, 3 Jagati ; 2 Tristup.

N.B. This hymn very clearly mentions the utility of training pigeon which thus being trained fatch the message from and to like a messanger. Besides, being a bird it has the instinct of foreseeing the miseries coming to fall in near future. Thus the verses of the hymn instruct us to tame parrot, train it in sending and bringing messages and learn to know the falling of miseries before-hand.

देवाः कपोत इषितो यदिच्छन् दूतो निर्ऋत्या इदमाजगाम ।
तस्मा अर्चाम कृणवाम निष्कृतिं शं नो
अस्तु द्विपदे शं चतुष्पदे ॥ १ ॥

O learned persons ! the pigeon which is the messanger of misery (created by man or by nature) sent by (trainers) or inspired by its natural instinct when comes to this our house he should wel-come its arrival and should apply the measures to meet the miseries and let, thus, it be well with our bipeds and quadrupeds.

शिवः कपोत इषितो नो अस्त्वनागा देवाः शकुनो गृहं नः ।
अग्निर्हि विप्रो जुषतां हविर्नः
परि हेतिः पक्षिणी नो वृणक्तु ॥ २ ॥

O learned men! let the pigeon sent (by trainers to communicate message) be auspicious for us, let this innocent bird come to our house, let enlightened man have the eatables presented by us and let the winged missile avoid us.

हेतिः पक्षिणी न दभात्यस्मानाष्ट्री पदं कृणुते अग्निधाने ।
शिवो गोभ्य उत पुरुषेभ्यो नो अस्तु मा
नो देवा इह हिंसीत् कपोतः ॥ ३ ॥

Let not the winged missile of army over-come us, let the learned priest always occupy his seat in the place of *yajna-fire*, may there be atmosphere of welfare for our cattles and for our men, let not, O learned men ! this pigeon be the source of trouble for us.

सू० २८ ।। ऋषिः—भृगुः ।। देवता—यमः; निर्ऋतिः ।। छन्दः—१ त्रिष्टुप्; २ अनुष्टुप्; ३ जगती ।।

HYMN XXVIII

Seer — Bhriguh. Subject-matter—yamah, Nirritih. Metre—1 Tristup ; 2 Anustup ; 3 Jagati.

ऋचा कपोतं नुदत प्रणोदमिषं मदन्तः परि गां नयामः ।
संलोभयन्तो दुरिता पदानि
हित्वा न ऊर्जं प्र पदात् पथिष्ठः ॥ १ ॥

O men ! send the pigeon as messanger who is trained with your word, we enjoing the desired knowledge to send messages through pigeon and destroying the obstacles in

the way, send messages throughout the globe. Let the pigeon covering the path with message increasing our strength proceed onwards.

परीमे३ग्निमर्षत परीमे गामनेषत ।
देवेष्वक्रत श्रवः क इमाँ आ दधर्षति ॥ २ ॥

These learned who train the pigeon take its benefit, know the properties of fire, communicate the word of news and a message alround, attain fame among learned men, who is the man that conquers them ?

यः प्रथमः प्रवतमाससाद बहुभ्यः पन्थामनुपस्पशानः ।
यो३स्येशे द्विपदो यश्चतुष्पदस्तस्मै
यमाय नमो अस्तु मृत्यवे ॥ ३ ॥

I pay my respect to that all-controlling God who is most excellent amongst all powers, who making the path for many has been pervading the world and who is the ruler of bipeds and quadrupeds of this world.

सू० २९ ॥ ऋषिः—भृगुः ॥ देवता—यमः; निर्ऋतिः ॥ छन्दः—१, २ त्रिपदा विराट् गायत्री; ३ सप्तपदा विराडष्टिः ॥

HYMN XXIX

Seer—Briguh. Subject-matter—Yamah Nirtihb—Metre 1, 2 Tripadavirannum Gayatri ; 3 Saptapada viradastih.

अमून् हेतिः पतत्रिणी न्येतु यदुलूको वदति मोघमेतत् ।
यद् वा कपोतः पदमग्नौ कृणोति ॥ १ ॥

When the owl screeches out in vain, or when the pigeon throws its foot in fire (without some apparent cause) the misery like the bird falls on the men in the region.

यौ ते॑ दू॒तौ निर्ऋ॑त इ॒दमे॒तोऽप्र॑हितौ॒ प्रहि॑तौ वा गृ॒हं नः॑ ।
क॒पो॒तो॒लू॒काभ्या॒मप॑दं॒ तद॑स्तु ॥ २ ॥

Let not our home be the resort of the missery brought by the pigeon and owl which are the messenger of the destruction and are sent or not sent to our house.

अ॒वै॒र॒ह॒त्याये॒दमा प॑पत्यात् सु॒वीर॒ता॑या इ॒दमा स॑सद्यात् ।
परा॒ङे॒व परा॑ वद॒ परा॒चीमनु॑ सं॒वत॑म् । यथा॑ य॒मस्य॑ त्वा
गृ॒हेऽर॒सं प्र॑ति॒चाक॑शा॒ना॒भू॒कं प्र॑ति॒चाक॑शा॒न् ॥ ३ ॥

Often the pigeon comes to this our house bringing the message of the safety of our heroes, often it comes with the message of the bravery of our heroes, let it be turned out and sent to pour its voice a far and cry in the region of distance, so that I see it reft—of all the power and importance in the camp or house of the King.

सू० ३० ॥ ऋषिः—उपरिबभ्रवः ॥ देवता—शमी ॥ छन्दः—१ जगती; २ त्रिष्टुप्; ३ चतुष्पदा शङ्कुमत्यनुष्टुप् ॥

HYMN XXX

Seer—Uparibabhravah. Subject-matter – Shami, Metre-1 Jagati ; 2 Tristup ; 3 Chatuspada Shankumati Anustup.

दे॒वा इ॒मं मधु॑ना॒ संयु॑तं॒ यवं॒ सर॑स्वत्या॒मधि॑ म॒णाव॑चर्कृषुः ।
इन्द्र॑ आसी॒त् सीर॑पतिः श॒तक्र॑तुः
की॒नाशा॑ आसन् म॒रुतः॑ सु॒दान॑वः ॥ १ ॥

In the beginning (i.e. prior to agricultural process into practice) the physical forces of the nature sow the seed of barley wet in water in the soil which has watery substance in it. Indra, the sun possessed of hundreds of power and

operation is the masterly plougher of this land and Marutah, the winds which are of the nature of giving rain are the peasants.

यस्ते मदोऽवकेशो विकेशो येनाभिहस्यं पुरुषं कृणोषि ।
आरात् त्वदन्या वनानि वृक्षि
त्वं शमि शतवल्शा वि रोह ॥ २ ॥

Let the tree of *Shhmi* (Prosopis spicigera or Acacia Suma), whose juice scatters the hair or makes the hair fall and subjects a man to laughter (if used) grow up with hundred of branches and to this end I, the student of botany axe down all other trees which are growing in its nearest vicinity.

बृहत् पलाशे सुभगे वर्षवृद्ध ऋतावरि ।
मातेव पुत्रेभ्यो मृड केशेभ्यः शमि ॥ ३ ॥

This *shami* tree which is auspicious, which is nurtured by the rain, which has big leaves, which has fiery substances inside, Let it make happy our children like mother and be useful for hair.

सू०३१ ॥ ऋषिः—उपरिबभ्रवः ॥ देवता—गौः ॥ छन्दः—गायत्री ॥

HYMN XXXI

Seer — Uparibabhravah. Subject-matter — Gauh. Metre—Gayatri.

आयं गौः पृश्निरक्रमीदसदन्मातरं पुरः ।
पितरं च प्रयन्त्स्वः ॥ १ ॥

This globe, i.e. the earth as well as the Sun, the moon are revolving in the space (the same is true of the other globes also). Among them the earth along with the waters of the oceans which are, as were its mother) revolves round the Sun which is a mass of fire.

अन्तश्चरति रोचना अस्य प्राणादपानतः ।
व्यख्यन्महिषः स्वः ॥ २ ॥

The radiance and the heat of the Sun penetrate whatever exhales and inhales the breath. This enormous Sun also illuminates the firmament.

त्रिंशद् धामा वि राजति वाक् पतङ्गो अशिश्रियत् ।
प्रति वस्तोरहर्द्युभिः ॥ ३ ॥

The speech (vibration in either) every day caused by the rays of the sun which creates day, spreads throughout the thirty *muhurtas* of the night and day. The Sun is the centre of this speech.

सू० ३२ ॥ ऋषिः—१, २ चातनः; ३ अथर्वा ॥ देवता—१ अग्निः; २ रुद्रः; ३ मित्रावरुणौ ॥ छन्दः—१, ३ त्रिष्टुप्; २ प्रस्तारपङ्क्तिः ॥

HYMN XXXII

Seer—1, 2 Chatanah ; 3 Atharvan. Subject-metter 1 Agnih, 2 Rudrah ; 3 Mitravarunau. Metre—1, 3 Tristup ; 2 Prasterpanktih.

अन्तर्दावे जुहुता स्वे३तद् यातुधानक्षयणं घृतेन ।
आराद् रक्षांसि प्रति दह त्वमग्ने
न नो गृहाणामुप तीतपासि ॥ १ ॥

O house-holders ! offer into the fire of Yajna this oblation of disease—quelling herbs, mixed with ghee. Let this fire burn the diseases driving them away from us and let it not create any trouble in our houses.

रुद्रो वो ग्रीवा अशरैत् पिशाचाः पृष्टीर्वोऽपि शृणातु यातुधानाः
वीरुद् वो विश्वतोवीर्या यमेन समजीगमत् ॥ २ ॥

Let the powerful furious fire break the necks of the disease germs, let it split as under the ribs of the contageous germs and the medicinal herb possessing universal power as the remedy of these germs has allied itself with the physician who controls the diseases.

अभयं मित्रावरुणाविहास्तु नोऽर्चिषात्त्रिणो नुदतं प्रतीचः ।
मा ज्ञातारं मा प्रतिष्ठां विंदन्त
मिथो विघ्नाना उप यन्तु मृत्युम् ॥ ३ ॥

Let the exhaling and inhailing breaths create safety in this body, let them drive backwards the germs consuming the body with their splendour, let them not come nearour soul, the knower, let them not attain refuge and let them embrace their own death troubling each other.

सू० ३३ ॥ ऋषिः—जाटिकायनः ॥ देवता—इन्द्रः ॥ छन्दः—१, ३ गायत्री; २ अनुष्टुप् ॥

HYMN XXXIII

Seer—Jatikayanah. Subject-matter—Indrah. Metre —1, 3 Gayatri; Anustup.

यस्येदमा रजो युजस्तुजे जना वनं स्वः । इन्द्रस्य रन्त्यं बृहत्
नाधृष आ दधृषते धृषाणो धृषितः शवः । ॥ १ ॥

Tremendously extensive is working field of the Almighty Divinity under whose control remain controlled this earth, people, water and the space.

पुरा यथा व्यथिः श्रव इन्द्रस्य नाधृषे शवः ॥ २ ॥

As ever any tyrant, path not defied the over-powering glamour and might of the Almighty Divinity so the most over-powering force of the world still is unable to assail His power and fame. In reality He is the highest over-powering Lord who over-powers the force and fame of all.

स नो ददातु तां र॒यिमु॒रुं पि॒शङ्गसंदृशम् ।
इन्द्रः॒ पति॑स्तु॒विष्ट॑मो॒ जने॒ष्वा ॥ ३ ॥

May He bestow on us that wealth which is far-spreading and bright. Almighty Divinity is the omnipotent Lord among the living creatures.

सू० ३४ ॥ ऋषि:—चातन: ॥ देवता—अग्नि: ॥ छन्द:—गायत्री ॥

HYMN XXXIV

Seer Chatanah. Subject-matter — Agnih. Metre—Gayatri.

प्राग्नये॒ वाच॑मीरय वृष॒भाय॑ क्षि॒तीनाम् ।
स नः॑ पर्षद॒ति द्विषः॑ ॥ १ ॥

O learned man ! send forth your voice in the praise of Agni, the Self-effulgent God who is mightiest protector of men. May He remove our internal enemies greed, aversion etc.

यो रक्षांसि नि॒जूर्व॑त्य॒ग्निस्ति॒ग्मेन॑ शो॒चिषा॑ ।
स नः॑ पर्षद॒ति द्विषः॑ ॥ २ ॥

He is the self-effulgent Lord who with His sharp Knowledge destroys all evils. May remove our internal enemies—greed, aversion etc.

यः पर॑स्याः परा॒वत॑स्ति॒रो धन्वा॑ति॒रोच॑ते ।
स नः॑ पर्षद॒ति द्विषः॑ ॥ ३ ॥

He is the Lord who from far-remote distance across the heaven and beyond shineth. May He remove our internal enemies—greed, aversion etc.

यो विश्वा॒भि वि॒पश्य॑ति॒ भुव॑ना॒ सं च॒ पश्य॑ति ।

स नः पर्षदति द्विषः ॥ ४ ॥

He is the Master of all who beholds all the worlds and observe carefully all the creatures. May remove our internal enemies—greed, aversion etc.

यो अस्य पारे रजसः शुक्रो अग्निरजायत ।
स नः पर्षदति द्विषः ॥ ५ ॥

It is the Self-effulgent God who is shining as powerful glamour within and beyond the region of firmament. May He remove our internal enemies—greed, aversion, etc.

सू० ३५ ॥ ऋषिः—कौशिकः ॥ देवता—वैश्वानरः ॥ छन्दः—गायत्री ॥

HYMN XXXV

Seer—Kaushikah. Subject-matter — Vaishvanarah. Metre—Gayatri.

वैश्वानरो न ऊतय आ प्र यातु परावतः ।
अग्निर्नः सुष्टुतीरुप ॥ १ ॥

The All—leading Lord may come to succour us be we far in remode distance from Him due to our ignorance. May the Self-effulgent Divinity accept our eulogies.

वैश्वानरो न आगमदिमं यज्ञं सजूरुप ।
अग्निरुक्थेष्वंहसु ॥ २ ॥

May the All-leading Lord accept our acts of highest sacrifice and be friendly to us. May the Self-effulgent God accept our prayers of lauds.

वैश्वानरोऽङ्गिरसां स्तोममुक्थं च चाक्लृपत् ।
ऐषु द्युम्नं स्वर्यमत् ॥ ३ ॥

The All-leading Lord strengthen the effort an knowledge of the learned persons to succeed. May He bring glorious light to them.

सू० ॥ ३६ ॥ ऋषिः—अथर्वा (स्वस्त्ययनकामः) ॥ देवता—अग्निः ॥ छन्दः—गायत्री ॥

HYMN XXXVI

Seer—Atharvan. Subject-matter—Agnih. Metre—Gayatri.

ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम् ।
अजस्रं घर्ममीमहे ॥ १ ॥

We over pray the Self-reffulgent All-leading Lord who is the possessor of all true knowledge, up-holder of the laws eternal and the master of all illuminating objects.

स विश्वा प्रति चाक्लृप ऋतूंरुत्सृजते वशी ।
यज्ञस्य वय उत्तिरन् ॥ २ ॥

He inspiring alround the knowledge of *Yajna*, the world resultant of integration and distintegration, accompolished the creation of the universe and ordaining as the master over all He creates seasons.

अग्निः परेषु धामसु कामो भूतस्य भव्यस्य ।
सम्राडेको वि राजति ॥ ३ ॥

The Self-reffulgent God is the Lord of unfettered power (कामः) and is pervading even the most distant regions. He as the sole Imperial Lord gleams with His natural effulgens and ordain whatever exists and what ever is to come to exist.

सू० ३७ ॥ ऋषिः—अथर्वा (स्वस्त्ययनकामः) ॥ देवता—चन्द्रमाः ॥ छन्दः—अनुष्टुप् ॥

HYMN XXXVII

Seer — Atharvan. Subject-matter — Chandramah. Metre—Anustup.

उप प्रागात् सहस्राक्षो युक्त्वा शपथो रथम् ।
शप्तारमन्विच्छन् मम वृकइवाविमतो गृहम् ॥ १ ॥

Hitherwards comes the thousand eyed (Possessing the force of large number spies) King, having yoked his steeds in chariot, desirous to seek the person who has evil designs against me like the wolf who goes to the home of the man who owns sheep.

परि णो वृङ्ग्धि शपथ ह्रदमग्निरिवा दहन् ।
शप्तारमत्र नो जहि दिवो वृक्षमिवाशनिः ॥ २ ॥

O King ! avoid us, as consuming fire avoids the lake. Here you destroy the man who has ill-will against us, as the thunder-bolt falling from heavenly region destroys the tree.

यो नः शपादशपतः शपतो यश्च नः शपात् ।
शुने पेष्ट्रमिवावक्षामं तं प्रत्यस्यामि मृत्यवे ॥ ३ ॥

Like one who throws the loaf of bread to dog I throw to death that frustrated man who plans evil designs against us who are innocent to any ill-will against anyone and who bears ill-will against us who are conscious to throw away evils

सू० ३८ ॥ ऋषिः—अथर्वा (वर्चस्कामः) ॥ देवता—त्विषिः; बृहस्पतिः ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXXVIII

Seer—Atharvan. Subject-matter. Trishih ; Brihaspatih. Metre—Tristup.

सिंहे व्याघ्र उत या पृदाकौ त्विषिरग्नौ ब्राह्मणे सूर्ये या ।
इन्द्रं या देवी सुभगा जजान
सा न ऐतु वर्चसा संविदाना ॥ १ ॥

Whatever glamour of energy is possessed by lion of tiger, whatever hath the serpent, whatever glamour of energy is found in fire, whatever hath the learned man and the sun and the brillient and mighty that glamour which gave birth to Indra, The electricity, come unto us accompanied with strength and vigour.

या हस्तिनि द्वीपिनि या हिरण्ये त्विषिरप्सु गोषु या पुरुषेषु ।
इन्द्रं या देवी सुभगा जजान
सा न ऐतु वर्चसा संविदाना ॥ २ ॥

Whatever glamour of energy hath the elephant or panther, whatever glamour of energy is possessed by gold, whatever is found in waters, whatever have the bouvine males and females and whatever have the men, and the sun and the brillient and mighty that glamour which gave birth to Indra, the electricity, come unto us accompanied with strength and vigour.

रथे अक्षेष्वृषभस्य वाजे वाते पर्जन्ये वरुणस्य शुष्मे ।
इन्द्रं या देवी सुभगा जजान
सा न ऐतु वर्चसा संविदाना ॥ ३ ॥

Whatever glamour of energy is in car, axles, in the courage of strong bull, in air, in the cloud, in the force of atmospheric wind and the sun and the brillient and mighty that glanour whichg ave birth to Indra, the electricity, come unto us accompanied with strength and vigour.

राजन्ये दुन्दुभावायतायामश्वस्य वाजे पुरुषस्य मायौ ।
इन्द्रं या देवी सुभगा जजान
सा न ऐतु वर्चसा संविदाना ॥ ४ ॥

Whatever glamour of energy is found in warrior in the stretched war-drum announcing battle, in the mettle of horse, in the roar of man and the brillient and mighty that glamour which gave birth to Indra, the electricity, come unto us accompanied with strength and vigour.

सू० ३९ ॥ ऋषिः—अथर्वा (वर्चस्कामः) ॥ देवता—बृहस्पतिः ॥
छन्दः—१ जगती; २ त्रिष्टुप्; ३ अनुष्टुप् ॥

HYMN XXXIX

Seer—Atharvan. Subject-matter—Brihaspatih. Metre —1 Jagati ; 2 Tristup ; 3 Anustup.

यशो हविर्वर्धतामिन्द्रजूतं सहस्रवीर्यं सुभृतं सहस्कृतम् ।
प्रसर्स्राणमनु दीर्घाय चक्षसे हविष्मन्तं
मा वर्धय ज्येष्ठतातये ॥ १ ॥

Let the glory and strength of us which is guarded by Almighty God, which is possessed of multifarious strength and vigour, which is well-ordered and which increases the strength and tolerance thrive abundently. O God of Vedic Speech ! raise to highest rank to me, the performer of *Yajna* to attain far-extended vision and occupying excellent position.

अच्छा न इन्द्रं यशसं यशोभिर्यशस्विनं नमसाना विधेम ।
स नो रास्व राष्ट्रमिन्द्रजूतं तस्य
ते रातौ यशसः स्याम ॥ २ ॥

We Consecrating our services pray well Indra, the Almighty God who is glorious for His virtues and glories. May He give us Kingdom ruled and guarded by a mighty King. O Lord ! may we attain glory in Thy boon.

यशा इन्द्रो यशा अग्निर्यशाः सोमो अजायत ।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ॥ ३ ॥

The sun is glorious by its emergence, the fire is glorious by its origin and the moon is born glorious. Let me be glorious, even most illustrious of all that exist.

सू० ४० ॥ ऋषिः—१, २ अथर्वा (अभयकामः); ३ अथर्वा (स्वस्त्ययनकामः) ॥ देवता—१, २ मन्त्रोक्ताः; ३ इन्द्रः ॥ छन्दः—१, २ जगती; ३ अनुष्टुप् ॥

HYMN XL

Seer—1, 2, Atharvan Abhayakamah ; 3 Atharvan (Svastyayanakamah). Subject-matter—1, 2 as described in verses ; 3 Indra, Metre—1, 2 Jagati ; 3 Anustup.

अभयं द्यावापृथिवी इहास्तु नोऽभयं सोमः सविता नः कृणोतु ।
अभयं नोऽस्तूर्वन्तरिक्षं सप्तऋषीणां
च हविषाभयं नो अस्तु ॥ १ ॥

May the heaven and earth be safe from any fear for us, let the sun be in safety for us and let the moon be a place of safety for us. May the wide firmament be safe for us and may seven vital breaths be the source of safety for us by their operations.

अस्मै ग्रामाय प्रदिशश्चतस्र ऊर्जं सुभूतं स्वस्ति सविता नः
कृणोतु । अशत्र्विन्द्रो अभयं नः
कृणोत्वन्यत्र राज्ञामभि यातु मन्युः ॥ २ ॥

May the All-creating Lord bestow upon us the well-produced grain and vigour around the four quarters of our village. May He make us happy. May the foeless King give us safety and may the wrath of King be turned to other directions.

अनमित्रं नो अधरादनमित्रं न उत्तरात् ।
इन्द्रानमित्रं नः पश्चादनमित्रं पुरस्कृधि ॥ ३ ॥

O Almighty Lord ! make us free from enemies both from above and from below. O Lord ! make us free from foes from behind and from front side.

सू०४१ ॥ ऋषिः—ब्रह्मा ॥ देवता— मनआदयो दैव्या ऋषयः ॥ छन्दः —१ भुरिगनुष्टुप्; २ अनुष्टुप्: ३ त्रिष्टुप् ॥

HYMN XLI

Seer—Brahman. Subject-matter—Manadayo. Daivya Rishayah. Metre—1 Bhuriganustup ; 2 Anustup ; 3 Tristup.

मनसे चेतसे धिय आकूतय उत चित्तये ।
मत्यै श्रुताय चक्षसे विधेम हविषा वयम् ॥ १ ॥

Let us create through offering oblations in the yajna an atmosphere conducive to attaining to accomplishment of mind, of intellect, of thought, of purpose, of intelligence, of sense, of audibility and of vision.

अपानाय व्यानाय प्राणाय भूरिधायसे ।
सरस्वत्या उरुव्यचे विधेम हविषा वयम् ॥ २ ॥

Let us attain vitality through performance of yajna for our expiration, vital air and breath which amply preserve us. Let us attain vitality through performance of yajna for our speech organ whose range is wide.

मा नो हासिषुर्ऋषयो दैव्या ये तनूपा ये नस्तन्वस्तनूजाः

अमर्त्या मर्त्यौ अभि नः
सचंध्वमायुर्धत्त प्रतरं जीवसे नः ॥ ३ ॥

Let not the limbs and senses having their direct contact with our conscious self, which are the part and parcel of our bodies, which guard our bodies and which are born with our bodies, leave us throughout our lives. Let these immortals still attend us, the mortals and provide with vital power to live longer.

सू० ४२ ॥ ऋषिः—भृग्वङ्गिराः (परस्परं चित्तैकीकरणकामः) ॥ देवता—मन्युः ॥ छन्दः—१, २ भुरिगनुष्टुप्, ३ अनुष्टुप् ॥

HYMN XLII

Seer — Bhriguangirah. Subject-matter — Manyuh.
Metre—1, 2 Bhuriganustup ; 3 Anustup.

अव ज्यामिव धन्वनो मन्युं तनोमि ते हृदः ।
यथा संमनसौ भूत्वा सखायाविव सचावहै ॥ १ ॥

O friend ! I loose the anger from your heart like the bow string from a bow so that we both, concordant in mind and amicable to one another walk together.

सखायाविव सचावहा अव मन्युं तनोमि ते ।
अधस्ते अश्मनो मन्युमुपास्यामसि यो गुरुः ॥ २ ॥

We walk together as friends I remove your wrath from your within. We bury this beneath the stone the anger of yours which is heavy and strong.

अभि तिष्ठामि ते मन्युं पार्ष्ण्या प्रपदेन च ।
यथावशो न वादिषो मम चित्तमुपायसि ॥ ३ ॥

I tread your anger down with heel and toe so that you do yield to you to my will to speak no more in anger.

सू० ४३ ॥ ऋषिः—भृग्वङ्गिराः (परस्परं चित्तैकीकरणकामः) ॥
देवता—मन्युशमनम् ॥ छन्दः—अनुष्टुप् १

HYMN XLIII

Seer—Bhrigvangirah. Subject-matter—Manyushamanam. Metre—Anustup.

अयं दर्भो विमन्युकः स्वाय चारणाय च ।
मन्योर्विमन्युकस्यायं मन्युशमन उच्यते ॥ १ ॥

The grass called Darbh is the mitigator of anger for akin and stronger alike. As it softens the anger of angry man therefore it is known the softener of anger.

अयं यो भूरिमूलः समुद्रमवतिष्ठति ।
दर्भः पृथिव्या उत्थितो मन्युशमन उच्यते ॥ २ ॥

This grass which has plenty of roots spreads in the soil near ocean or where the waters meet. This grass which springs from that soil is called the calmer of anger.

वि ते हनव्यां शरणिं वि ते मुख्यां नयामसि ।
यथावशो न वादिषो मम चित्तमुपायसि ॥ ३ ॥

Whatever spirit of contumacy remain in your chin and whatever is in your mouth, O man ! I draw away from you, so that you do yield you to my will to speak no more in anger.

सू० ४४ ॥ ऋषिः—विश्वामित्रः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१, २ अनुष्टुप्; ३ त्रिपदा महाबृहती ॥

HYMN XLIV

Seer—Vishvamitrah. Subject-matter—as described in the verses. Metre—1, 2 Anustup ; 3 Tripada.

N.B. In this hymn Vishanta seems to stand for Ajashringi, Avartiki Shringi, Vrishchikali, Satala and Rohini.

अस्थाद् द्यौरस्थात् पृथिव्यस्थाद् विश्वमिदं जगत् ।
अस्थुर्वृक्षा ऊर्ध्वस्वप्नास्तिष्ठाद् रोगो अयं तव ॥ १ ॥

Constant is this heaven, constant is this earth and firm stood the worlds of the universe. The trees which are in sound sleep stood firm and let this your malady be still.

शतं या भेषजानि ते सहस्रं संगतानि च ।
श्रेष्ठमास्रावभेषजं वसिष्ठं रोगनाशनम् ॥ २ ॥

Of all your hundred remedies and a thousand remedies combined together this is the surest cure for flux and excellent to heal disease.

रुद्रस्य मूत्रमस्यमृतस्य नाभिः ।
विषाणका नाम वा असि पितृणां
मूलादुत्थिता वातीकृतनाशनी ॥ ३ ॥

This is the tincture curative plant and is the central part of nectar. This is named as Vishanaka. This springs from the root of the herbs which protect it and it removes the diseases caused by the rhumatic affections and fluxes.

सू०४५ ॥ ऋषिः—अङ्गिराः; प्रचेताः;यमश्च ॥ देवता—दुःष्वप्ननाशनम् ॥ छन्दः—१ पथ्या पङ्क्तिः; २ भुरिक् त्रिष्टुप्; ३ अनुष्टुप् ॥

HYMN XLV

Seer—Angirah ; Prachetah and Yamah. Subject-matter—Duhsvapnanashanam. Metre—1 Pathya Panktih ; 2 Bhurik Tristup—3 Anustup.

N.B. Bad dreams is treated, in this hymn, to be a kind of sin. Generally it may be called mental sin identified as evil intention. Dream is a kind of memory. Sometimes mind intermix in it some sort of perverted imagination. This should wipped off by good intention.

परोऽपेहि मनस्पाप किमशस्तानि शंससि ।
परेहि न त्वा कामये वृक्षां वनानि
सं चर गृहेषु गोषु मे मनः ॥ १ ॥

Let the sin of mind be gone off, why does it fore shadow in auspicious things. Let it go hence away, I do not like it, let go to the forest and trees, my mind or heart is engaged in my homes and cows.

अवशसा निःशसा यत् पराशसोपारिम जाग्रतो यत् स्वपन्तः ।
अग्निर्विश्वान्यप दुष्कृतान्यजुष्टान्यारे अस्मद् दधातु ॥ २ ॥

Let Agni, the conscious soul of mine take from us and keep away all those evil intentions which deserve our dislike, which we form sleeping or walking by ill-will, dislike and which by slander.

यदिन्द्र ब्रह्मणस्पतेऽपि मृषा चरामसि ।
प्रचेता न आङ्गिरसो दुरितात् पात्वंहसः ॥ ३ ॥

O Almighty God of Vedic speech ! whatever false action and trouble some sin we plan to do let the provident wise save us from that.

सू० ४६ ॥ ऋषिः—अङ्गिराः; प्रचेताः; यमश्च ॥ देवता—दुःष्वप्ननाशनम्
छन्दः—१ ककुम्मती, विष्टारपङ्क्तिः; २ शक्वरीगर्भा पञ्चपदा जगती;
३ अनुष्टुप् ।

HYMN XLVI

Seer-Angirah, Prachetah and yamah. Subject-matter —Duhsvapananashanam. Metre — 1. Vistarpanktih ; 2, Shakvarigarabha Panchapada jagati ; 3, Anustup.

यो न जीवोऽसि न मृतो देवानाममृतगर्भोऽसि स्वप्न ।
वरुणानी ते माता यमः पिताररुर्नामासि ॥ १ ॥

This dream which is neither in wakeful phase nor in the phase of sound sleep, is stored with the experience of sence-organs. The mentality is its mother and the soul its father and name is Araru, that which ever passes away.

विद्म ते स्वप्न जनित्रं देवजामीनां पुत्रोऽसि यमस्य करणः। अन्तकोऽसि मृत्युरसि। तं त्वा स्वप्न तथा सं विद्म स नः स्वप्न दुःष्वप्न्यात् पाहि ॥ २ ॥

We know the birth of the dream. It is the son of the senses who are the sisters of mind and the product of vital air. It is finisher as well as death of the phases of awakening and sound sleep. So we, know well what it is, let it not involve us in evil dreams.

यथा कलां यथा शफं यथर्णं संनयन्ति।
एवा दुःष्वप्न्यं सर्वं द्विषते सं नयामसि ॥ ३ ॥

As men discharge a debt, as they pay up 1/8 and 1/16, so the whole evil dream do we pay and assign to jealousy or aversion which is our internal foe.

सू० ४७ ॥ ऋषिः—अङ्गिराः; प्रचेताः; यमश्च ॥ देवता—१ अग्निः; २ विश्वे देवाः; ३ सुधन्वा ॥ छन्दः—त्रिष्टुप् ॥

HYMN XLVII

Seer—Angiras; Prachetas and Yamah. Subject-matter—Agnih; Vishvedevah; Sudhanva. Metre—Tristup.

अग्निः प्रातःसवने पात्वस्मान् वैश्वानरो विश्वकृद् विश्वशंभूः स नः पावको द्रविणे दधात्वायुष्मन्तः सहभक्षाः स्याम ॥ १ ॥

May the All-inspiring, All-creating, All-blissful, Self-refful-gent God guard us at the first meeting of the yajna. May All-purifying Lord endow us with riches and may we enjoy the life of eating food together.

विश्वे देवा मरुत इन्द्रो अस्मानस्मिन् द्वितीये सवने न जह्युः।

आयुंष्मन्तः प्रियमेषां वदन्तो वयं देवानां
सुमतौ स्याम ॥ २ ॥

Let all the physical forces and learned persons, priests of the yajna and Almighty God never miss us in the second meeting of the yajna and may we blest with long life span speaking pleasant words for the other remain always under the guidance and good advice of the learned men.

इदं तृतीयं सवनं कवीनामृतेन ये चमसमैरयन्त ।
ते सौधन्वनाः स्वरानशानाः
स्विष्टिं नो अभि वस्यो नयन्तु ॥ ३ ॥

Let those learned men who, through the knowledge of highly accomplished persons have faishioned forth the spoon of oblation full of cereals in the third meeting of *Yajna* lead our performance of *Yajna* towards good success, enjoying pleasure and accomplished with practical knowledge.

सू० ४८ ॥ ऋषि:—अङ्गिरा:; प्रचेता; यमश्च ॥ देवता—मन्त्रोक्ता: ॥
छन्द:—उष्णिक् ॥

HYMN XLVIII

Seer—Angiras ; Pracheta ; Yamah. Subject-matter as described in the Verses. Metre—Ushnik.

श्येनोऽसि गायत्रच्छन्दा अनु त्वा रंभे ।
स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा ॥ १ ॥

This fire is *Shena*, the all-impelling force. I the performer of yajna possessed of the virtues of. Brahmana *Varna* accept it as the means of yajna. Let it lead me happily in the praise of this yajna.

ऋभुरसि जगच्छन्दा अनु त्वा रंभे ।
स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा ॥ २ ॥

This fire is *Ribhu*, the refulgent one. I possessed of the virtues of Kshatriya varna accept it as the means of yajna. Let it lead me happily in the praise of thir yajna.

वृषासि त्रिष्टुप्छंन्दा अनु त्वा रंभे ।
स्वस्ति मा सं वहास्य यज्ञस्योदृचि स्वाहा ॥ ३ ॥

This fire is Vrisha, the powerful force. I possessed of the virtues of Vaishya varna and others accept it as the means of yajna. Let it lead me happily in the praise of the yajna.

सू० ४६ ॥ ऋषि:—गार्ग्यः ॥ देवता—अग्निः ॥ छन्दः—१ अनुष्टुप्; २ जगती; ३ निचृज्जगती ॥

HYMN XLIX

Seer—Gargyah. Subject-matter—Agnih. Metre—1, Anustup ; 2, Jagati ; 3, Nichrid jagati.

नहि ते अग्ने तन्वः क्रूरमानंश मर्त्यः ।
कपिर्बभस्ति तेजनं स्वं जरायु गौरिव ॥ १ ॥

Man finds no imperfection in the operational structure of fire. This fire giving convulsion to all objects contains in it the heat of the universe (at the time of annihilation) as the cow eats outer skin of her embro after birth.

मेषइव वै सं च वि चोर्वञ्च्यसे यदुत्तरद्रावुपरश्च खादतः ।
शीर्ष्णा शिरोऽप्ससाप्सो अर्दयन्नंशून्
बभस्ति हरितेभिरासभिः ॥ २ ॥

Like the male sheep this fire contracts and expands in the manner as upper jaw of man eating something spreads above and lower jaw below. This fire compressing the upper-world with upper world and world in the middle region with the world of middle region consumes the universal structures with its deva stating powers.

सुपर्णा वाचमक्रतोप द्यव्याखरे कृष्णा इषिरा अनर्तिषुः ।
नि यन्नियन्त्युपरस्य निष्कृतिं
पुरू रेतो दधिरे सूर्यश्रितः ॥ ३ ॥

The rays having their central station in the sun spreading in the deep space create etherial sound. The black and white spots have their place in the roling Sun. When these rays of sun splinter the cover of cloud assume the strongest power in them.

सू० ५० ॥ ऋषिः—अथर्वा (अभयकामः) ॥ देवता—अश्विनौ ॥
छन्दः—१ विराड् जगती; २, ३ पथ्या पङ्क्तिः ॥

HYMN L

Seer—Atharvan. Subject-matter—Ashvinau. Metre-1, Virad Jagati ; 2, 3 Pathya Panktih.

हतं तर्दं समङ्कमाखुमश्विना छिन्तं शिरो अपि पृष्टीः शृणीतम् ।
यवान्नेददानपि नह्यतं मुखमथाभयं कृणुतं धान्याय ॥ १ ॥

O pleasant man and women ! kill injurious rat, boring beast and cut off their heads and crush their ribs. Bind fast their mouths to enable them so that they do not eat the barley and thus make safety for the crop.

तर्द है पतङ्ग है जभ्य हा उपक्वस ।
ब्रह्मेवासंस्थितं हविरनदन्त इमान्
यवानहिंसन्तो अपोदित ॥ २ ॥

Let the injurious insects, birds and locusts, noxious insects and grass-hoppers fly away deveuring not and injuring not the corn like the priest who does not accept uncleaned things for oblation.

तर्दापते वघापते तृष्टजम्भा आ शृणोत मे ।

य आ॑र॒ण्या व्यद्वि॑रा ये के च॒ स्थ
व्य॒द्वि॒रास्तान्त्सर्वा॑ञ्जम्भयामसि ॥ ३ ॥

Let the injurious insects, the beasts destroying crops, the boring beasts, realize that we destroy all those animal who eat and spoil our crops be they in the wood or be they piercing ones.

सू० ५१ ॥ ऋषिः—शन्तातिः ॥ देवता—१ सोमः; २ आपः; ३ वरुणः
छन्दः—१ गायत्री; त्रिष्टुप्; ३ जगती ॥

HYMN LI

Seer—Shantatih. Subject-matter—Somah ; 2, Apah : 3, Varunah. Merte—1. Gayatri ; 2, Tristup 3, Jagati.

वा॒योः पू॒तः प॒वित्रे॑ण प्र॒त्यङ् सोमो॒ अति॑ द्रु॒तः ।
इन्द्र॑स्य॒ युज्यः॒ सखा॑ ॥ १ ॥

Soma, the man of intuition purified with the purifying knowledge of God feeling perturbed, turning to inner world from the outer one becomes the ascetic friend of inner soul.

आपो॑ अ॒स्मान् मा॒तरः॑ सूदयन्तु घृ॒तेन॑ नो घृत॒प्वः॑ पुनन्तु ।
विश्वं॒ हि रि॒प्रं प्र॒वह॑न्ति दे॒वीरुदि॒दा॑भ्यः
शुचि॒रा पू॒त ए॑मि ॥ २ ॥

Let the waters like mothers cleanse us, let the waters of shining rays purify us with their lights, the powerful pure waters bear off each blot and stain, let us be cleansed and stainless from these waters.

यत् किं चे॒दं व॑रुण॒ दैव्ये॒ जने॑ऽभिद्रो॒हं म॑नु॒ष्या॒३॒॑श्चर॑न्ति ।
अ॒चित्त्या॒ चेत् तव॒ धर्मा॑ युयोपि॒म
मा न॒स्तस्मा॒देन॑सो देव रीरिषः ॥ ३ ॥

O Almighty Varuna (All-worshippable God) leave me not debarred of your grace due to that iniquity whatever the men commit against the men of virtues and whatever we commit to violate your law ignorantly.

सू० ५२ ॥ ऋषिः—भागलिः ॥ देवता—१ सूर्यः; २ गावः; ३ भेषजम् । छन्दः—अनुष्टुप् ॥

HYMN LII

Seer—Bhagalih. Subject-matter — 1, Suryah ; 2, Gavah ; 3, Bheshajam. Metre—Anustup.

उत् सूर्यो दिव एति पुरो रक्षांसि निजूर्वन् ।
आदित्यः पर्वतेभ्यो विश्वदृष्टो अदृष्टहा ॥ १ ॥

The sun which draws up the waters by its rays, which is seen to all, which is destroyer of invisible germs, mounts upward in the heaven from the clouds and mountains.

नि गावो गोष्ठे असदन् नि मृगासो अविक्षत ।
न्यू३र्मयो नदीनां न्य१दृष्टा अलिप्सत ॥ २ ॥

The cows are settled in their pen, the wild animals have sought their lairs, the wavelet of the brook are merged in them and are beheld no more.

आयुर्ददं विपश्चितं श्रुतां कण्वस्य वीरुधम् ।
आभारिषं विश्वभेषजीमस्यादृष्टान् नि शमयत् ॥ ३ ॥

May I possess the knowledge of the most learned man which prolongs our lives, which is the remedy of all evils, which is well-known and discriminative. Let it suppress the evil impressions dropped on the mind.

सू० ५३ ॥ ऋषिः—बृहच्छुक्रः ॥ देवता—पृथिव्यादयो मन्त्रोक्ताः ॥ छन्दः—१ जगती; २, ३ त्रिष्टुप् ॥

HYMN LIII

Seer—Brihachchhukrah. Subject-matter—Prithivi etc, as described in the verses. Metre—1, Jagati, 2, 3 Tristup.

द्यौश्च॑ म इ॒दं पृ॑थि॒वी च॒ प्रचे॑तसौ शु॒क्रो बृ॒हन् दक्षि॑णया पिपर्तु
अनु॑ स्व॒धा चि॑कि॒तां सोमो॑ अ॒ग्निर्वा॒युर्नः॑
पातु सवि॒ता भग॑श्च ॥ १ ॥

Let, in my re-incarnation after death, father and mother celebrated with scholarship protect my this body, the mighty energy of the world guard my body with its operative force, let matter which is the material cause of the universe keep us in its fold under the ordinance and governance of God and let moon, fire, air, and sun and morning light be procting force to save us.

पुन॑: प्रा॒णः पुन॑रा॒त्मा न॒ ऐतु॒ पुन॒श्चक्षु॒: पुन॒रसु॑र्न॒ ऐतु॑ ।
वै॒श्वा॒न॒रो नो॒ अद॑ब्धस्तनू॒पा
अ॒न्तस्ति॑ष्ठाति दुरि॒तानि॒ विश्वा॑ ॥ २ ॥

Let us attain vital breath again, let us get our self into us again, let us have eyes again and let the vitality come to us again. Let the immortal soul protecting the body and dispelling away diseases take its seat in my heart.

सं वर्च॑सा पय॑सा सं त॒नूभि॒रग॑न्महि॒ मन॑सा॒ सं शि॒वेन॑ ।
त्वष्टा॑ नो॒ अत्र॒ वरी॑यः कृणो॒त्वनु॑
नो॒ मार्ष्टु त॒न्वो॒३ यद् विरि॑ष्टम् ॥ ३ ॥

We are again united with vigour, with knowledge and action, with limbs and body and with noble mind. May All-creating God give us excellent wealth and may be smooth whatever deficiency I have in my body.

सू० ५४ ॥ ऋषिः—ब्रह्मा ॥ देवता—अग्नीषोमौ ॥ छन्दः—अनुष्टुप् ॥

HYMN LIV

Seer—Brahman. Subject-matter--Agni and Soma. Metre—Anustup.

इदं तद् युज उत्तरमिन्द्रं शुम्भाम्यष्टये ।
अस्य क्षत्रं श्रियं महीं वृष्टिरिव वर्धया तृणम् ॥ १ ॥

I decorate the king to attain extensive good, so that his friend may attain high state. O God ! increase the lofty fame and dominion of the king like the rain which increases the growth of grass.

अस्मै क्षत्रमग्नीषोमावस्मै धारयतं रयिम् ।
इमं राष्ट्रस्याभीवर्गे कृणुतं युज उत्तरम् ॥ २ ॥

O teacher and priest ! make wealth for this king. Make him capable in the sphere of defence and make him attain high state.

सबन्धुश्चासबन्धुश्च यो अस्माँ अभिदासति ।
सर्वं तं रन्धयासि मे यजमानाय सुन्वते ॥ ३ ॥

The man who shows us enmity, whether strangeror akin you keep him under your control in entirity for me, the performer of yajna.

सू० ५५ ॥ ऋषिः—ब्रह्मा ॥ देवता—१ विश्वे देवाः; २, ३ रुद्रः ॥
छन्दः—१, ३ जगती; २ त्रिष्टुप् ? ॥

HYMN LV

Seer—Brahman. Subject-matter—Vishvedevah ; 2, 3, Rudrah. Metre—1, 3, Jagati ; 2, Tristup.

ये पन्थानो बहवो देवयाना अन्तरा द्यावापृथिवी संचरन्ति ।

तेषामज्यानिं यतमो वहाति तस्मैं मा देवाः
परिं धत्तेह सर्वे ॥ १ ॥

May all the learned men consign me that path way of many pathways of learned men which traverse the realms between the earth and heaven, which leads to perfect and inviolable safety.

ग्रीष्मो हेमन्तः शिशिरो वसन्तः शरद् वर्षाः स्विते नो दधात।
आ नो गोषु भजता प्रजायां
निवात इद् वः शरणे स्याम ॥ २ ॥

Let the seasons—Summer, Winter, Dew-time, spring, Autum and rainy season maintain us in well-being, let them allow our share of cattle and children. May we enjoy, O learned men ! your unassailed protection.

इदावत्सराय परिवत्सराय संवत्सराय कृणुता बृहन्नमः ।
तेषां वयं सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ३ ॥

Let us produce plenty of corn for the period of *Idavatsara, Parivatasara* and Samvatasara. May we abide in the auspicious favour and gracious guidance of those learned ones who perform *yajnas*.

सू० ५६ ।। ऋषिः—शन्तातिः ।। देवता—१ विश्वे देवाः; २, ३ रुद्रः ॥
छन्दः—१ उष्णिग्गर्भा पथ्या पङ्क्तिः; २ अनुष्टुप्; ३ निचृदनुष्टुप् ॥

HYMN LVI

Seer—Shantatih. Subject-matter—Vishvedevah. 2, 3 Rudra I Ushniggarbha Pathya Panktih ; 2, Nichrid Anustup ; 3, Viradanustup.

मा नो देवा अहिर्वधीत् सतोकान्त्सहपूरुषान् ।
संयतं न वि ष्परद् व्यात्तं न सं यमन्नमो देवजनेभ्यः ॥ १ ॥

O learned persons ! let not the serpent bite us with our children and with our men, let it not open the closed mouth and let it not close the opened. My homage to the physicians who treat venomous reptiles.

नमोऽस्त्वसिताय नमस्तिरश्चिराजये ।
स्वजाय बभ्रवे नमो नमो देवजनेभ्यः ॥ २ ॥

Let there be deadly encounter against black sepent and let there be our war against serpent which has strips across. Let there be ready our weapons against brown viper and my homage to the physicians who treat venomous reptiles.

सं ते हन्मि दता दतः समु ते हन्वा हनू ।
सं ते जिह्वया जिह्वां सम्वास्नाहं आस्यम् ॥ ३ ॥

I close together and destroy the fangs of serpent with fang, and I close together its jaws with jaw, I close it together its mouth with mouth and its tongue with tongue.

सू० ५७ ॥ ऋषिः—शन्तातिः ॥ देवता—१, २ रुद्रः; ३ [भेषजम्] ॥
छन्दः—१, २ अनुष्टुप्; ३ पथ्या बृहती ॥

HYMN LVII

Seer—Shantatih. Subject-matter—1, 2 Rudrah ; 3. Bheshajam. Metre—1, 2, 3. Pathya Brihati.

N.B. Here we find the description of pure water which is itself a kind of anodyne.

इदमिद् वा उ भेषजमिदं रुद्रस्य भेषजम् ।
येनेषुमेकतेजनां शतशल्यामपब्रवत् ॥ १ ॥

This is a medicine indeed, this is medicine prescribed by the physician who treats the fatal diseases, with this the arrow of one shaft and arrow of hundred shafts are drawn out.

जालाषेणाभि षिञ्चत जालाषेणोप सिञ्चत ।

जालाषमुग्रं भेषजं तेन नो मृड जीवसे ॥ २ ॥

Besprinkle it with *jalasha*, the anodyne, make it wet with relieving balm, this medicine is strong and shoothing, with this bless us, O Physician ! to make me live long.

शं च नो मयश्च नो मा च नः किं चनाममत् ।
क्षमा रपो विश्वं नो अस्तु भेषजं
सर्वं नो अस्तु भेषजम् ॥ ३ ॥

Let there be health for us, let there be pleasure for us, let not anything injure us, let our diseases be off, let all the objects of world be medicine for use and let whole be balm for us.

सू० ५८ ॥ ऋषिः—अथर्वा (यशस्कामः) ॥ देवता—इन्द्रादयो मन्त्रोक्ताः छन्दः—१ जगती; २ प्रस्तारपङ्क्तिः; ३ अनुष्टुप् ॥

HYMN LVIII

Seer—Atharvan. Subject-matter—Indra etc. described in the Verses. Metre—1 Jagati, 2, Prastar Panktih 3. Anustup.

यशसं मेन्द्रो मघवान् कृणोतु यशसं द्यावापृथिवी उभे इमे ।
यशसं मा देवः सविता कृणोतु
प्रियो दातुर्दक्षिणाया इह स्याम् ॥ १ ॥

May the learned man who is the performer of yajna make me glorious, may the twain of heaven and earth make me adorned with fame, may the mighty sun make me eminent and may I gain the favour of that who gives reward.

यथेन्द्रो द्यावापृथिव्योर्यशस्वान् यथाप ओषधीषु यशस्वतीः ।
एवा विश्वेषु देवेषु वयं सर्वेषु यशसः स्याम ॥ २ ॥

As the electricity is glorious and powerful between heaven and earth, as the waters are glorious among the herbacious plants so we be glorious amid all the learned and all the men.

यशा इन्द्रो यशा अग्निर्यशाः सोमो अजायत ।
यशा विश्वस्य भूतस्याहमस्मि यशस्तमः ॥ ३ ॥

The lightening is glorious at its birth, all-pervading electricity and heat is glorious by birth, the negative power of the world is gloriont at birth, so I may be glorious, even most illustrious of all that exists.

सू० ५६ ॥ ऋषिः—अथर्वा ॥ देवता—अरुन्धत्यादयो मन्त्रोक्ताः ॥
छन्दः—अनुष्टुप् ॥

HYMN LIX

Seer—Atharvan. Subject-matter—Arundhati etc. as described in the Verses. Metre—Anustup.

N.B. Arundhati is name of *Shilachi*, which is a medicine.

अनडुद्भ्यस्त्वं प्रथमं धेनुभ्यस्त्वमरुन्धति ।
अधेनवे वयसे शर्म यच्छ चतुष्पदे ॥ १ ॥

Let *Arundhati* first protect our oxen, let it save our milch kine, let it give protection to virgin cow and let it thus be for the safety of quadrupeds.

शर्म यच्छत्वोषधिः सह देवीररुन्धती ।
करत् पयस्वन्तं गोष्ठमयक्ष्माँ उत पूरुषान् ॥ २ ॥

Let the mighty *Arundhati*, allied with other medicines give us pleasure, let it make our cowpen rich in milk and let it make our men free from enturberculous affections.

विश्वरूपां सुभगामच्छावदामि जीवलाम् ।
सा नो रुद्रस्यास्तां हेतिं दूरं नयतु गोभ्यः ॥ ३ ॥

I welcome the auspicious medicine which has many colours, and which is life-giving, let it turn, the deadly weapon of Rudra, (the diseases created) by the disturbed fire which works out in our digestion and which works out in the outer world) the plague etc. from our limbs and from our cattles.

सू० ६० ॥ ऋषिः—अथर्वा ॥ देवता—अर्यमा ॥ छन्दः—अनुष्टुप् ॥

HYMN LX

Seer—Atharvan. Subject-matter—Aryaman. Metre-Anustup.

अयमा यात्यर्यमा पुरस्ताद् विषितस्तुपः ।
अस्या इच्छन्नग्रुवै पतिमुत जायामजानये ॥ १ ॥

Here comes with all praise worthy qualities *Aryaman*, the man seeking bride-groom for his daughter or seeking bride for his son, desiring husband for his daughters and bride for his unmarried son.

अश्रमदियमर्यमन्नन्यासां समनं यती ।
अङ्गो न्वर्यमन्नस्या अन्याः समनमायति ॥ २ ॥

O Aryaman ! this girl hath toiled much in her attainments having gained the respect of her other girl-friends. O Aryaman ! other girls also attain her respect.

धाता दाधार पृथिवीं धाता द्यामुत सूर्यम् ।
धातास्या अग्रुवै पतिं दधातु प्रतिकाम्यम् ॥ ३ ॥

The upholder or ordainer of the universe upholds the earth. He upholds the heavenly region and He upholds the sun, May the Upholder of the world give to this girl a husband suited to her wish and choice.

सू० ६१ ॥ ऋषिः—अथर्वा ॥ देवता—रुद्रः ॥ छन्दः—१ त्रिष्टुप्; २, ३ भुरिक् त्रिष्टुप् ॥

HYMN LXI

Seer—Atharvan. Subject-matter—Rudrah. Metre —1 Tristup ; 2, 3 Bhurik Tristup.

मह्यमापो मधुमदेरयन्तां मह्यं सूरो अभरज्ज्योतिषे कम् ।
मह्यं देवा उत विश्वे तपोजा मह्यं देवः
सविता व्यचो धात् ॥ १ ॥

God says—the waters flow with sweet and pleasure to give my clue, the sun fills up the space with light to give the clue of my power, all the physical forces, and all the energies due to heat operate in the world to prove my existence and the mighty air upholds the enormous bodies of the space to make one realize my glory.

अहं विवेच पृथिवीमुत द्यामहमृतूंरजनयं सप्त साकम् ।
अहं सत्यमनृतं यद् वदाम्यहं
दैवीं परि वाचं विशश्च ॥ २ ॥

I set the heavenly region and the earth, I bring into being all the seven seasons, I tell discriminating the nature of what is truth and what is untruth and I reveal divine vedic speech over the worldly subject.

अहं जजान पृथिवीमुत द्यामहमृतूंरजनयं सप्त सिन्धून् ।
अहं सत्यमनृतं यद् वदामि
यो अग्नीषोमावजुषे सखाया ॥ ३ ॥

I bring into being the world of expansion and the world of light, I make the seasons and create the seven metres of the vedic speech. I reveal to men distinctly whatever is truth and whatever is untruth. It is who starts the operation of fire and air.

सू० ६२ ।। ऋषिः—अथर्वा ।। देवता—वैश्वानरादयो मन्त्रोक्ताः ।।
छन्दः—त्रिष्टुप् ।।

HYMN LXII

Seer—Atharvan, Subject-matter—Vaishvanar etc. as described in the verses. Metre—Tristup.

वैश्वानरो रश्मिभिर्नः पुनातु वातः प्राणेनेषिरो नभोभिः ।
द्यावापृथिवी पयसा पयस्वती
ऋतावरी यज्ञिये नः पुनीताम् ॥ १ ॥

Let the sun cleanse us with its rays, let the quickening air cleanse us with breath and clouds, let the heaven and earth which are wet with dews, moistened with vapours and full of rains cleanse us with water.

वैश्वानरीं सूनृतामा रभध्वं यस्या आशास्तन्वो वीतपृष्ठाः ।
तया गृणन्तः सधमादेषु वयं स्याम पतयो रयीणाम् ॥ २ ॥

O people ! begin your work with the pronunciation of the canon of Vedic speech which is full of truth and of which the spatial regions serving as backgrounds, are the medium of expansion. With this speech we praying in our yajnas become the master of wealth.

वैश्वानरीं वर्चस आ रभध्वं शुद्धा भवन्तः शुचयः पावकाः ।
इहेडया सधमादं मदन्तो ज्योक्
पश्येम सूर्यमुच्चरन्तम् ॥ ३ ॥

O people ! commence your all the works to attain splendour with the divine speech and becoming pure, pious and consceintious. Here in this life, may we enjoying the pleasure in our yajna with this speech and corn see long the sun mounting up.

सू० ६३ ॥ ऋषिः—द्रुह्वणः (१-३ आयुर्वर्चोबलकामः) ॥ देवता—१ निर्ऋतिः; २ यमः; ३ मृत्युः; ४ अग्निः ॥ छन्दः—१-३ जगती (? त्रिष्टुप्); ४ अनुष्टुप् ॥

HYMN LXIII

Seer — Druhranah. Subject-matter — 1, Nirritih ; 2 Yamah ; 3 Mrityuh ; 4 Agnih, Metre—1-3, Jagati ; 4 Anustup.

यत् ते॑ दे॒वी निर्ऋ॑तिराब॒बन्ध॒ दाम॑ ग्री॒वास्व॑वि॒मो॒क्यं यत् ।
तत् ते॒ वि ष्या॒म्यायु॑षे॒ वर्च॑से॒
बलाया॒दोमद॒मन्न॑मद्धि॒ प्रसू॑तः ॥ १ ॥

O man under bondage ! I loose that imperiviously tight tie which the mighty misery of ignorance hath bound round your neck for your life, vigour and strength so that you, liberated, enjoy the ultramundane happiness.

नमो॑ऽस्तु ते निर्ऋते तिग्मतेजोऽय॒स्मया॒न् वि चृ॑ता ब॒न्धपा॒शान् ।
य॒मो मह्यं॑ पु॒नरि॒त् त्वां ददा॑ति॒ तस्मै॑
य॒माय॒ नमो॑ अस्तु मृ॒त्यवे॑ ॥ २ ॥

Let there be weapon of knowledge against this misery of ignorance, May Divinity endowed with sharp wisdom loose these fastening fetters wrought of iron. The Ordainer of the destiny (God) gives this misery again to me (unless and until I am emanciped) therefore, my appreciation to that death and homage to the controller of the universe.

अ॒य॒स्मये॑ द्रुप॒दे बे॑धिष इ॒हाभिहि॑तो मृ॒त्युभि॒र्ये स॒हस्र॑म् ।
य॒मेन॒ त्वं पि॒तृभिः॑ संविदा॒न
उ॑त्त॒मं नाक॒मधि॑ रोहये॒मम् ॥ ३ ॥

In this world this misery of ignorance binds the soul in the body possessing iron-element like the post wrought of iron. The soul thus bound up remains fettered with deaths which visits in the series of thousands. O man ! Becoming unanimous with your learned parent, teacher and all-ordaining Divinity ascend to the loftiest stave of happiness.

संसमिद् युवसे वृषन्नग्ने विश्वान्यर्य आ ।
इडस्पदे समिध्यसे स नो वसून्या भर ॥ ४ ॥

O Self-refulgent God ! Thou art bestower of happiness and the master of the universe and Thou gatherest up all the precious things. Thou art contemplated at the time of worship and concentration. So Thou bring us the wealth physical as well as spiritual.

सू० ६४ ॥ ऋषिः—अथर्वा ॥ देवता—सांमनस्यम् ॥ छन्दः—१, ३ अनुष्टुप्; २ त्रिष्टुप् ॥

HYMN LXIV

Seer — Atharvan. Subject-matter — Saumanasyam. Metre—1, 3 Anustup ; 2 Tristup.

सं जानीध्वं सं पृच्यध्वं सं वो मनांसि जानताम् ।
देवा भागं यथा पूर्वे संजानाना उपासते ॥ १ ॥

O manking ! agree and be united together, let your mind be of one accord and like the enlightened seers who lived before you in unanimity you ought to worship me alone.

समानो मन्त्रः समितिः समानी समानं व्रतं सह चित्तमेषाम् ।
समानेन वो हविषा जुहोमि समानं
चेतो अभिसंविशध्वम् ॥ २ ॥

O ye mankind ! let the object of your thought be the same, the place of your assembly ought to be common, let your vow or law be common and let your hearts be united together. I (God) provide you all of you with common objects for accepting and offering and you all entertain together one common purpose.

समानी व आकूतिः समाना हृदयानि वः ।
समानमस्तु वो मनो यथा वः सुसहासति ॥ ३ ॥

O ye mankind ! let your object of life be one and the same, let your hearts be eqaul (in feeling) and let your minds be united together so that there may be an excellent common status of life for all.

सू० ६५ ॥ ऋषिः—अथर्वा ॥ देवता—पराशरः, इन्द्रः ॥ छन्दः—१ पथ्या पङ्क्तिः; २, ३ अनुष्टुप् ॥

HYMN LXV

Seer — Atharvan, Subject-matter — Parasharah ; Indrah. Metre—1 Pathya Panktih ; 2, 3 Anustup.

अव मन्युरवायताव बाहू मनोयुजा ।
पराशर त्वं तेषां पराञ्चं शुष्ममर्दयाधा
नो रयिमा कृधि ॥ १ ॥

O King ! Let your object of life be one and the same.

O King ! relax your anger, loose the stritched and raised arms that act with mind, overcome and drive away the might of these foemen, O destroyer ! and bring opulence to us.

निर्हस्तेभ्यो नैर्हस्तं यं देवाः शरुमस्यथ ।
वृश्चामि शत्रूणां बाहूननेन हविषाहम् ॥ २ ॥

O men at the helm of administration'. I rend the arms of enemies with this contrivance which handless shaft you cast against the handless foemen.

इन्द्रश्चकार प्रथमं नैर्हस्तमसुरेभ्यः ।
जयन्तु सत्वानो मम स्थिरेणेन्द्रेण मेदिना ॥ ३ ॥

The mighty electricity first uses the method handless weapon for destroying the clouds. Let our braveheroes be victorious with their mighty, firm commander.

सू० ६६ ॥ ऋषिः—अथर्वा ॥ देवता—इन्द्रः ॥ छन्दः—१ त्रिष्टुप्; २, ३ अनुष्टुप् ॥

HYMN LXVI

Seer — Atharvan. Subject-matter — Indrah. Metre —1 Tristup ; 2, 3 Anustup.

निर्हस्तः शत्रुरभिदासन्नस्तु ये सेनाभिर्युधमायन्त्यस्मान् ।
समर्पयेन्द्र महता वधेन द्रात्वेषामघहारो विविद्धः ॥ १ ॥

Let the enemy assailing us be armless, O King ! attack with great slaughter the enemies who come to fight against us with armies and let their cheif assailant run away peirced with arrows.

आतन्वाना आयच्छन्तोऽस्यन्तो ये च धावथ ।
निर्हस्ताः शत्रवः स्थनेन्द्रो वोऽद्य पराशरीत् ॥ २ ॥

Armless be ye, who run hither bending bows, brandishing weapon and casting missiles and let the commander of our army mangle you today.

निर्हस्ताः सन्तु शत्रवोऽङ्गैषां म्लापयामसि ।
अथैषामिन्द्र वेदांसि शतशो वि भजामहै ॥ ३ ॥

Let our enemies be armless and we enervate their limbs. Let us divide amongst ourselves, in hundreds, O King ! all their wealth.

सू० ६७ ॥ ऋषिः—अथर्वा ॥ देवता—इन्द्रः ॥ छन्दः—अनुष्टुप् ॥

HYMN LXVII

Seer — Atharvan. Subject-matter—Indrah. Metre —Anustup.

परि वर्त्मानि सर्वत इन्द्रः पूषा च सस्रतुः ।
मुह्यन्त्वद्यामूः सेना अमित्राणां परस्तराम् ॥ १ ॥

May the King and defence authority besiege the ways on every side and today, those hosts of enemies must flee far away bewildered.

मूढा अमित्राश्चरताशीर्षाणइवाहयः ।
तेषां वो अग्निमूढानामिन्द्रो हन्तु वरंवरम् ॥ २ ॥

Ye foes come, hitherward bewildered like the serpent who have not their heads, let King slay each bravest of you whom the commander has made confused.

ऐषु नह्य वृषाजिनं हरिणस्या भियं कृधि ।
पराङमित्र एषत्वर्वाची गौरुपेषतु ॥ ३ ॥

O King ! gird you a bullocks' hide on these and make these as timid as deer. Let the foe flee away and let the land remain safe with us.

सू०६८ ॥ ऋषिः—अथर्वा ॥ देवता—सवित्रादयो मन्त्रोक्ताः ॥ छन्दः—१ पुरोविराडतिशक्वरीगर्भा चतुष्पदा जगती; २ अनुष्टुप्; ३ अतिजगतीगर्भा त्रिष्टुप् ॥

HYMN LXVIII

Seer — Atharvan. Subject-matter — Savitar etc. as described in the Verses. Metre—1. Purovirat Atishakvarigarbha Chatuspada Jagati ; 2, Anustup. 3 Atijagatigarbha Tristup.

आयमगन्त्सविता क्षुरेणोष्णेन वाय उदकेनेहि ।
आदित्या रुद्रा वसव उन्दन्तु सचेतसः
सोमस्य राज्ञो वपत प्रचेतसः ॥ १ ॥

Let Savitar, the diligent barber come with razor, O man

quick in action ! come with warm water, let the learned called Adityas, the learned called Rudras and learned known as *Vasus* Cautious of their actions moisten the hair of this child, let the shaving of Calm, intelligent and brilliant child be performed.

अदि॑तिः श्मश्रु॑ वपत्वाप॑ उन्दन्तु वर्चसा ।
चिकित्सतु प्रजाप॑तिर्दीर्घायुत्वाय॒ चक्ष॑से ॥ २ ॥

Let the sharp razor shave the hair and let the waters moisten with their splendour. Let the Master of the universe restore his health for sight and lengthy life.

येनाव॑पत् सविता क्षुरेण सोम॑स्य राज्ञो वरु॑णस्य विद्वान् ।
तेन॑ ब्रह्माणो वपतेदम॒स्य गोमा॑नश्ववा॑नयम॑स्तु प्रजावा॑न् ॥ ३ ॥

O priests ! by that method through which the deligent barber shaves the hair of tender brilliant child, you get the shaving of child accomplished and may this child be blessed with milch kine, horses and progeny.

सू० ६६ ॥ ऋषिः—अथर्वा (वर्चस्कामो यशस्कामश्च) ॥ देवता—बृहस्पतिःअश्विनौ ॥ छन्दः—अनुष्टुप् ॥

HYMN LXIX

Seer — Atharvan, Subject-matter — Brihaspatih ; Ashvinau. Metre—Anustup.

गिरावर॒गराटे॑षु हिर॑ण्ये गोषु॒ यद् यशः॑ ।
सुरा॑यां सि॒च्यमा॑नायां कीलाले॒ मधु॒ तन्मयि॑ ॥ १ ॥

Let mine be the glory which is found in hills which is found in vales, in gold and in cattles and let us attain the sweetness which remains in the flowing juice of fruits and in corn.

अश्विना सारघेण मा मधुनाङ्क्तं शुभस्पती ।

यथा भर्गस्वतीं वाचमावदानि जनाँ अनु ॥ २ ॥

O teacher and preacher! you are the guardian of good deeds. Please brighten me with the substantial knowledge, so that I may be able to utter resonant clear voice of the vedic hymns to mankind.

मयि वर्चो अथो यशोऽथो यज्ञस्य यत् पर्यः ।
तन्मयि प्रजापतिर्दिवि द्यामिव दृंहतु ॥ ३ ॥

May the Master of the universal subjects establish in me strength and fame, in me power of performing sacrificing feats in the way as he has established the sun in the heavenly region.

सू० ७० ॥ ऋषिः—काङ्कायनः ॥ देवता—अघ्न्या ॥ छन्दः—जगती ॥

HYMN LXX

Seer—Kankayanah. Subject-matter—Aghnya. Metre—Jagati.

यथा मांसं यथा सुरा यथाक्षा अधिदेवने ।
यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः ।
एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम् ॥ १ ॥

As the pulp of fruits and as the juice of fruits attracts the mind of men as the limbs of men are set upon the enjoyment of external objects, as the desire of an enamoured man is set up on a woman in the same way let the mind of this cow be firmly set upon her calf.

यथा हस्ती हस्तिन्याः पदेन पदमुद्युजे ।
यथा पुंसो वृषण्यत स्त्रियां निहन्यते मनः ।
एवा ते अघ्न्ये मनोऽधि वत्से नि हन्यताम् ॥ २ ॥

As the male elephant follows the steps of his female in the

same way let the mind of this cow be firmly set upon her calf etc. etc.

यथा॑ प्र॒धिर्यथो॑प॒धिर्यथा॒ नभ्यं॑ प्र॒धावधि॑ ।
यथा॑ पुं॒सो वृ॑षण्य॒त स्त्रि॒यां नि॑ह॒न्यते॒ मनः॑ ।
ए॒वा ते॑ अघ्न्ये॒ मनोऽधि॑ व॒त्से नि ह॑न्यताम् ॥ ३ ॥

As the felly and spok are close, as the wheel-rim are fixed on the nave, as the desire of an enamoured man is set upon a woman in the same way let the mind of this cow be firmly set upon her calf.

सू० ७१ ॥ ऋषिः—ब्रह्मा ॥ देवता—१, २ अग्निः; ३ विश्वे देवाः ॥
छन्दः—१, २ जगती; ३ त्रिष्टुप् ॥

HYMN LXXI

Seer — Brahman. Subject-matter — 1, 2, Agnih ; 3 Vishvedevah. Metre—1, 2 Jagati ; 3 Tristup.

यद॒न्नमद्मि॑ बहु॒धा विरू॑पं॒ हिर॑ण्य॒मश्व॑मु॒त गाम॒जामवि॑म् ।
यदे॒व किं च॑ प्रति॒जग्र॒हाहम॒ग्निष्टद्धोता॒ सुहु॑तं कृणोतु ॥ १ ॥

May self-refulgent God, the giver of all prosperity make for my benefit whatever food of varied taste and nature I eat and whatever gift in the form of Gold, Horse, Cow, Goat and Sheep I receive.

यन्मा॑ हु॒तमहु॑तमाज॒गाम॑ द॒त्तं पि॒तृभि॒रनु॑मतं मनु॒ष्यैः॑ ।
यस्मा॑न्मे॒ मन॒ उदि॑व॒ रार॑जीत्य॒ग्निष्टद्धोता॒
सुहु॑तं कृणोतु ॥ २ ॥

Whatever I have received through remuneration of conducting yajna, whatever I have got without conducting yajna, whatever I have obtained from parents in inheritance, what-

ever I have received from other people whereby my heart seems to leap up, may self-refulgent God, the giver of all prosperity make for my benefit.

यदन्नमद्म्यनृतेन देवा दास्यन्नदास्यन्नुत संगृणामि ।
वैश्वानरस्य महतो महिम्ना
शिवं मह्यं मधुमदस्त्वन्नम् ॥ ३ ॥

O learned men ! whatever food I sometimes eat neglecting the law of nature, what food I eat giving to others and what food I swellow without giving to others may be sweet and blessed for me by the grace of great God who is the master of the all worldly creatures.

सू० ७२ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—शेपोऽर्कः ॥ छन्दः—१ जगती; २ अनुष्टुप्; ३ भुरिगनुष्टुप् ॥

HYMN LXXII

Seer—Atharvangiras. Subject-matter—Shepo Arkah. Metre—1 Jagati ; Anustup ; 3 Bhuriganustup.

N.B. In thls hymn the verses describe some facts concerned with house-hold life and sexual science. It has been instructed to men that everyone should observe the law of nature and celibacy to keep his organ in proper form. By misuse of the organ it becomes out of form and control. Example has been given of animals and birds to give lesson to men that they should keep their organ of progeny accordant with their statures as these animals etc. have their organs according to the stature of body.

यथासितः प्रथयते वशाँ अनु वपूंषि कृण्वन्नसुरस्य मायया ।
एवा ते शेपः सहसायमर्कोऽङ्गेनाङ्गं
संसमकं कृणोतु ॥ १ ॥

God who is free from all sort of bondage making the bodies for all the creatures under His control creates their statures with the wisdom of His omniscience as proportionate as it could be, so He makes the genital organ endowed with vigour of yours endowed with vigour, O man ! in proportion to the stature of the one limb with other limb.

यथा पसस्तायादरं वातेन स्थूलभं कृतम् ।
यावत् परस्वतः पसस्तावत् ते वर्धतां पसः ॥ २ ॥

As the genital organ of male made stout with the power of vital air, becomes capable of impregnation and as proportionate is the organ of well-developed man so great stout proportionately be your organ, O man of house-hold life.

यावदङ्गीनं पारस्वतं हास्तिनं गार्दभं च यत् ।
यावदश्वस्य वाजिनस्तावत् ते वर्धतां पसः ॥ ३ ॥

As proportionate in stature and vigour is the genital organ of pegion according to its bodily structure, as proportional in stature and vigour is the genital organ of elephant according to his bodily structure, as proportionate in stature and vigour is the genital organ of donkey as according to his bodily structure and as proportionate in stature and vigour is the genital organ of the powerful horse in according to his bodily structure, so proportionate in stature and vigour be your genital organ, O house-holding man ! according to your bodily structure.

सू० ७३ ॥ ऋषिः—अथर्वा ॥ देवता—वरुणाद्यो मन्त्रोक्ताः ॥
छन्दः—१, ३ भुरिक् त्रिष्टुप्; २ त्रिष्टुप् ॥

HYMN LXXIII

Seer—Atharvan. Subject-matter—Varuna etc. as described in the verses. Metre—1, 3, Bhurik Tristup; 2 Tristup.

एह यातु वरुणः सोमो अग्निर्बृहस्पतिर्वसुभिरेह यातु ।
अस्य श्रियमुपसंयात सर्व उग्रस्य चेत्तुः
संमनसः सजाताः ॥ १ ॥

Let *Varuna,* well-accomplished scientist come here in this Kingdom, let *soma,* the man of inspiration come here in this Kingdom, let Agni, the man of effulgent Knowledge come here in this Kingdom, let Brihaspati and the man of vedic learning accompanied by the Vasus, the celibate learned persons come here in this Kingdom. O Kinsmen! unanimous come concordant to the glory of this mighty guardian of the Kingdom.

यो वः शुष्मो हृदयेष्वन्तराकूतिर्या वो मनसि प्रविष्टा ।
तान्त्सीवयामि हविषा घृतेन
मयि सजाता रमतिर्वो अस्तु ॥ २ ॥

O Kinsmen! I uphold with me providing you with butter and food whatever intrepidness you have in your hearts, whatever desire you have cherished in your mind and let your pleasure and sympathy be in me.

इहैव स्त मापं यातास्मत् पूषा परस्तादपथं वः कृणोतु ।
वास्तोष्पतिरनु वो जोहवीतु
मयि सजाता रमतिर्वो अस्तु ॥ ३ ॥

O Kinsmen! stay here in my kingdom, do not go away forsaking me, may not difensive unit give way anywhere else, let the unit of home department recall you frequently for your advice and let your pleasure and sympathy be in me.

सू० ॥ ७४ ॥ ऋषिः—अथर्वा ॥ देवता—ब्रह्मणस्पत्यादयो मन्त्रोक्ताः ॥
छन्दः—१, २ अनुष्टुप्; ३ त्रिष्टुप् ॥

HYMN LXXIV

Seer—Atharvan. Subject-matter — Brahmanaspati etc. as described in the verses. Metre—1, 2 Anustup : 3 Tristup.

सं वः पृच्यन्तां तुन्वः सं मनांसि समु व्रता ।
सं वोऽयं ब्रह्मणस्पतिर्भगः सं वो अजीगमत् ॥ १ ॥

O men ! Let your bodies be united, let your minds be unanimous in their intentions and purposes, let the man of Vedic learning keep you united and let the King make you united.

संज्ञपनं वो मनसोऽथो संज्ञपनं हृदः ।
अथो भगस्य यच्छ्रान्तं तेन संज्ञपयामि वः ॥ २ ॥

Let there be unanimity of your minds, let there be corcordance of your hearts, and I make you know with the great turmoil which the King of the country is undertaking.

यथादित्या वसुभिः संबभूवुर्मरुद्भिरुग्रा अहृणीयमानाः ।
एवा त्रिणामन्नहृणीयमान
इमान् जनान्त्संमनसस्कृधीह ॥ ३ ॥

As the rays of sun unoverpowered become powerful keeping with their side Vasus, the various worldly objects and *Maruts*, the airs so you, O King ! possessing three political powers, (administration, finance and law) make these subjects of corcordant mind.

सू० ७५ ॥ ऋषिः—कबन्धः (सपत्नक्षयकामः) ॥ देवता—इन्द्रः ॥
छन्दः—१, २ अनुष्टुप्; ३ षट्पदा जगती ॥

HYMN LXXV

Seer—Kabandhah. Subject-matter—Indrah. Metre —1, 2 Anustup : 3 Shatpada jagati.

निरमुं नुद ओकसः सपत्नो यः पृतन्यति ।
नैर्बाध्येन हविषेन्द्र एनं पराशरीत् ॥ १ ॥

O King ! drive away from his house the enemy who assails us mangle him with expellent means and measures.

परमां तं परावतमिन्द्रो नुदतु वृत्रहा ।
यतो न पुनरायति शश्वतीभ्यः समाभ्यः ॥ २ ॥

Let the King who is destroyer of foes drive away him into such a remotest distance whence he shall never return in all the years that are to come.

एतु तिस्रः परावत एतु पञ्च जनाँ अति ।
एतु तिस्रोऽति रोचना यतो न पुनरायति ।
शश्वतीभ्यः समाभ्यो यावत् सूर्यो असद् दिवि ॥ ३ ॥

Let this enemy go to three distances (beyond The earth firmament and heaven), let him go beyond the five division of mankind (according to merit), let him go beyond three lights (light of the sun, light of the moon and light of the stars), whence he shall never return in all the years that are to come and as long as the sun is in heaven.

सू० ७६ ॥ ऋषिः—कबन्धः ॥ देवता—सान्तपनाग्निः ॥ छन्दः—१, २, ४ अनुष्टुप्, ३ ककुम्मत्यनुष्टुप् ॥

HYMN LXXVI

Seer—Kabandhah. Subject-matter—Santapanagnih. Metre—1, 2, 4, Anustup ; 3 Kakumenati Anustup.

य एनं परिषीदन्ति समादधति चक्षसे ।
संप्रेद्धो अग्निर्जिह्वाभिरुदेतु हृदयादधि ॥ १ ॥

Those who sit round this santapanagni, the fire of sacraments establish it for the attainment of Knowledge. Let

this fire throughly inflamed with all its tongues rise from the bottom of heart.

अग्नेः सांतपनस्याहमायुषे पदमा रभे ।
अद्धातिर्यस्य पश्यति धूममुद्यन्तमास्यतः ॥ २ ॥

I, the performer of sacraments use the property of all-consuming fire for length of life. It is this fire the smoke of which is treated to be proceeding from the mouth of the learned who know the truth regarding this.

यो अस्य समिधं वेद क्षत्रियेण समाहिताम् ।
नाभिह्वारे पदं नि दधाति स मृत्यवे ॥ ३ ॥

The man who knows its fuel laid in order by the *Kshatriya varna* sets not his foot upon the steep declivity that leads to death.

नैनं घ्नन्ति पर्यायिणो न सन्नाँ अव गच्छति ।
अग्नेर्यः क्षत्रियो विद्वान्नाम गृह्णात्यायुषे ॥ ४ ॥

To the Kshatriya who knowing the property of this fire uses it for the length of life neither slay the men who encompass him and nor he himself goes near the foes who lurk for him.

N.B. According to Gopatha Brahmana (Second Part II-3) Santapana agni is the Brahmans whose all-sacraments beginning with penetration ceremony and ending with sacred threads *agnihotra* etc. are well performed. In this sense the hymna gives the lesson that the Kshatriya varna responsible for the administration defence etc. of the country should always act according to the advice of the Brahmana Verna. Brahmana in society and state is the symbol of mind while Kshatriya of defence. Without keeping the power and defence under mind no nation can flourish.

सू० ७७ ॥ ऋषिः—कबन्धः ॥ देवता—जातवेदाः ॥ छन्दः—१-३ अनुष्टुप् ॥

HYMN LXXVII

Seer — Kabandhah. Subject-matter — Jata-vedas. Metre—Anustup.

अस्थाद् द्यौरस्थात् पृथिव्यस्थाद् विश्वमिदं जगत् ।
आस्थाने पर्वता अस्थुः स्थाम्न्यश्वाँ अतिष्ठिपम् ॥ १ ॥

This heavenly region stands firm, this earth stands firm and firm stands the whole of the universal world. I firmly put my vital airs and limbs in my body.

य उदानट् परायणं य उदानण्न्यायनम् ।
आवर्तनं निवर्तनं यो गोपा अपि तं हुवे ॥ २ ॥

I grasp the nature and charoteristics of the soul who is the guardian of organs who employs the limbs outside in the external world who takes them in his own fold in the subjective world and who controls the incoming and outgoing activities of them.

जातवेदो नि वर्तय शतं ते सन्त्वावृतः ।
सहस्रं त उपावृतस्ताभिर्नः पुनरा कृधि ॥ ३ ॥

There are hundreds of turning back and thousands of coming and going of the soul who is the master of the body born, let this soul assume birth again and All-pervading God send him united with these bodies and series of birth and rebirth.

सू० ७८ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ चन्द्रमाः; ३ त्वष्टा ॥ छन्दः—१-३ अनुष्टुप् ॥

HYMN LXXVIII

Seer—Atharvan. Subject-matter—1, 2 Chandramah, 3 Tvastar. Metre—Anustup.

तेन॑ भूतेन॑ हविषायमा प्यायतां पुनः ।
जायां यामस्मा आवाक्षुस्तां रसेनाभि वर्धताम् ॥ १ ॥

Let this husband be strong with the cooked food and let him with juice of fruit make strong wife who is given in-marriage to him by the parents of both parties.

अभि वर्धतां पयसाभि राष्ट्रेण वर्धताम् ।
रय्या सहस्रवर्चसेमौ स्तामनुपक्षितौ ॥ २ ॥

Let him with the life's sap comfort her, let her rise with nation's strength and let the both of them be inexhaustible in wealth have a thousand power.

त्वष्टा जायामजनयत् त्वष्टास्यै त्वां पतिम् ।
त्वष्टा सहस्रमायूंषि दीर्घमायुः कृणोतु वाम् ॥ ३ ॥

God who is dispeller of all ignorance made her to be wife and God made you, O man ! to be her husband may God give you both long life and give you thousand lives.

सू० ७९ ॥ ऋषिः—अथर्वा ॥ देवता—संस्फानम् ॥ छन्दः—१, २ गायत्री; ३ त्रिपदा प्राजापत्या गायत्री ॥

HYMN LXXIX

Seer — Atharvan. Subject-matter — Sansphanam.
Metre—1, 2 Gayatri. 3 Tripada Prajapatya Gayatri.

N.B. Samsphanah in this hymn stands to mean anyone of the three—the sun, the air and the cloud.

अयं नो नभसस्पतिः संस्फानो अभि रक्षतु ।
असमातिं गृहेषु नः ॥ १ ॥

Let this sun, or air or cloud which are the master-force of the sky protect us and preserve unequalled co-wealth in our homes.

त्वं नो नभसस्पत ऊर्जं गृहेषु धारय ।
आ पुष्टमेत्वा वसु ॥ २ ॥

Let this master-force of sky bestow vigour and strength (through plenty of corn) in our abodes and let strength and wealth visit to us.

देवं संस्फान सहस्रापोषस्येशिषे ।
तस्य नो रास्व तस्य नो धेहि
तस्य ते भक्तिवांसः स्याम ॥ ३ ॥

This mighty master-force which bedewed with drops in the source of multifarious prosperity let it grant us thereof, give us thereof and may thus, we enjoy the boon of its wealth.

सू०८० ॥ ऋषिः—अथर्वा ॥ देवता—चन्द्रमाः ॥ छन्दः—१ भुरिगनुष्टुप्; २ अनुष्टुप्; ३ प्रस्तारपङ्क्तिः ॥

HYMN LXXX

Seer — Atharvan. Subject-matter — Chandramah.
Metre—1 Bhuriganustup, 2 Anustup, 3 Prastarpanktih.

अन्तरिक्षेण पतति विश्वा भूतावचाकशत् ।
शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम ॥ १ ॥

This moon moves in the firmament and illuminates all the things that be. We offer oblation in the fire in its name with the corn which is the vigour of the heavenly Dog-star.

ये त्रयः कालकाञ्जा दिवि देवा इव श्रिताः ।
तान्त्सर्वानह्व ऊतयेऽस्मा अरिष्टतातये ॥ २ ॥

For the benefit and happiness of this worldly man I, the scientist tell of those three stars named *Kalkanjah*, which have their stations in the heaven.

अप्सु ते जन्म दिवि ते सधस्थं समुद्रे अन्तर्महिमा ते पृथिव्याम् ।
शुनो दिव्यस्य यन्महस्तेना ते हविषा विधेम ॥ ३ ॥

In the firmament is the birth of this moon, in heaven is the station and its splendour is in the ocean and on the earth, we offer oblation in the fire in its name with the corn which is the vigour of the heavenly dog-star.

सू० ८१ ॥ ऋषिः—अथर्वा ॥ देवता—आदित्यः ॥ छन्दः—१-३ अनुष्टुप्

HYMN LXXXI

Seer—Atharvan. Subject-matter—Adityah, Metre—Anustup.

यन्तासि यच्छसे हस्तावप रक्षांसि सेधसि ।
प्रजां धनं च गृह्णानः परिहस्तो अभूदयम् ॥ १ ॥

O grasper of hand (husband) ! you are the strict adherent to the law of nature and rules of celibacy, you are grasping my hand and a extending your both hands to me as my supports, you drive away the difficulties of household life, may this my hand-grasper, O God ! holding progeny and riches become happy.

परिहस्त वि धारय योनिं गर्भाय धातवे ।
मर्यादे पुत्रमा धेहि तं त्वमा गमयागमे ॥ २ ॥

O husband ! (the grasper of hands) prepare accordantly the mother for the Child's birth. O Wife ! (The lady grasping the hands of man as her husband) bring forth the boy and make him come hither with me.

यं परिहस्तमबिभरदितिः पुत्रकाम्या ।
त्वष्टा तमस्या आ बध्नाद् यथा पुत्रं जनादिति ॥ ३ ॥

Aditih, the material cause of the universe as desiring the creation of the universe accepts the creator of the universe, the efficient cause as its progenitive counter-part, so the All-creating Lord binds this man as the husband of this woman so that she may give birth to child.

सू० ८२ ॥ ऋषिः—भगः ॥ देवता—इन्द्रः ॥ छन्दः—१-३ अनुष्टुप् ॥

HYMN LXXXII

Seer—Bhagah. Subject-matter—Indrah. Metre-Anustup.

आगच्छत आगतस्य नाम गृह्णाम्यायतः ।
इन्द्रस्य वृत्रघ्नो वन्वे वासवस्य शतक्रतोः ॥ १ ॥

I, the desirer of suitable bridgegroom for my dauther, pronounce the name of describe the attainment of the bride-groom who is come and who has come and select and accept him for her as the subject declares and accepts the authority of the mighty ruler who is the dispeller of difficulties, the master of the wealth and accomplisher of hundreds of acts and feats.

येन सूर्यां सावित्रीमश्विनोहतुः पथा ।
तेन मामब्रवीद् भगो जायामा वहतादिति ॥ २ ॥

Says bride-groom, the well-to-do father of mine has advised me to bring my consort by that way whereby the day and night carry the solar light.

यस्तेऽङ्कुशो वसुदानो बृहन्निन्द्र हिरण्ययः ।
तेना जनीयते जायां मह्यं धेहि शचीपते ॥ ३ ॥

O Almighty Divinity ! Thou art the master of all powers, please let me, the desirer of wife, have a good wife through that Thy power of control and inspiration which is full of

all splendour, which provides with prosperity and which is powerful.

सू० ८३ ॥ ऋषिः—भगः ॥ देवता—सूर्यादयः ॥ छन्दः—१-३ अनुष्टुप्; ४ द्विपदा निचृदार्च्यनुष्टुप् ॥

HYMN LXXXIII

Seer—Bhagah. Subject-matter—Surya etc. Metre-1-3 Anustup; 4 Dvipada Nichrid arshi Anustup.

अपचितः प्र पतत सुपर्णो वसतेरिव ।
सूर्यः कृणोतु भेषजं चन्द्रमा वोऽपोच्छतु ॥ १ ॥

Let the sun be remedy and let the moon banish them and all the sores and pustules flee away like the eagle which flies from its nest.

एन्येका श्येन्येका कृष्णैका रोहिणी द्वे ।
सर्वासामग्रभं नामावीरघ्नीरपेतन ॥ २ ॥

I, the physician declare the names of all these exerecences which consists of one bright with variegated tints ; one white, one black and two of red tint. Let them fly away without injuring men.

असूतिका रामायण्यपचित् प्र पतिष्यति ।
ग्लौरितः प्र पतिष्यति स गलुन्तो नशिष्यति ॥ ३ ॥

Let Asutika Ramayani apachit, the pustule which does not suppurate and which remainm the vessel of blood fly away, let *Glauh*, the boil fly away and let that of *Glunta*, the tumur vanish.

वीहि स्वामाहुतिं जुषाणो मनसा स्वाहा
मनसा यदिदं जुहोमि ॥ ४ ॥

O man ! whatever medicine I, the physician prescribe carefully, and your own diet you eat very precautiously bearing pros and cons in your mind. Whatever is uttered herein is true.

सू० ८४ ।। ऋषिः—भगः ।। देवता—निर्ऋतिः ।। छन्दः—१ भुरिक् जगती; २ त्रिपदाऽऽर्ची बृहती; ३ जगती; ४ भुरिक् त्रिष्टुप् ।।

HYMN LXXXIV

Seer—Bhagah. Subject-matter—Nirritih. Metre—1 Bhurig jagati ; 2 Tripada Archi Brihati ; 3 Jagati 4 Bhurik Tristup.

यस्यास्त आसनि घोरे जुहोम्येषां बद्धानामवसर्जनाय कम् ।
भूमिरिति त्वाभिप्रमन्वते जना निर्ऋतिरिति
त्वाहं परि वेद सर्वतः ॥ १ ॥

The worldly people absorved in worldly lustres know as the mine of pleasure this misery of ignorance in whose dreadful mouth I, the emancipated soul, lay down everything for the happy freedom of the bodies, limbs etc. but I thoroughly know that this is destructive misery of ignorance.

भूते हविष्मती भवैष ते भागो यो अस्मासु ।
मुञ्चेमानमूनेनसः स्वाहा ॥ २ ॥

Let this misery of ignorance be full of all sorts of enjoyments in this world. This is its only share which is inherent among us, the mundane people and let it free us from the sin. Whatever is uttered herein is true.

एवो ष्व१स्मन्निर्ऋतेऽनेहा त्वमयस्मयान् वि चृता बन्धपाशान् ।
यमो मह्यं पुनरित् त्वां ददाति तस्मै
यमाय नमो अस्तु मृत्यवे ॥ ३ ॥

Let this misery of ignorance without mortifying anyone break the iron bonds which bind us first. God, the ordainor of destiny give this misery to us again and again and we pay our homage to Him who is the controller of all and the death of all.

अयस्मयें द्रुपदे बेधिष इहाभिहितो मृत्युभिर्ये सहस्रम् ।
यमेन त्वं पितृभिः संविदान उत्तमं नाकमधि रोहयेमम् ॥ ४ ॥

This misery of ignorance binds the man in the world which is wrought of iron, the unbreakable elements of nature. In this world the soul in bondages is surrounded with mortalities and inflictions which are thousand in number. O learned man ! enjoying the company of All-controlling Lord and the men of learning and practice mount to this highest state of happiness.

सू० ८५ ॥ ऋषिः—अथर्वा (यक्ष्मनाशनकामः) ॥ देवता—वनस्पतिः ॥
छन्दः—१-३ अनुष्टुप् ॥

HYMN LXXXV

Seer—Atharvan. Subject-matter—Vanaspatih. Metre —Anustup.

N.B. Varana here in this hymn stands for the *Varuna* plant.

वरणो वारयाता अयं देवो वनस्पतिः ।
यक्ष्मो यो अस्मिन्नाविष्टस्तमु देवा अवीवरन् ॥ १ ॥

Let this medicinal plant which possesses remidial qualities and is called *varana herb* keep disease away. The learned and experienced physicians with this drive away the effection of consumption which has entered in this man.

इन्द्रस्य वर्चसा वयं मित्रस्य वरुणस्य च ।
देवानां सर्वेषां वाचा यक्ष्मं ते वारयामहे ॥ २ ॥

O patient ! I, the physician drive your disease away with the consultation and advice of mighty physician, of expert of climate, of expert of preventives and of the advice of the other learned men.

यथा वृत्र इमा आपस्तस्तम्भ विश्वधा यतीः ।
एवा ते अग्निना यक्ष्मं वैश्वानरेण वारये ॥ ३ ॥

As the cloud retains all these waters flowing every way so I check and banish the consumption of yours, O man ! with the fire which is *Vaishvanara* the consumer of all herbacious oblations.

सू० ८६ ॥ ऋषिः—अथर्वा (वृषकामः) ॥ देवता—एकवृषः ॥
छन्दः—१-३ अनुष्टुप् ॥

HYMN LXXXVI.

Seer—Atharvan. Subject-matter—Ekvrishah. Metre —Anustup.

वृषेन्द्रस्य वृषा दिवो वृषा पृथिव्या अयम् ।
वृषा विश्वस्य भूतस्य त्वमेकवृषो भव ॥ १ ॥

O man ! this Almighty God is the only Lord of the sun, the only Lord of the heavenly region, the only Lord of the earth and the only Lord of all the Creatures. Let you be only lord of your possessions.

समुद्र ईशे स्रवतामग्निः पृथिव्या वशी ।
चन्द्रमा नक्षत्राणामीशे त्वमेकवृषो भव ॥ २ ॥

The ocean is regent of rivers, the fire is the controller of the earth and the moon is the master of stars. Let you be, O man ! only lord of your possessions.

सम्राडस्यसुराणां ककुन्मनुष्याणाम् ।
देवानामर्धभागसि त्वमेकवृषो भव ॥ ३ ॥

O man ! you are the King of vital airs, you are the top-ranked among men, and you are the partner of the organs in their hunts.

सू०८७ ॥ ऋषिः—अथर्वा ॥ देवता—ध्रुवः ॥ छन्दः—१-३ अनुष्टुप् ॥

HYMN LXXXVII

Seer—Atharvan. Subject-matter—Dhruvah. Metre-Anustup.

आ त्वाहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलत् ।
विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधि भ्रशत् ॥ १ ॥

O ruler ! Here you gain power, I, the priest have chosen you for this office and you stand here steadfast and immovable. Let all the subjects desire you and let not your Kingdom fall away.

इहैवैधि माप च्योष्ठाः पर्वत इवाविचाचलत् ।
इन्द्रेहैव ध्रुवस्तिष्ठेह राष्ट्रमु धारय ॥ २ ॥

Be ever here, fall not away and be firm like mountain unremoved. Stand steadfast here like the sun and hold the Kingdom under your control.

इन्द्र एतमदीधरद् ध्रुवं ध्रुवेण हविषा ।
तस्मै सोमो अधि ब्रवदयं च ब्रह्मणस्पतिः ॥ ३ ॥

May the Almighty God establish this King in his kingdom firm with His firm power and let the priest teach him his duties and let the man having masterly Knowledge of Vedic speech him in rountines of life.

सू० ८८ ॥ ऋषिः—अथर्वा ॥ देवता—ध्रुवः ॥ छन्दः—१, २ अनुष्टुप्; ३ त्रिष्टुप् ॥

HYMN LXXXVIII

Seer—Atharvan, Subject-matter—Dhruvah. Metre—1, 2 Anustup ; 3 Tristup.

ध्रुवा द्यौर्ध्रुवा पृथिवी ध्रुवं विश्वमिदं जगत् ।
ध्रुवासः पर्वता इमे ध्रुवो राजा विशामयम् ॥ १ ॥

Constant is the heaven, constant is the earth, constant is this living world, constant are these mountains and let steadfast and firm be the King among his subjects.

ध्रुवं ते राजा वरुणो ध्रुवं देवो बृहस्पतिः ।
ध्रुवं त इन्द्रश्चाग्निश्च राष्ट्रं धारयतां ध्रुवम् ॥ २ ॥

Let constant resplendent *varuna*, the air, and mighty constant space make your Kingdom constant and firm, O King! and let the constant sun and firm universal fire keep your Kingdom steadfast.

ध्रुवोऽच्युतः प्र मृणीहि शत्रूञ्छत्रूयतोऽधरान् पादयस्व ।
सर्वा दिशः संमनसः सध्रीचीर्ध्रुवाय
ते समितिः कल्पतामिह ॥ ३ ॥

O King ! you firm steadfast and unshaken crush your enemies, lay under your feet those enimies who strive against you, subjects in all the space boundaries living united be one-minded and let the parliament be faithful to you, who is steadfast.

सू०८६ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१-३ अनुष्टुप्

HYMN LXXXIX

Seer—Atharvan. Subject-matter—as described in the verses. Metre—Anustup.

इदं यत् प्रेण्यः शिरो दत्तं सोमेन वृष्ण्यम् ।
ततः परि प्रजातेन हार्दिं ते शोचयामसि ॥ १ ॥

O wife ! I thoroughly startle the spirit of your heart with the

vigour produced out of this head of the *Preni* (the herb called *Preni*) and the power given by the *Soma* plant.

शोचयामसि ते हार्दिं शोचयामसि ते मनः ।
वातं धूम इव सध्र्यङ् मामेवान्वेतु ते मनः ॥ २ ॥

I stir up your feelings of heart, I estimulate your spirit and like the smoke that takes the direction of wind let your mind follow me in my company.

मह्यं त्वा मित्रावरुणौ मह्यं देवी सरस्वती ।
मह्यं त्वा मध्यं भूम्या उभावन्तौ समस्यताम् ॥ ३ ॥

O wife ! let night and day unite you with me, let the speech unite you with me, let the centre of the earth (where we have our dwelling) and the both of the limits thereof unite you with me.

सू० ९० ॥ ऋषिः—अथर्वा ॥ देवता—रुद्रः ॥ छन्दः—१, २ अनुष्टुप्;
३ आर्षी भुरिगुष्णिक् ॥

HYMN XC

Seer—Atharvan. Subject-matter—Rudrah. Metre 1, 2 Anustup; 3 Arshi Bhurigushnik.

यां ते रुद्र इषुमास्यदङ्गेभ्यो हृदयाय च ।
इदं तामद्य त्वद् वयं विषूचीं वि वृहामसि ॥ १ ॥

O man ! the shaft (in the form of disease) which Rudra, the disturbed entropy of the universe shoots against your body-parts and heart, here do we draw away from you today and turn it from here to every side.

यास्ते शतं धमनयोऽङ्गान्यनु विष्ठिताः ।
तासां ते सर्वासां वयं निर्विषाणि ह्वयामसि ॥ २ ॥

We make ineffectual the poision from all those vessels and

canals which are hundred in number spreading throughout the members of your frame.

नमस्ते रुद्रास्यते नमः प्रतिहितायै ।
नमो विसृज्यमानायै नमो निपतितायै ॥ ३ ॥

We use preventive measure against the shaft (shaft of disease) of the Rudra, the disturned fire of the universe which is to be shot, which is ready to be shot, which has been shot and which has fallen on the victim.

सू० ९१ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—१, २ यक्ष्मनाशनम्, ३ आपः
छन्दः—१-३ अनुष्टुप् ॥

HYMN XCI

Seer—Bhrigvangiras, Subject-matter 1, 2 Yakshma—nashanam ; 3 Apah. Metre—Anustup.

इमं यवमष्टायोगैः षड्योगेभिरचर्कृषुः ।
तेना ते तन्वो३ रपोऽपाचीनमप व्यये ॥ १ ॥

The men who prepare medicines prepare this barley by eight or by six methods (in various preparations) and with this I, the physician drive away the disease of body.

न्य१ग् वातो वाति न्यक् तपति सूर्यः ।
नीचीनमघ्न्या दुहे न्यग् भवतु ते रपः ॥ २ ॥

The celestial wind blows downwards from above the sun, sends its heat downward, the milk of milch-cow is drawn downward and thus, let your bodily disease go downward.

आप इद् वा उ भेषजीरापो अमीवचातनीः ।
आपो विश्वस्य भेषजीस्तास्ते कृण्वन्तु भेषजम् ॥ ३ ॥

Waters are healing balms, waters the desroyers of diseases, waters cure all malady and let them bring medicine for you, O man !

सू० ९२ ॥ ऋषिः—अथर्वा ॥ देवता—वाजी ॥ छन्दः—१ जगती; २, ३ त्रिष्टुप्॥

HYMN XCII

Seer—Atharvan. Subject-matter—Vajin. Metre—1 Jagati, 2-3, Tristup.

वार्तरंहा भव वाजिन् युज्यमान इन्द्रस्य याहि प्रसवे मनोजवाः
युञ्जन्तु त्वा मरुतो विश्ववेदस
आ ते त्वष्टा पत्सु जवं दधातु ॥ १ ॥

Let the strong steed when it is harnessed be as rapid as wind, let it go onward as swift as thought under the direction of the mounting King, let the men of army or the possessors of wealth and wisdom yoke it and let the talented trainer lay swiftness in its feet.

जवस्ते अर्वन् निहितो गुहा यः श्येने वात उत यो चरत् ।
परीत्तः तेन त्वं वाजिन् बलवान् बलेनाजि
जय समने पारयिष्णुः ॥ २ ॥

Let this strong steed saving inshock of battle endowed with that might which in the form of speed lies concealed in its within, which is granted to hawk and which is in wind wandering everywhere, win the battle.

मुञ्चन्तु मा शपथ्या३दथो वरुण्यादुत ।
अथो यमस्य पड्वीशाद् विश्वस्माद् देव किल्बिषात् ॥ ३ ॥

Let the body of this strong steed carrying the body of ours run blessing us with happiness and wining protin for you, O King ! May this (strongsteed) unswerving it establish its own lustre for upholding us as the mighty sun establishes its splendure in the heaven.

सू०९३ ॥ ऋषिः—शन्तातिः ॥ देवता—यमादयो मन्त्रोक्ताः ॥ देवता—१-३ त्रिष्टुप् ॥

HYMN XCIII

Seer—Shantatih. Subject-matter—Yama etc. as described in the verses. Metre—Tristup.

यमो मृत्युरघमारो निर्ऋथो बभ्रुः शर्वोऽस्ता नीलशिखण्डः
देवजनाः सेनयोत्तस्थिवांसस्ते अस्माकं
परि वृञ्जन्तु वीरान् ॥ १ ॥

Let the physical force consisting of *yama*, the time ; direly fatal death ; shining troublesome *sharva*, fire ; disease-spreading *Nilshakhanda*, the fire vomiting black flames uprising with their army of diseases, avoid our men and heroes.

मनसा होमैर्हरसा घृतेन शर्वायास्त्र उत राज्ञे भवाय ।
नमस्येभ्यो नम एभ्यः
कृणोम्यन्यत्रास्मदघविषा नयन्तु ॥ २ ॥

I utilize the precautionary and prophylactive measure against these resistibel forces—brilliant fire, disease-spready *Sharva*, the fire with mind, with the offering of oblation in the *yajna*, with our defensive power and with ghee. Let them turn elsewhere things full of deadly venom.

त्रायध्वं नो अघविषाभ्यो वधाद् विश्वे देवा मरुतो
विश्ववेदसः अग्नीषोमा वरुणः पूतदक्षा वातापर्जन्ययोः
सुमतौ स्याम ॥ ३ ॥

Let all physical forces nature, vital airs possessing all curative powers fire and water and rainy water which are extremely pure, save us from the murderous stroke caused by the things which have deadly poision. We always enjoy the favour of wind and rain.

सू० ९४ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—सरस्वती ॥ छन्दः—१, ३ अनुष्टुप; २ विराड् जगती ॥

HYMN XCIV

Seer — Atharvangiras. Subject-matter — Sarasvati. Metre—1, 3 Anustup, Virad-Jagati.

सं वो मनांसि सं व्रता समाकूतीर्नमामसि ।
अमी ये विव्रता स्थन तान् वः सं नमयामसि ॥ १ ॥

We bind your minds in concordance, we bend your hopes and plans in harmony and we bend and bow in unison to all those of you who turn to sundered ways.

अहं गृभ्णामि मनसा मनांसि मम चित्तमनु चित्तेभिरेत
मम वशेषु हृदयानि वः कृणोमि
मम यातमनुवर्त्मान एत ॥ २ ॥

I make your mind captive with my mind, all of you follow my thought and wishes with your thoughts, I make your hearts submissive to mine order and you go following the track that I tread.

ओते मे द्यावापृथिवी ओता देवी सरस्वती ।
ओतौ म इन्द्रश्चाग्निश्चर्ध्यास्मेदं सरस्वति ॥ ३ ॥

Let the earth and heaven operate their activities for us in unity, let the Vedic speech unite with us, let the electricity and fire function in co-ordination for our Good. Sarasvati, (the All-knowing Divinity) please show me the path whereby we attain this virtue of unity all over.

सू० ९५ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—वनस्पतिः (कुष्ठः) ॥ छन्दः-१-३ अनुष्टुप् ॥

HYMN XCV

Seer—Bhrigvangirah. Subject-matter—Vanaspatih (Kusthah). Metre—Anustup.

अश्वत्थो देवसदनस्तृतीयस्यामितो दिवि ।
तत्रामृतस्य चक्षणं देवाः कुष्ठमवन्वत ॥ १ ॥

Ashvatha is the abode of all the remedial properties and it is known and realized in the mind which is the third plan of this bodily structure. The *Kustha* planted on the *ashvatha*, bears immortality (long life) if applied as medician it is described by the persons of high medical achievements.

हिरण्ययी नौरचरद्धिरण्यबन्धना दिवि ।
तत्रामृतस्य पुष्पं देवाः कुष्ठमवन्वत ॥ २ ॥

The golden boat, this body, which is bound with golden threads, the nerves veins etc. is moving in this world of splendour. The learned physicians tell this *Kushtha* the flower of long life (immortality) to apply therein.

गर्भो अस्योषधीनां गर्भो हिमवतामुत ।
गर्भो विश्वस्य भूतस्येमं मे अगदं कृधि ॥ ३ ॥

This *Kustha* is the store of medicinal properties, this is the store of the medicinal substances of cold properties, and it is the store of other curative qualities and let it make my man free from diseases.

सू०९६ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—१, २ वनस्पतिः; ३ सोमः ॥
छन्दः—१, २ अनुष्टुप्; ३ विराड् गायत्री ॥

HYMN XCVI

Seer — Bhrigvangiras. Subject-matter 1, 2, Vanaspatih; 3 Somah. Metre—1, 2, Anustup, 3 Virannama—Gayatri.

यो ओषधयः सोमराज्ञीर्बह्वीः शतविचक्षणाः ।
बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥ १ ॥

Let these medicinal herbs and plants which receive their splendour and vigour from the moon, which are many in quality and forms, which possess many curative properties and which are prepared by the man of medical science or which are produced by God, the Lord of speech, deliver us from the diseases.

मुञ्चन्तु मा शपथ्या३दथो वरुण्यादुत ।
अथो यमस्य पड्वीशाद् विश्वस्माद् देव किल्बिषात् ॥ २ ॥

Let these herbs release us from the disease caused by anger or jealousy, let these herbs keep away us from the disease caused by rainy season, let these herbs free us from the disease caused by the scorching sun and let these herbs save us from the diseases caused by our negligence and violation of the natural and physical laws.

यच्चक्षुषा मनसा यच्च वाचोपारिम जाग्रतो यत् स्वपन्तः ।
सोमस्तानि स्वधया नः पुनातु ॥ ३ ॥

Let this moon or *Soma* herb cleanse us with its effective power from the oilments which we develop by over seeing, by more mental exertion, by more talking and which we develop my over sleeping and by over-walking.

सू० ९७ ॥ ऋषिः—अथर्वा ॥ देवता—१, ३ देवाः; २ मित्रावरुणौ ॥
छन्दः—१ त्रिष्टुप्; २ जगती; ३ भुरिक् त्रिष्टुप् ॥

HYMN XCVII

Seer—Atharvan. Subject-matter—1, 3 Devah ; 2 Mitravarunau. Metre—1 Tristup, 2 Jagati. 3 Bhurik Tristup.

अभिभूर्यज्ञो अभिभूरग्निरभिभूः सोमो अभिभूरिन्द्रः ।
अभ्य१हं विश्वाः पृतना यथासान्येवा
विधेमाग्निहोत्रा इदं हविः ॥ १ ॥

Yajna is over powering act, the heat is over powering, the cold is overpowering, the worldly electricity is overpowering force, like these may I overpower all the enemies and in this manner let us offer oblation of *yajna* performing the acts of sacrifice.

स्वधास्तु मित्रावरुणा विपश्चिता प्रजावत् क्षत्रं मधुनेह पिन्वतम्
बाधेथां दूरं निर्ऋतिं पराचैः
कृतं चिदेनः प्र मुमुक्तमस्मत् ॥ २ ॥

O learned teacher and preacher ! let there be power and wealth for you. O ye ! make the nation swell with your ability, become strong with people, drive away to far distance the calamity and save us from the tendency of the recurrence of sin committed once.

इमं वीरमनु हर्षध्वमुग्रमिन्द्रं सखायो अनु सं रभध्वम् ।
ग्रामजितं गोजितं वज्रबाहुं
जयन्तमज्म प्रमृणन्तमोजसा ॥ ३ ॥

O friends ! adhere to the command of and be glad in this King who is brave, powerful, who has control upon his body, who has control upon his limbs, who possesses strong arms, who overpowers the strength of enemies and who destroys it with his vigour.

सू० ९८ ॥ ऋषिः—अथर्वा ॥ देवता—इन्द्रः ॥ छन्दः—१, ३ त्रिष्टुप्;
२ बृहतीगर्भास्तार पङ्क्तिः ॥

HYMN XCVIII

Seer—Atharvan. Subject-matter Indrah. Metre—1, 3, Tristup ; 2 Brihatigarbha starpanktih.

इन्द्रो जयाति न परा जयाता अधिराजो
राजसु राजयातै । चर्कृत्य ईड्यो
वन्द्यश्चोपसद्यो नमस्यो भवेह ॥ १ ॥

The Almighty God overpowers all the forces but He is never overpowered by anyone. He as the paramount sovereign among all the ruling forces rules his worldly subjects. O Lord ! here be Thou praised supplicated, revered, attained and worshipped.

त्वमिन्द्राधिराजः श्रवस्युस्त्वं भूरभिभूतिर्जनानाम् ।
त्वं दैवीर्विश इमा वि राजायुष्मत्
क्षत्रमजरं ते अस्तु ॥ २ ॥

O Almighty Lord ! Thou enjoyest the imperial majesty over all the dominating powers, Thou art glorious, Thou art the supreme power over the creatures of the world, Thou governest all these powerful universal forces and Thy governance is long lasting and undecaying.

प्राच्या दिशस्त्वमिन्द्रासि राजोतोदीच्या दिशो
वृत्रहञ्छत्रुहोऽसि । यत्र यन्ति स्रोत्यास्तज्जितं ते
दक्षिणतो वृषभ एषि हव्यः ॥ ३ ॥

O Omnipotent Lord ! Thou rulest over the eastern and northern regions, O destroyer of evils ! Thou art deprived of foes. O Lord ! Thou hast under Thy control the regions where the rivers flow and almighty and worshipped Thou standest by my right to help and rescue me.

सू० ९९ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ इन्द्रः; ३ इन्द्रः, सोमः सविता च ॥ छन्दः—१, २ अनुष्टुभौ; ३ भुरिग्बृहती ॥

HYMN XCIX

Seer — Atharvan. Subject-matter — 1, 2 Indrah, 3 Indrah, Somah and Savitar. Metre—1, 2 Anustup ; 3 Bhurik Brihati.

अभि त्वेन्द्र वरिमतः पुरा त्वांहूरणाद्धुवे ।
ह्वयाम्युग्रं चेत्तारं पुरुणामानमेकजम् ॥ १ ॥

O King ! due to your supremacy I call you before and affliction comes, I call for my rescue to you who is vigorous, conscious of things to happen, possessed of many splendours and equal to none.

यो अद्य सेन्यो वधो जिघांसन् न उदीरते ।
इन्द्रस्य तत्र बाहू समन्तं परि दद्मः ॥ २ ॥

Whatever deadly missiles launched today by enemies flies forth slaughtering us, we take both arms of the King as shelter to encompass us on every side.

परि दद्म इन्द्रस्य बाहू समन्तं त्रातुस्त्रायतां नः ।
देव सवितः सोम राजन्त्सुमनसं मा कृणु स्वस्तये ॥ ३ ॥

We draw about us both the arms of King who is our protector and let them protect us. O mighty ruler ! O learned minister ! O commanding officer ! make me pleasant minded for my welfare.

सू० १०० ॥ ऋषिः—गरुत्मान् ॥ देवता— वनस्पतिः ॥ छन्दः—
१-३ अनुष्टुप् ॥

HYMN C

Seer — Garutman. Subject-matter — Vanaspatih. Metre—Anustup.

देवा अदुः सूर्यो अदाद् द्यौरदात् पृथिव्यदात् ।

तिस्रः सरस्वतीरदुः सचित्ता विषदूषणम् ॥ १ ॥

The learned persons give method and medicine of removing poision, the Sun has given the medicine of treating poision with its light, the heavenly region through rain gives the medicine to treat poision, the earth provides medicine of treating poision and the three vedic speeches accompiished with Knowledge give the method and knowledge of treating poision.

यद् वो देवा उपजीका आसिञ्चन् धन्वन्युदकम् ।
तेन देवप्रसूतेनेदं दूषयता विषम् ॥ २ ॥

O men ! you remove your poisionous affection with that rays-produced water which the rays air etc. that are the means of life, lift up to the atmosphere and pour in the form of rain.

असुराणां दुहितासि सा देवानामसि स्वसा ।
दिवस्पृथिव्याः संभूता सा चकर्थारसं विषम् ॥ ३ ॥

That herb that makes the power of poision ineffectual is the daughter of clouds, that is the sister of sun-rays and that is the product of rain and earth,

सू० १०१ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—ब्रह्मणस्पतिः ॥
छन्दः—१-३ अनुष्टुप् ॥

HYMN CI

Seer—Atharvangiras. Subject-matter—Brahmanspatih. Metre—Anustup.

आ वृषायस्व श्वसिहि वर्धस्व प्रथयस्व च ।
यथाङ्गं वर्धतां शेपस्तेन योषितमिज्जहि ॥ १ ॥

O man ! be strong through practice of continee, gain vitality through breath, strengthen your body and invigo·

rate extensively your limbs, so that the ginitive organ of yours develop in proportion to your body and with that you attend your wife in sexual function.

येनं कृशं वाजयन्ति येनं हिन्वन्त्यातुरम् ।
तेनास्य ब्रह्मणस्पते धनुरिवा तानया पसः ॥ २ ॥

O man of medical science ! extend the organ of the important man like the bow with medicine through which the physicians make the debilitated man strong and stimulant and through which the ailing man excitant.

आहं तनोमि ते पसो अधि ज्यामिव धन्वनि ।
क्रमस्वर्श इव रोहितमनवग्लायता सदा ॥ ३ ॥

I, the physician extend the potential power of your organ of generation like the bow-string on its arch, O feeble one ! and you like the lion pouncing on dear enjoy the sex with your wife without being subject of any agony and discomfiture.

सू० १०२ ॥ ऋषि:—जमदग्निः (अभिसंमनस्कामः) ॥ देवता—अश्विनौ
छन्दः—१-३ अनुष्टुप् ॥

HYMN CII

Seer—Jamdagnih. Subject-matter—Ashvinau. Metre —Anustup.

N.B. Here in the hymn *Ashvinau* stands to mean the married couple, the wife and husband. The whole of the hymn is concerned either of the two according to context.

यथायं वाहो अश्विना समैति सं च वर्तते ।
एवा मामभि ते मनः समैतु सं च वर्त्तताम् ॥ १ ॥

O wife and husband ! as this horse accompany the rider and remains with him in the same manner let your mind come

nearer to me the husnand or wife and be united with me the husband or wife. O wife ! or O husband !

आहं खिदामि ते मनो राजाश्वः पृष्ट्यामिव ।
रेष्मच्छिन्नं यथा तृणं मयि ते वेष्टतां मनः ॥ २ ॥

O husband or wife ! I as husband or wife draw your the husband or wife's mind towards me, the either of us, like the horse which yoked in cart draws it. Let the mind of either of us be attached to either of us like the straw rent by the stormy wind.

आञ्जनस्य मदुघस्य कुष्ठस्य नलदस्य च ।
तुरो भगस्य हस्ताभ्यामनुरोधनमुद्भरे ॥ ३ ॥

I, the wife swiftly bear away the ointment and piecc of *Madugha* and spikenard (Nalada) from the bands of husband as the lovely gift.

सू १०३ ॥ ऋषिः—उच्छोचनः ॥ देवता—बृहस्पत्यादयो मन्त्रोक्ताः ॥
छन्दः—१-३ अनुष्टुप् ॥

HYMN CIII

Seer—Uchchochanah. Subject-matter—Brihaspati etc. as described in the verses. Metre—Anustup.

संदानं वो बृहस्पतिः संदानं सविता करत् ।
संदानं मित्रो अर्यमा संदानं भगो अश्विना ॥ १ ॥

Let *Brihaspati*, the learned statesman bind you fast, O enemies ! let *Savitar*, the incharge of production fasten you, let *Mitra*, the allied King and *Aryaman*, the incharge of justice bind you, let Bhaga, the powerful commanding officer and *Asvinau* the ruler and Prime minister bind you.

सं परमान्त्समवमानथो सं द्यामि मध्यमान् ।

इन्द्रस्तान् पर्यहार्दाम्ना तानग्ने सं द्या त्वम् ॥ २ ॥

I, the King bind them who are of high rank and of low rank, I bind them who are from the middle rank. Let the mighty ruler drive them away and let you, O Commander ! bind them with fatters.

अमी ये युधमायन्ति केतून् कृत्वानीकशः ।
इन्द्रस्तान् पर्यहार्दाम्ना तानग्ने सं द्या त्वम् ॥ ३ ॥

Let the King gird with fetters and let the leader of the army fasten with cord to them who ever approach to fight with their banners raised and with their parties.

सू०१०४ ॥ ऋषिः—प्रशोचनः ॥ देवता—१, २ इन्द्राग्नी, सोमः, इन्द्रश्च ॥ छन्दः—अनुष्टुप ॥

HYMN CIV

Seer—Prashochanah. Subject-matter—1, 2 Indragni ; Soma and Indrah. Metre—Anustup.

आदानेन संदानेनामित्राना द्यामसि ।
अपाना ये चैषां प्राणा असुनासून्त्समच्छिदन् ॥ १ ॥

I, the King bind our enemies with a bond that binds them close and holds them fast and I dissever their breaths and respiration and their lives from life.

इदमादानमकरं तपसेन्द्रेण संशितम् ।
अमित्रा येऽत्र नः सन्ति तानग्न आ द्या त्वम् ॥ २ ॥

I, the maker of arm make this binding fetter sharpened by electricity. Bind securely O Commander ! those our enemies who are standing in the battle-field.

ऐनान् द्यतामिन्द्राग्नी सोमो राजा च मेदिनौ ।
इन्द्रो मरुत्वानादानममित्रेभ्यः कृणोतु नः ॥ ३ ॥

Let the King and commanding officer bind them fast, the leader of arm forces and the administrator of the region are powerful and let the mighty weapon-producer with the heroes prepare the bond to bind our enemies.

सू० १०५ ॥ ऋषिः—उन्मोचनः ॥ देवता—कासा ॥ छन्दः—अनुष्टुप् ॥

HYMN CV

Seer—Unmochanah. Subject-matter *Kasa*. Metre—Anustup.

यथा मनो मनस्केतैः परापतत्याशुमत् ।
एवा त्वं कासे प्र पत मनसोऽनु प्रवाय्यम् ॥ १ ॥

As the swift mind flies forth with its mental projections in the same manner let this cough flee away rapidly following the flight of mind.

यथा बाणः सुसंशितः परापतत्याशुमत् ।
एवा त्वं कासे प्र पत पृथिव्या अनु संवतम् ॥ २ ॥

As the keenly sharpened swift arrow flies in the same manner let this cough flee away to the region beyond the earth.

यथा सूर्यस्य रश्मयः परापतन्त्याशुमत् ।
एवा त्वं कासे प्र पत समुद्रस्यानु विक्षरम् ॥ ३ ॥

As the rapidly expanding sun-rays fly away rapidly to expand in the same manner let this cough flee away over the waves of the sea.

सू०१०६ ॥ ऋषिः—प्रमोचनः ॥ देवता—दूर्वा, शाला ॥ छन्दः—अनुष्टुप्

HYMN CVI

Seer—Pramochanah. Subject-matter—Durva, Shala. Metre—Anustup.

आयने ते परायणे दूर्वा रोहतु पुष्पिणीः ।
उत्सो वा तत्र जायतां ह्रदो वा पुण्डरीकवान् ॥ १ ॥

Let about the approach and exit of the house there grow the flowery *Durva-grass* (the Panicuny Dactylon) let there be well of water and let there be a lake of covered with blooming lotus.

अपामिदं न्ययनं समुद्रस्य निवेशनम् ।
मध्ये ह्रदस्य नो गृहाः पराचीना मुखा कृधि ॥ २ ॥

Let there be a place where waters meet and let there be the gathering of flood, let our homes be built in the middle of lake, let them be provided, O architect, with the wide entrances.

हिमस्य त्वा जरायुणा शाले परि व्ययामसि ।
शीतह्रदा हि नो भुवोऽग्निष्कृणोतु भेषजम् ॥ ३ ॥

We encompass this house with net of coolness so that it may be as cool as the cold lakes and let the fire of *yajna* bring us healing balm.

सू० १०७ ॥ ऋषिः—शन्तातिः ॥ देवता—विश्वजित् ॥ छन्दः—अनुष्टुप् ॥

HYMN CVII

Seer—Shantatih. Subject-matter Vishvajit. Metre —Anustup.

विश्वजित् त्रायमाणायै मा परि देहि ।
त्रायमाणे द्विपाच्च सर्वं नो रक्ष चतुष्पाद्
यच्च नः स्वम् ॥ १ ॥

May *Vishvajit yajna* or All-Conquering God hand over me to His guarding force or the medicinal plant called *Trayamana* and let this medicinal herb or the quarding force

protect all our bipeds and quadrupeds and whatever is thrown as our own vitality.

त्रायमाणे विश्वजिते मा परि देहि ।
विश्वजिद् द्विपाच्च सर्वं नो रक्ष चतुष्पाद्
यच्च नः स्वम् ॥ २ ॥

Let this Trayamans hand over me to *Vishvajit*, the All-prevailing God or the Vishvajit yajna and let this Vishvajit protect all our biped and quadrupeds and whatever is thrown as our own vitality.

विश्वजित् कल्याण्यै मा परि देहि ।
कल्याणि द्विपाच्च सर्वं नो रक्ष चतुष्पाद्
यच्च नः स्वम् ॥ ३ ॥

Let this *Vishvajit* hand over me to Kalyani, the medicinal herb known as Glycine Debitis or welfare state and let this Kalyani protect all our bipeds and quadrupeds and whatever is thrown as our own vitality.

कल्याणि सर्वविदे मा परि देहि ।
सर्वविद् द्विपाच्च सर्वं नो रक्ष चतुष्पाद्
यच्च नः स्वम् ॥ ४ ॥

Let this Kalyani hand over me to sarvavid, the Omniscient and may this Omniscient Lord save all our bipeds and quadrupeds and whatever is thrown as our own vitality.

सू० १०८ ॥ ऋषिः—शौनकः ॥ देवता—१-३, ५ मेधा; ४ अग्निः ॥
छन्दः—१, ४, ५ अनुष्टुप्; २ उरोबृहती; ३ पथ्या बृहती ॥

HYMN CVIII

Seer—Shaunakah. Subject-matter—1-3, 5, Medha ; 4 Agnih. Metre—1, 4, 5, Anustup. 2 Urobrihati ; 3 Pathya Brihati.

त्वं नो मेधे प्रथमा गोभिरश्वेभिरा गहि ।
त्वं सूर्यस्य रश्मिभिस्त्वं नो असि यज्ञिया ॥ १ ॥

Let this knowledge of the Vedic revalation which is primordial, come to us with its brilliant rays and comprehensive projections. Let it come to us with the livings of the effulgence of all-impelling God. This knowledge is full of sacredness and perspicacity.

मेधामहं प्रथमां ब्रह्मण्वतीं ब्रह्मजूतामृषिष्टुताम् ।
प्रपीतां ब्रह्मचारिभिर्देवानामवसे हुवे ॥ २ ॥

I for the security of virtuous qualities call to my mind and memory the knowledge which is primordial, full of wisdom, God-revealed, grasped and praised by seers and is fully drunk by celibates.

यां मेधामृभवो विदुर्यां मेधामसुरा विदुः ।
ऋषयो भद्रां मेधां यां विदुस्तां मय्या वेशयामसि ॥ ३ ॥

We secure into me that knowledge which is attained by the men of perspicacious effulgence, that which is attained the men of spiritual attainments and that good one which is attained by the seers.

यामृषयो भूतकृतो मेधां मेधाविनो विदुः ।
तया मामद्य मेधयाग्ने मेधाविनं कृणु ॥ ४ ॥

O Self-refulgent God ! make me wise with that of the knowledge which the wise seers of the primal emergence attain and retain.

मेधां सायं मेधां प्रातर्मेधां मध्यन्दिनं परि ।
मेधां सूर्यस्य रश्मिभिर्वचसा वेशयामहे ॥ ५ ॥

We cultivate into us the intelligence at eve, at morning and

at the noon time. We attain it through speech and through the beams of the Knowledge of the Divinity.

सू०१०६ ॥ ऋषिः—अथर्वा ॥ देवता—पिप्पली ॥ छन्दः—अनुष्टुप् ॥

HYMN CIX

Seer — Atharvan. Subject-matter—Pippali. Metre —Anustup.

पिप्पली क्षिप्तभेषज्यु३तातिविद्धभेषजी ।
तां देवाः समकल्पयन्नियं जीवितवा अलम् ॥ १ ॥

This piper longum is the medicine of pain and it is the medicine of acute pain of moving nature. The learned physician realizes that this is sufficiently effective for the life.

पिप्पल्य१ः समवदन्तायतीर्जननादधि ।
यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥ २ ॥

These piper longum, as if confabulating mutually tell them that from their origin, the alive man whom they were aplied to, does not feel troubled by rhumatic pain.

असुरास्त्वा न्यखनन् देवास्त्वोदवपन् पुनः ।
वातीकृतस्य भेषजीमथो क्षिप्तस्य भेषजीम् ॥ ३ ॥

The physicians and learnedmen dig out and the drugists root up frequently this herb which is the healing balm of the rheumatic pain and the pain which moves changing its place caused by rheumatism.

सू०११० ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः ॥ छन्दः—१ पङ्क्तिः; २, ३ त्रिष्टुप् ॥

HYMN CX

Seer—Atharvan. Subject-matter Agnih. Metre—1 Panktih, 2, 3 Tristup.

प्रत्नो हि कमीड्यो अध्वरेषु सनाच्च होता नव्यश्च सत्सि ।
स्वां चाग्ने तन्वं पिप्रायस्वास्मभ्यं
च सौभगमा यजस्व ॥ १ ॥

O learned teacher ! you are efficient in the procedure of performing *yajna* and are praise-worthy in the yajnas, you are benevolent always and accomplished with all informations. O learned one ! make your policy friendly to all and bestow upon us all prosperity.

ज्येष्ठघ्न्यां जातो विचृतोर्यमस्य मूलबर्हणात् परि पाह्येनम् ।
अत्येनं नेषद् दुरितानि विश्वा
दीर्घायुत्वाय शतशारदाय ॥ २ ॥

O learned teacher ! you are well-accomplished in the knowledge of the eternal universal Soul, you are also well-versed in knowing the law of the solar and lunar operations, protect this man from his eradication, drive away from him all the evils and make him live long life lasting hundred autumns.

व्याघ्रेऽह्न्यजनिष्ट वीरो नक्षत्रजा जायमानः सुवीरः ।
स मा वधीत् पितरं वर्धमानो मा मातरं
प्र मिनीज्जनित्रीम् ॥ ३ ॥

A man born in the day of battle when the qualities of intrepidity possessed by a tiger are shown, is hero and thus becoming an unshakable brave man enjoys to stand as very strong warrior. Let him not wound his father and let him not disregard his mother who bare him when he grows to strength.

सू० ११११ ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः ॥ छन्दः—१ परानुष्टुप् त्रिष्टुप्; २-४ अनुष्टुप् ॥

HYMN XCI

Seer—Atharvan. Subject-matter—Agnih Metre-
1 Paranustup Tristup ; 2-4 Anustup.

इमं मे अग्ने पुरुषं मुमुग्ध्ययं यो बद्धः सुयतो लालपीति ।
अतोऽधि ते कृणवद् भागधेयं यदानुन्मदितोऽसति ॥ १ ॥

Free from madness O learned physician ! This is my man who bound and well-restrained chatters madly. When he is delivered from his madness, will offer you your portion.

अग्निष्टे नि शमयतु यदि ते मन उद्युतम् ।
कृणोमि विद्वान् भेषजं यथानुन्मदितोऽससि ॥ २ ॥

O man ! let Agni the shock of electricity gently sooth your mind when fierce excitments of madness disturb in. I, the learned physician prepare the medicine so that you may not be mad longer.

देवैनसादुन्मदितमुन्मत्तं रक्षसस्परि ।
कृणोमि विद्वान् भेषजं यदानुन्मदितोऽसति ॥ ३ ॥

I, the learned physician make a medicine to free you from the insanity if this insanity is caused by the sins committed against the physical forces working in body and it this insanity is caused by the other injurious forces.

पुनस्त्वा दुरप्सरसः पुनरिन्द्रः पुनर्भगः ।
पुनस्त्वा दुर्विश्वे देवा यथानुन्मदितोऽससि ॥ ४ ॥

Let electrical treatments restore you sanity again, let the sun give you this sanity again, let the healthy grain restore you sanity again and let all the physical force give you sanity again so that you may no longer be mad.

सू० ११२ ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः ॥ छन्द—त्रिष्टुप् ॥

HYMN CXII

Seer—Atharvan. Subject-matter—Agnih. Metre-Anustup.

मा ज्येष्ठं वधीदयमग्न एषा मूलबर्हणात् पाह्येनम् ।
स ग्राह्याः पाशान् वि चृत प्रजानन् तुभ्यं
देवा अनु जानन्तु विश्वे ॥ १ ॥

O learned physician ! let not this disease kill the major one of these people, preserve this man from utter ruin, you, knowing the cause and way shatter the noose of the rheumatism and let all other physician and learned approve this act of yours.

उन्मुञ्च पाशांस्त्वमग्न एषां त्रयस्त्रिभिरुत्सिता येभिरासन् ।
स ग्राह्याः पाशान् वि चृत प्रजानन्
पितापुत्रौ मातरं मुञ्च सर्वान् ॥ २ ॥

O learned physician ! you rend as under the nooses of these diseases where by the three parts of the body are held fast. Let the nooses of rheumatic swelling be removed and knowing the cause and way you free the son, father, mother and all others from this.

येभिः पाशैः परिवित्तो विबद्धोऽङ्गेअङ्ग आर्पित उत्सितश्च ।
वि ते मुच्यन्तां विमुचो हि सन्ति
भ्रूणघ्नि पूषन् दुरितानि मृक्ष्व ॥ ३ ॥

O protecting physician ! let those nooses whereby an unmarried man is bound, fettered in every limb and tied securely, be loosened as they are the bonds for loosing and turn the troubles away upon the babe-destroyer.

सू० ११३ ॥ ऋषिः —अथर्वा ॥ देवता —पूषा ॥ छन्दः—१, २ त्रिष्टुप्; ३ पङ्क्तिः ॥

HYMN CXIII

Seer—Atharvan. Subject-matter—Pushan. Metre—1, 2 Tristup ; 3 Panktih.

त्रिते देवा अमृजतैतदेनस्त्रित एनन्मनुष्येषु ममृजे ।
ततो यदि त्वा ग्राहिरानशे तां ते देवा
ब्रह्मणा नाशयन्तु ॥ १ ॥

The physical forces-limbs, senses etc. wiped of the sin and laid it on the soul which resides in three bodies—the gross-body, the astral body and the causal-body. This soul laid the sin on the minds of the men. O man ! if through that there comes bondage to you let the learned persons destroy that bondage by the knowledge of Vedic speeches.

मरीचीर्धूमान् प्र विशानु पाप्मन्नुदारान् गच्छोत वा नीहारान्
नदीनां फेनाँ अनु तान् वि नश्य भ्रूणघ्नि
पूषन् दुरितानि मृक्ष्व ॥ २ ॥

Let the sin or evil enter the particles of light, let it pass on to vapours, let it go to clouds or the mists. Let it disappear in the foam of rivers and turn the evils, O learned man ! to base-destroyer.

द्वादशधा निहितं त्रितस्यापमृष्टं मनुष्यैनसानि ।
ततो यदि त्वा ग्राहिरानशे तां ते देवा
ब्रह्मणा नाशयन्तु ॥ ३ ॥

The twelve kinds of sins committed by human-beings are laid in the soul which resides in three kinds of bodies. O man ! if there comes bondage to you from that let the learned men make it disappear through the knowledge enclothed in the Vedic speech.

सू० ११४ ॥ ऋषिः—ब्रह्मा ॥ देवता—विश्वे देवाः ॥ छन्दः—अनुष्टुप्;

HYMN CXIV

Seer—Brahman. Subject-matter—Vishvedevah. Metre —Anustup.

यद् देवा देवहेडनं देवासश्चकृमा वयम् ।
आदित्यास्तस्मान्नो यूयमृतस्यर्तेन मुञ्चत ॥ १ ॥

Whatever disrespectful act we, the learned men and enlightened persons may commit against the enlightened persons. Keep away from us, you, O men of continence and wisdom by the truth of law eternal.

ऋतस्यर्तेनादित्या यजत्रा मुञ्चतेह नः ।
यज्ञं यद् यज्ञवाहसः शिक्षन्तो नोपशेकिम ॥ २ ॥

Set us free by the truth of law eternal, O men of continence and wisdom and the dexter priests ! when in this world we, the performer of *yajnas* performinng *yajnas* fail to perform it aright.

मेदस्वता यजमानाः स्रुचाज्यानि जुह्वतः ।
अकामा विश्वे वो देवाः शिक्षन्तो नोप शेकिम ॥ ३ ॥

We, worshippers or the performers of yajnas detached pouring the ghee in the fire of yajnas with spoon full of grain as the offerings asigned to the forces of nature, if fail to do it aright let the learned men remove our mistakes.

सू०११५ ॥ ऋषिः—ब्रह्मा ॥ देवता—विश्वे देवाः ॥ छन्दः—अनुष्टुप्

HYMN CXV

Seer — Brahman. Subject-matter — Vishvedevah. Metre—Anustup.

यद् विद्वांसो यदविद्वांस एनांसि चकृमा वयम् ।
यूयं नस्तस्मान्मुञ्चत विश्वे देवाः सजोषसः ॥ १ ॥

Whatever wrong we commit or have desire to commit

ignorantly or knowingly do ye keep away, from us, O learned men ! in one accord.

यदि जाग्रद् यदि स्वपन्नेनं एनस्योऽकरम् ।
भूतं मा तस्माद् भव्यं च द्रुपदादिव मुञ्चताम् ॥ २ ॥

If I, the evil-doer commit or desire to commit the wrong when awake or sleeping, keep us away from that, O learned man ! in period going to become past, in present and in future like a man who is freed from the pole of binding.

द्रुपदादिव मुमुचानः स्विन्नः स्नात्वा मलादिव ।
पूतं पवित्रेणेवाज्यं विश्वे शुम्भन्तु मैनसः ॥ ३ ॥

As one who is unfastened from stake a and who is cleansed from the dirt and toil by bathing as the motten ghee cleansed by the sieve, so all the learned men free me from the wrongs.

सू० ११६ ॥ ऋषिः—जाटिकायनः ॥ देवता – विवस्वान् ॥ छन्दः –१, ३ जगती; २ त्रिष्टुप् ॥

HYMN CXVI

Seer—Jatikayanah. Subject-matter Vivasvan. Metre —1, 3 Jagati ; 2 Tristup.

यद् यामं चक्रुर्निखनन्तो अग्रे कार्षीवणा अन्नविदो न विद्यया ।
वैवस्वते राजनि तज्जुहोम्यथ यज्ञियं
मधुमदस्तु नोऽन्नम् ॥ १ ॥

I offer the wealth dug out to the King, the soverign of the subject according to that rule which the persons diging the wealth (under earth) with knowledge of excavation like the peasants who pay the fix portion of their grain to the men-enjouing with return, make at first and let our grain be sweet and fit for the oblation in *yajna*.

वैवस्वतः कृणवद् भागधेयं मधुभागो मधुना सं सृजाति ।
मातुर्यदेनं इषितं न आगन्
यद् वा पितापराद्धो जिहीडे ॥ २ ॥

May King, the sovereign of the Kingdom prepare and fix our portion and may he who is the receiver of share of sweet grain unite us with sweet grain. May he keep away from us the wrong which comes to us in the form of grain or wealth and guilt whereby father wronged becomes angry.

यदीदं मातुर्यदि वा पितुर्नः परि भ्रातुः
पुत्राच्चेतस एन आगन् । यावन्तो अस्मान् पितरः
सचन्ते तेषां सर्वेषां शिवो अस्तु मन्युः ॥ ३ ॥

If this guilt or wrong comes to us from the heart of mother, if it comes from the heart of father or brother or it comes from the heart of son be auspicious the zeal and spirit of all the father, teacher, king and elders who are here among us.

सू० ११७ ॥ ऋषिः—कौशिकः (अनृणकामः) ॥ देवता—अग्निः ॥
छन्दः—त्रिष्टुप् ॥

HYMN CXVII

Seer—Kaushikah (Anrinkamah). Subject-matter-Agnih. Metre—Tristup,

अपमित्यमप्रतीत्तं यदस्मि यमस्य येन बलिना चरामि ।
इदं तदग्ने अनृणो भवामि त्वं पाशान्
विचृतं वेत्थ सर्वान् ॥ १ ॥

O learned person ! you know how to rend all the bonds asunder. By your teaching may I be free from all the debt which is insulting and still remains owing and the assessment payable to the ruler whereby I support me.

इहैव सन्तः प्रति दद्म एनज्जीवा जीवेभ्यो नि हराम एनत् ।
अपमित्यं धान्यं१ यज्जघसाहमिदं
तदग्ने अनृणो भवामि ॥ २ ॥

We even dwelling in this world return or repay this debt, we clear this debt, returning debtors living in the time when we are alive. Returning the grain taken as loan to whence I have eaten, may I be free from that.

अनृणा अस्मिन्ननृणाः परस्मिन् तृतीये लोके अनृणाः स्याम ।
ये देवयानाः पितृयाणाश्च लोकाः
सर्वान् पथो अनृणा आ क्षियेम ॥ ३ ॥

May we be free from debt in this world may we be unindebted in yonder world, may we be without debt in the third world—the state of emancipation and may we abide umindebted in all the pathways which are known as the worlds of *Devayana* and Pitriyana.

सू० ११८ ॥ ऋषिः—कौशिकः ॥ देवता—अग्निः ॥ छन्दः—त्रिष्टुप् ॥

HYMN CXVIII

Seer-Kaushikah. Subject-matter—Agnih. Metre-Tristup.

यद्धस्ताभ्यां चकृम किल्बिषाण्यक्षाणां गत्नुमुपलिप्समानाः ।
उग्रंपश्ये उग्रजितौ तदद्याप्सरसावनु दत्तामृणं नः ॥ १ ॥

Let the two lightning or electricities make us to repay at once the debt which I have raised to commit the wrongs by my hands, desiring the wealth through the play of dices.

उग्रंपश्ये राष्ट्रभृत् किल्बिषाणि यदक्षवृत्तमनु दत्तं न एतत् ।
ऋणान्नो नर्णमेर्त्समानो यमस्य लोके अधिरज्जुरायत् ॥ २ ॥

Let these two electricities be the source of our freedom from

the wrong if we desire to commit them through gambling. The debtor whome we owe the debt increasing his debt from further debt, with his fetters, may not bring to the court of the king.

यस्मा ऋणं यस्य जायामुपैमि यं याचमानो अभ्यैमि देवाः ।
ते वाचं वादिषुर्मोत्तरां मद्देवपत्नी अप्सरसावधीतम् ॥ ३ ॥

Let these two electricities which are the protective forces of physical elements make us realize (our follies by becoming the means of punishment) and let not talk to us and reply, O learned persons—these men—who is creditor, whose wife I visit and whom I approach with supplication.

सू० ११९ ॥ ऋषिः—कौशिकः ॥ देवता—वैश्वानरोऽग्निः ॥
छन्दः—त्रिष्टुप् ॥

HYMN CXIX

Seer—Kaushikah. Subject-matter—Vaishvanaro Agnih.
Metre—Tristup.

यददीव्यन्नृणमहं कृणोम्यदास्यन्नग्न उत संगृणामि ।
वैश्वानरो नो अधिपा वसिष्ठ
उदिन्नयाति सुकृतस्य लोकम् ॥ १ ॥

O Self-refulgent God! Thou art Impeller of physical forces, the Master of the universe and the most Controlling Divinity. Please raise us to the status of excellance from this ordinary state. If I gaming not perform the duty towards my parents and offering not the oblations I resipiscently acknowledge to perform it.

वैश्वानराय प्रति वेदयामि यद्यृणं संगरो देवतासु ।
स एतान् पाशान् विचृतं वेद सर्वानथ
पक्वेन सह सं भवेम ॥ २ ॥

I confess before the All-controlling Divinity duties and vows which I have to perform and fulfil towards learned men. He knows how to tear as under these noose and so may we dwell in His ever-mature Communion.

वैश्वानरः पविता मा पुनातु यत् संगरमभिधावाम्याशाम् ।
अनाजानन् मनसा याचमानो
यत् तत्रैनो अप तत् सुवामि ॥ ३ ॥

May the Pure Divinity purify me if I unknowing in my heart begging, intend to break my promise and oppose the people. Whatever guilt is there in this act I remove from me.

सू० १२० ॥ ऋषि:—कौशिकः ॥ देवता—अन्तरिक्षादयो मन्त्रोक्ताः ॥
छन्दः—१ जगती; २ पङ्क्तिः; ३ त्रिष्टुप् ॥

HYMN CXX

Seer—Kaushikah. Subject-matter—Antariksh etc. as described in the Verses. Metre—1, Jagati ; 2 Panktih ; 3. Tristup.

यदन्तरिक्षं पृथिवीमुत द्यां यन्मातरं पितरं वा जिहिंसिम ।
अयं तस्माद् गार्हपत्यो नो अग्निरुदिन्नयाति
सुकृतस्य लोकम् ॥ १ ॥

Let the fire lit in the house-hold life become the source of keeping us away from that wrong if I intend to injure the living creatures on the earth, in the firmament and in the heavenly region and do any wrong to our mother and father and let it be the source of raising me to the status of virtues.

भूमिर्मातादितिर्नो जनित्रं भ्रातान्तरिक्षमभिशस्त्या नः ।
द्यौर्नः पिता पित्र्याच्छं भवाति जामिमृत्वा
माव पत्सि लोकात् ॥ २ ॥

Earth is our mother, the matter is the primal cause of our birth, the firmament is like our brother, the heavenly region is like our father and let them become the sources of our safety from troubles. Let each of them be the source of peace for us and attaining the company of our kindred we may not fall from the status of our parent.

यत्रा सुहार्दः सुकृतो मदन्ति विहाय रोगं तन्वः स्वायाः।
अश्लोणा अङ्गैरह्रुताः स्वर्गे तत्र पश्येम
पितरौ च पुत्रान् ॥ ३ ॥

May we behold our sons and parents in the happy and prosperous life of house-hold (Svarga) where the men of good conscience and good deeds leaving behind the infirmities of the body, free from distortion of the limbs and lameness, enjoy the happiness.

सू० १२१ ॥ ऋषिः—कौशिकः ॥ देवता—अग्न्यादयो मन्त्रोक्ताः ॥
छन्दः—१, २ त्रिष्टुप्; ३, ४ अनुष्टुप् ॥

HYMN CXXI

Seer—Kaushikah. Subject-matter—Agni etc. as described in the verses. Metre—1, 2, Tristup ; 3, 4. Anustup.

विषाणा पाशान् वि ष्याध्यस्मद् य उत्तमा अधमा वारुणा ये ।
दुःष्वप्न्यं दुरितं निः ष्वास्मदथ गच्छेम
सुकृतस्य लोकम् ॥ १ ॥

O learned person ! through the discriminative knowledge untie from us the snares which are upper and the lower and which are stretched from the Supreme Being. Drive from us the evil dream and the obstacles and thus we rise to the status of virtue or the state of salvation.

N.B. In this verse the term Uttama and Adhama pash-stand to mean the species of upper and lower categories in which the soul remains bound.

यद् दारुणि बध्यसे यच्च रज्ज्वां यद् भूम्यां बध्यसे
यच्च वाचा । अयं तस्माद् गार्हपत्यो
नो अग्निरुदिन्नयाति सुकृतस्य लोकम् ॥ २ ॥

O soul ! if you are bound in wood, if you are bound with string, if you are bound in the earth and if you are fettered by organ of speech (according to your desert) let this yajna fire of ours lit in the house-hold life raise you to the status of virtues.

उदगातां भगवती विचृतौ नाम तारके ।
प्रेहामृतस्य यच्छतां प्रैतु बद्धकमोचनम् ॥ ३ ॥

O soul ! let there rise in you the sun and moon of knowledge as they are named and which are full of brilliance and are the dispeller of ignorance and let them give you the nector of immortality. Let it come there the freeing of captive from his bond.

वि जिहीष्व लोकं कृणु बन्धान्मुञ्चासि बद्धकम् ।
योन्यादिव प्रच्युतो गर्भः पथः सर्वाँ अनु क्षिय ॥ ४ ॥

O soul ! leave this body, make your place, release yourself bound as captive from the bond and like a newly born infant freely dwell in all the pathways.

सू० १२२ ॥ ऋषिः—भृगुः ॥ देवता—विश्वकर्मा ॥ छन्दः—१-३ त्रिष्टुप्; ४, ५ जगती ॥

HYMN CXXII

Seer — Bhriguh. Subject-matter — Vishvakarman. Metre—1-3, Tristup ; 4, 5 Jagati.

एतं भागं परि ददामि विद्वान् विश्वकर्मन् प्रथमजा ऋतस्य ।
अस्माभिर्दत्तं जरसः परस्तादच्छिन्नं तन्तुमनु सं तरेम ॥१॥

I knowing all the aspects of yajna, offer my this portion in the *Yajna*, to obey the command of Vishvakarman, the Creator of the Universe who is the primordial ordainer and creator of the eternal law. So we follow and strictly adhere to the end unbroken beyond old age, the performance and expansion of yajna.

एतं तन्तुमन्वेके तरन्ति येषां दत्तं पित्र्यमायनेन ।
अबन्ध्वेके ददतः प्रयच्छन्तो दातुं
चेच्छिक्षान्त्स स्वर्ग एव ॥ २ ॥

The some ones who have paid the debt of parent or have discharged all obligations towards their parents by giving progeny to the family, follow the long drawn ordered project of *yajna*. Some others having no progeny, offering and giving if they can do so, find their heaven herein.

अन्वारभेथामनुसंरभेथामेतं लोकं श्रद्दधानाः सचन्ते ।
यद् वां पक्वं परिविष्टमग्नौ तस्य गुप्तये
दम्पती सं श्रयेथाम् ॥ ३ ॥

O wife and husband ! start and perform the yajnas in order, the faithful persons only attain and enjoy this life, whatever nice food is prepared and offered in the fire always be united and concordant in guarding thereof.

यज्ञं यन्तं मनसा बृहन्तमन्वारोहामि तपसा सयोनिः ।
उपहूता अग्ने जरसः परस्तात्
तृतीये नाके सधमादं मदेम ॥ ४ ॥

I full of zeal mount in spirit after performing the grand continuous yajnas with the spirit of austerity and deliberate mind. May we the performer of yajnas like invited ones, beyond old age or decay, attain communion with God in the third heaven, the state of emancipation.

शुद्धाः पूता योषितो यज्ञिया इमा ब्रह्मणां हस्तेषु प्रपृथक् सादयामि । यत्काम इदमभिषिञ्चामि वोऽहमिन्द्रो मरुत्वान्त्स ददातु तन्मे ॥ ५ ॥

I, the performer of yajna seat separately in the control of priests (at the time when yajnas are performed) these (oblation-offering) women who are cleaned, purified, holy and avowed to follow the rules and procedure of *yajna* strictly. May All-mighty Divinity who is the master of all priests, fulfil my that aspiration longing which I select and appoint you as priest and conductors of yajna, O women and men.

सू० १२३ ॥ ऋषिः—भृगुः ॥ देवता—विश्वे देवाः ॥ छन्दः—१, २ त्रिष्टुप्; ३ द्विपदा साम्न्यनुष्टुप्; ४ द्विपदा प्राजापत्या भुरिगनुष्टुप् (एकावसाना); [५ अनुष्टुप्] ॥

HYMN CXXIII

Seer—Bhriguh. Subject-matter—Vishvedevah. Metre —1, 2, Tristup ; 3. Dvipada Samni Anustup ; 4, Dvipada Prajapatya Bhuriganustup (Ekavasana) 5. Anustup.

एतं संधस्थाः परि वो ददामि यं शेवधिमावहाज्जातवेदाः । अन्वागन्ता यजमानः स्वस्ति तं स्म जानीत परमे व्योमन् ॥ १ ॥

O Worldly companions ! I a friend of yours offer you this treasure (locked in the Vedic verses) which the omniscient Divinity has given to the mankind. The perfotmer of *yajna* will find pleasure and prosperity. O ye friends ! acknowledge and know him (God) who pervades the expanding space or who resides in highest bliss.

जानीत स्मैनं परमे व्योमन् देवाः सधस्था विद लोकमत्र ।

अन्वागन्ता यजमानः स्वस्तीष्टापूर्तं
स्मं कृणुताविरस्मै ॥ २ ॥

O Our friendly learned man ! acknowledge and know Him (God) who resides in all-blessendness and know that this world exists in Him. There performer of yajna will attain pleasure and prosperits, show and teach this *yajman* the ways and means of *Ishtapurta*, the pious actions.

देवाः पितरः पितरो देवाः ।
यो अस्मि सो अस्मि ॥ ३ ॥

The men performing yajna etc, are the men of enlightenment and the men of enlightenment are the men performing yajnas. I (God) am whatever I am.

स पचामि स ददामि स यजे
स दत्तान्मा यूषम् ॥ ४ ॥

I cook, I give, and I offer oblations in the *yajnas*. Let me not be disparted from what I have given.

नाके राजन् प्रति तिष्ठ तत्रैतत् प्रति तिष्ठतु ।
विद्धि पूर्तस्य नो राजन्त्स देव सुमना भव ॥ ५ ॥

O man of intellectual effulgence ! take you your stand in Divinity and make your placc in Him. Give me the knowledge of doing pious action and O men of brilliaent wisdom ! let that you enjoy the tranquility of mind.

सू०१२४ ॥ ऋषिः—अथर्वा । देवता—दिव्या आपः ॥ छन्दः—त्रिष्टुप् ॥

HYMN CXXIV

Seer—Atharvan. Subject-matter—Divya Apah. Metre—Tristup.

दिवो नु मां बृहतो अन्तरिक्षादपां स्तोको अभ्यपप्तद् रसेन ।
समिन्द्रियेण पयसाहमग्ने छन्दोभिर्यज्ञैः सुकृतां कृतेन ॥ १ ॥

This drop of waters with dew falls on me from the heavenly region or the spacions firmament. O Self-refulgent God, may I unite myself with the power of soul, with action, with meters of Vedic speeches, with performances of *yajnas* and with the deed of the men of good action and wisdom.

यदि॑ वृ॒क्षाद॒भ्यप॑प्त॒त् फ॒लं तद् यद्य॒न्तरि॑क्षा॒त् स उ॑ वा॒युरे॒व ।
यत्रा॒स्पृ॑क्ष॒त् त॒न्वो॒३ यच्च॒ वास॑स
आपो॑ नुदन्तु॒ निर्ऋ॑तिं परा॒चैः ॥ २ ॥

It is a fruit if any tree has dropped it, it is a breath if it has descended from the sky, let the waters drive away troubles from where it has touched my body or garment.

अ॒भ्य॒ञ्जनं॑ सुर॒भि सा स॒मृद्धि॒र्हिर॑ण्यं॒ वर्च॒स्तदु॑ पू॒त्रिम॑मे॒व ।
सर्वा॑ प॒वित्रा॒ वित॒ताध्य॒स्मत् तन्मा॑
तारी॒न्निर्ऋ॑तिर्मो अरा॑तिः ॥ ३ ॥

It is a fragrant ointment, it is happy fortune, it is splendorous vigour and it is purified from all impurities. All these purifying substances are scattered in this world. Let not any impurity come to us and let not any malignity sub-due us.

सू० १२५ ॥ ऋषिः—अथर्वा ॥ देवता—वनस्पतिः ॥ छन्दः—१, ३ त्रिष्टुप्; २ जगती ॥

HYMN CXXV

Seer—Atharvan. Subject-matter—Vanaspatih. Metre—1, 3 Tristup ; 2 Jagati.

N.B. This hymn under interpretation is concerned with Vanaspati, the tree and the thing made of wood of the tree It is the apparent sence of the hymn. According to the rule of traditional interpretation the means of warfare are praised with the king and king vice versa. Here the chariot has been praised and therefore, in the context of warfare this hymn directly praises the king also. This method has been

adopted in accordance with the rule laid down by Yas ka-charya in his Niruktam.

वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः
गोभिः संनद्धो असि वीडयस्वास्थाता
ते जयतु जेत्वानि ॥ १ ॥

O King ! you standing in resemblance with beamed sun are of strong limbs and hence the hero and the man who furthers us. Be friendly to us, you are equipped with the arrows and deadly weapon, let us make firm and strong and let your commander win over whatever are to be won.

दिवस्पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतं सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य
वज्रं हविषा रथं यज ॥ २ ॥

O King ! unite yourself with the ware-fare utility and activity of electricity obtaining the power derived from solar electricity, from firmament and from the earth, possessing the force obtained from trees, wood of the trees, having in your possession the power of waters covered with sun-beans and completely equipped with steadly weapon and chariot.

इन्द्रस्यौजो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
स इमां नो हव्यदातिं जुषाणो देव
रथ प्रति हव्या गृभाय ॥ ३ ॥

O King ! you are the splendour and vigour of Indra, the electricity, you are the vanguard of army-men, you are the centre of the integration, and you are the nave of the disi-tegration. O mighty and handsome one ! you, as such, accepting our gifts receive all the materials of war.

सू० १२६ ॥ ऋषिः—अथर्वा ॥ देवता—दुन्दुभिः ॥ छन्दः—१, २ भुरिक् त्रिष्टुप्; ३ पुरोबृहतीगर्भा त्रिष्टुप् ॥

HYMN CXXVI

Seer—Atharvan. Subject-matter—Dundubhih. Metre —1, 2, Bhurik Tristup ; 3 Puro-brihatigarbha Tristup.

उप॑ श्वासय पृथि॒वीमु॒त द्यां पु॑रु॒त्रा ते॑ वन्वतां॒ विष्ठि॑तं॒ जग॑त् ।
स दु॑न्दुभे स॒जूरिन्द्रे॑ण दे॒वैर्दू॒राद्
दवी॑यो॒ अप॑ सेध॒ शत्रू॑न् ॥ १ ॥

Let this drum send forth its voice loudly through the earth and the heavenly space, let the expansive world have all regards for this drum, let this drum accordant with the king and learned states men drive far off the enemies.

आ क्र॑न्दय॒ बल॒मोजो॑ न॒ आ धा॑ अ॒भि ष्ट॑न दुरि॒ता बाध॑मानः ।
अप॑ सेध दुन्दुभे दु॒च्छुना॑मि॒त
इन्द्र॑स्य मु॒ष्टिर॑सि वी॒डय॑स्व ॥ २ ॥

Let this drum thunder out strength and fill us with vigour and let it thunder aloud and drive away all the misfortunes. Let this thunder again and again, let it throw away the troubles and calamities, it is the first of the king and let it create firmness, in all ranks.

प्रामूं ज॑या॒भी३मे ज॑यन्तु केतु॒मद् दु॑न्दु॒भिर्वा॑वदीतु ।
समश्व॑पर्णाः पतन्तु नो॒ नरो॒ऽस्माक॑मिन्द्र
र॒थिनो॑ जयन्तु ॥ ३ ॥

Let this drum make the thing conquer those yonder and let these men of our army be victorious raising their flags, let the drum speak aloud as the signal of battle, let our men mounting on horses fly together and let our charioteers celebrate triumph, O mighty King !

सू० १२७ ।। ऋषिः—भृग्वङ्गिराः ।। देवता—वनस्पतिः; यक्ष्मनाशनम् ।।
छन्दः—१, २ अनुष्टुप्; ३ षट्पदा जगती ।।

HYMN CXXVII

Seer—Bhrigvangiras. Subject-matter—Vanaspatih; Yakshmanashanam. Metre—1, 2 Anustup; 3 Shatpada Jagati.

विद्रधस्य बलासस्य लोहितस्य वनस्पते ।
विसल्पकस्योषधे मोच्छिषः पिशितं चन ॥ १ ॥

Let not this herbacious plant remain a particle of obscess of decline, of inflamation of eyes and of penetrating pain.

यौ ते बलास तिष्ठतः कक्षे मुष्कावपश्रितौ ।
वेदाहं तस्य भेषजं चीपुद्रुरभिचक्षणम् ॥ २ ॥

I, the physician know the medicine of this *Balasa*, the decline the nerves of which stand closely hidden in its groin and this medicine is the plant known as Chipadru.

यो अङ्ग्यो यः कर्ण्यो यो अक्ष्योर्विसल्पकः ।
वि वृहामो विसल्पकं विद्रधं हृदयामयम् ।
परा तमज्ञातं यक्ष्ममधराञ्चं सुवामसि ॥ ३ ॥

O patient! We uproot out from you the piercing pain that penetrates you and racks your limbs, that pierces ears, that aches eyes, the abscess and heart diseases and I banish away and do ward from you that disease which is not known.

सू० १२८ ॥ ऋषिः—अङ्गिराः ॥ देवता—शकधूमः, सोमः ॥
छन्दः—अनुष्टुप् ॥

HYMN CXXVIII

Seer—Angiras. Subject-matter—Shakdhumah; Somah. Metre—Anustup.

N.B. In this hymn by the description of *Shakdhuma*, star which is concerned with weather the King has been praised for the prosperity of the subjects.

शकधूमं नक्षत्राणि यद् राजानमकुर्वत ।
भद्राहमस्मै प्रायच्छन्निदं राष्ट्रमसादिति ॥ १ ॥

As the stars and costellalions regard *Shakadhuma* as the controller of the weather, so the subject of dominion makes *Shakadhuma*, the king to govern it. Let this *Shakadhuma* star give us favouring weather and let the King give us good weather so that this dominion be his ruled state.

भद्राहं नो मध्यन्दिने भद्राहं सायमस्तु नः ।
भद्राहं नो अह्नां प्राता रात्री भद्राहमस्तु नः ॥ २ ॥

May there be fair and favourable weather for us at the noon, let there be fair and favourable weather for us in the evening, may there be fair and favourable weather for us in the morning, let there be fair and favourable weather for us, in the day and let our night be of fair and favourable weather.

अहोरात्राभ्यां नक्षत्रेभ्यः सूर्याचन्द्रमसाभ्याम् ।
भद्राहमस्मभ्यं राजञ्छकधूम त्वं कृधि ॥ ३ ॥

Let there be fair and favourable weather to the day and night. to the stars and sun and moon. O Shakdhuma Rajan ! (the King who is dreadful for enemies) you make fair, fine and favourable weather for us in the Kingdom.

यो नो भद्राहमकरः सायं नक्तमथो दिवा ।
तस्मै ते नक्षत्रराज शकधूम सदा नमः ॥ ४ ॥

We have always all praise for the Shakadhuma star and the foe-killing King who give us fine and favourable weather in the evening, in the night and in the day.

सू० १२९ ॥ ऋषिः—अथर्वा ॥ देवता—भगः ॥ छन्दः—अनुष्टुप् ॥

HYMN CXXIX

Seer—Atharvan. Subject-matter—Bhagah. Metre-Anustup.

भगेन मा शांशपेन साकमिन्द्रेण मेदिना ।
कृणोमि भगिनं मापं द्रान्त्वरातयः ॥ १ ॥

I May I, the King having with me Indra, the Almighty God as my friend to aid make me happy and fortunate with the strength and vigour which the tree of Shinshapa possesses throughout and let the troubles flee away from me.

येन वृक्षाँ अभ्यभवो भगेन वर्चसा सह ।
तेन मा भगिनं कृण्वपं द्रान्त्वरातयः ॥ २ ॥

O Almighty Lord ! through Thy that strength power whereby Thou hast excelled the trees make me happy and fortunate and let troubles flee away from me.

यो अन्धो यः पुनःसरो भगो वृक्षेष्वाहितः
तेन मा भगिनं कृण्वपं द्रान्त्वरातयः ॥ ३ ॥

O God ! make me happy and fortunate with the vigour which is the base of life, which is the invigorator of all strength and power and which is deposited in the trees and let the troubles flee away from me.

सू० १३० ॥ ऋषिः—अथर्वा ॥ देवता—स्मरः ॥ छन्दः—१ विराद् पुरस्ताद् बृहती; २-४ अनुष्टुप् ॥

HYMN CXXX

Seer—Atharvan. Subject-matter—Smarah. Metre-1, Virat-purasted Brihati ; 2-4, Anustup.

रथजितां राथजितेयीनामप्सरसामयं स्मरः ।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥ १ ॥

This sexual desire is found in increase in the persons who use odoriferous articles and in the women who use fragrant things. Let the physical forces working in the body and in the external world increase this sexual desire (in husband and wife) so that either of them may remember either.

असौ मे स्मरतादिति प्रियो मे स्मरतादिति ।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥ २ ॥

Let my wife remember me and she remember me—"Let my husband remember me". Let the physical forces working in the body and in the external world increase this sexual desire (in husband and wife) so that either of them may remember either.

यथा मम स्मरादसौ नामुष्याहं कदा चन ।
देवाः प्र हिणुत स्मरमसौ मामनु शोचतु ॥ ३ ॥

Thus she may remember me and I may never forget her. Let physical forces working in the body and in the external world increase this sexual desire (in husband and wife) so that either of them may remember either.

उन्मादयत मरुत उदन्तरिक्ष मादय ।
अग्न उन्मादया त्वमसौ मामनु शोचतु ॥ ४ ॥

Let the winds blowing in all the directions madden either of wife and husband, let the firmament madden her or him, let the bodily electricity madden either, so that he or she remember either of two.

सू० १३१ ॥ ऋषिः—अथर्वा ॥ देवता—स्मरः ॥ छन्दः— अनुष्टुप् ॥

HYMN CXXXI

Seer—Atharvan. Subject-matter—Smarah. Metre-Anustup.

नि शीर्षतो नि पत्तत आध्यो३ नि तिरामि ते ।

देवाः प्र हिंणुत स्मरमुसौ मामनुं शोचतु ॥ १ ॥

I husband or wife spread into you from head to foot all the troubles consequent to the pangs of longing love. Let the physical forces operating in the body and in the world increase the sense of longing love so that either of us, the wife and husband remember me, the either.

अनुमतेऽन्विदं मन्यस्वाकूते समिदं नमः ।
देवाः प्र हिंणुत स्मरमुसौ मामनुं शोचतु ॥ २ ॥

Let the understanding assent to this and let the intention assent to this reciprocal longing of love. Let the physical forces operating in the body and in the world increase the sense of longing love so that either of us, the wife and husband remember me, the either.

यद्द्धावसि त्रियोजनं पञ्चयोजनमाश्विनम् ।
ततस्त्वं पुनरायसि पुत्राणां नो असः पिता ॥ ३ ॥

Says wife to her husband—O husband ! if you run three leagues, if you run five leagues and if you run the distance covered by the light of sun (Ashirnam) you will come again therefrom as you are to be the father of our sons.

सू० १३२ ॥ ऋषिः—अथर्वा ॥ देवता—स्मरः ॥ छन्दः—१ त्रिपादनुष्टुप्; २, ४, ५ (महा) बृहती; ३ भुरिगनुष्टुप् ॥

HYMN CXXXII

Seer—Atharvan. Subject-matter—Smarah. Metre—1 Tripad Anustup ; 2, 4, 5 Mahabrihati ; 3 Bhuriganustup.

यं देवाः स्मरमसिञ्चन्नप्स्व१न्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्मणा ॥ १ ॥

O wife or husband ! I, the either of married dual heat up with the restrain of Varuna, the All-protecting Divinity your that philtre which is burning and yearning and is

poured down into the waters or the worldly sujects with its consequent troubles by the physical forces of the world.

यं विश्वे देवाः स्मरमसिञ्चन्नप्स्व १न्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्मणा ॥ २ ॥

O wife or husband ! I, the either of married dual heat up with the restrain of Varuna, the All-protecting Divinity your that philtre which is burning and yearning and is pured down into the waters or the worldly subjects with its consequent troubles by all the mightiest forces of the world.

यमिन्द्राणी स्मरमसिञ्चदप्स्व १न्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्मणा ॥ ३ ॥

O wife or husband ! I, the either of married dual heat up with the restrain of Varuna, the All-protecting Divinity your that philtre which is burning and yearning and is poured down into the waters or the worldly subjects with its consequent troubles by the powerful electricity of body.

यमिन्द्राग्नी स्मरमसिञ्चतामप्स्व १न्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्मणा ॥ ४ ॥

O wife or husband ! I, the either of married dual heat up with the restrain of Varuns, the All-protecting Divinity your that philtre which is burning and yearning and is poured down into the waters or the worldly subjects with its consequent troubles by the mighty vigour and heat of the body.

यं मित्रावरुणौ स्मरमसिञ्चतामप्स्व १न्तः शोशुचानं सहाध्या ।
तं ते तपामि वरुणस्य धर्मणा ॥ ५ ॥

O Wife or husband ! I, the either of married dual heat up with the restrain of Varuna the All-protecting Divinity your that philtre which is burning and yearning and is

poured down into the waters or the worldly subjects with its consequent troubles by the day and night.

सू०१३३ ॥ ऋषिः—अगस्त्यः ॥ देवता—मेखला ॥ छन्दः—१ भुरिग् त्रिष्टुप्; २, ५ अनुष्टुप्; ३ त्रिष्टुप्; ४ जगती ॥

HYMN CXXXIII

Seer—Agastyah. Subject-matter—Mekhala. Metre-1 Bhurik Tristup ; 2, 5 Anustup 3 Tristup, 4 Jagati.

य इमां देवो मेखलामाबबन्ध यः संननाह य उ नो युयोज ।
यस्य देवस्य प्रशिषा चरामः स पारमिच्छात्
स उ नो वि मुञ्चात् ॥ १ ॥

Learned Acharya, the preceptor who has engirt us with this girdle, he who has fastened it and he who employed us in this task of education, by whose directions we live and study, may like us achieve the end and make us free from obstacle.

आहुतास्यभिहुत ऋषीणामस्यायुधम् ।
पूर्वा व्रतस्य प्राश्नती वीरघ्नी भव मेखले ॥ २ ॥

This girdle is served to celibate with the performance of *yajna*, this is weapon of the seers, this is the tie which surrounds the student first and let it be obtained or had by the brave children.

मृत्योरहं ब्रह्मचारी यदस्मि निर्याचन् भूतात् पुरुषं यमाय ।
तमहं ब्रह्मणा तपसा श्रमेणानयैनं मेखलया सिनामि ॥ ३ ॥

I, the preceptor am the celibate student of death, the formidable God, drawing away the student from the physical death hand over him to God who is the Ordainer of all. I engirdle him with this engirdle with the inspiraton of Vedic study, austerity and labour.

श्रद्धायां दुहिता तपसोऽधि जाता स्वसऋषीणां भूतकृतां बभूव ।
सा नो मेखले मतिमा धेहि मेधामथो
नो धेहि तप इन्द्रियं च ॥ ४ ॥

This girdle is treated to be the daughter of faith, born of austerity and the sister of the elements which create the worldly objects. Let this girdle become the means of giving me thought, giving me wisdom, giving me austerity and giving me spiritual vigour.

यां त्वा पूर्वे भूतकृत ऋषयः परिबेधिरे ।
सा त्वं परि ष्वजस्व मां दीर्घायुत्वाय मेखले ॥ ५ ॥

Let this girdle which primitive elements of the worldly creation, or the seers who are the maker of mankind by imparting knowledge tie around them, surround or encircle me and make me live long.

सू० १३४ ॥ ऋषिः—शुक्रः ॥ देवता—वज्रः ॥ छन्दः—१ परानुष्टुप् त्रिष्टुप्; २ भुरिक् त्रिपदा गायत्री; ३ अनुष्टुप् ॥

HYMN CXXXIV

Seer—Shukrah Subject-matter—Vajrah. Metre—1 Paranustup Tristup. 2 Bhurik Tripada Gayatri ; 3 Anustup.

अयं वज्रस्तर्पयतामृतस्यावास्य राष्ट्रमप हन्तु जीवितम् ।
शृणातु ग्रीवाः प्र शृणातूष्णिहा वृत्रस्येव शचीपतिः ॥ १ ॥

Let this thunder bolt fully serve the purpose of truth, let it overthrow the Kingdom of this tyraneous King and destroy his life, let it tear the necks in pieces, rend napes asunder like the *Shachipatih*, the electricity which tears vritra the cloud.

अधरोऽधर उत्तरेभ्यो गूढः पृथिव्या मोत्सृपत् ।
वज्रेणावहतः शयाम् ॥ २ ॥

Let the enemy do not rise, make him down and down beneath the conquerors and let him lie down smitten with bolt.

यो जिनाति तमन्विच्छ यो जिनाति तमिज्जहि ।
जिनतो वज्र त्वं सीमन्तमन्वञ्चमनु पातय ॥ ३ ॥

Let this bolt seek out the man who oppresses the people, let it strike dead the man who coerce the people, let this bolt completely strike down the head of the opressor.

सू० १३५ ॥ ऋषिः—शुक्रः ॥ देवता—वज्रः ॥ छन्दः—अनुष्टुप् ॥

HYMN CXXXV

Seer—Shukrah. Subject-matter—Vajrah. Metre-Anustup.

यदश्नामि बलं कुर्व इत्थं वज्रमा ददे ।
स्कन्धानमुष्य शातयन् वृत्रस्येव शचीपतिः ॥ १ ॥

Whatever I consume I turn to vigour and thus I hold the thunderbolt rending the shoulders of that enemy like the atmospheric electricity which shatters the cloud.

यत् पिबामि सं पिबामि समुद्र इव संपिबः ।
प्राणानमुष्य संपाय सं पिबामो अमुं वयम् ॥ २ ॥

Whatever I drink, I drink it together like the sea which swallows all, we drinking the life-breath of that man drink him completely.

यद् गिरामि सं गिरामि समुद्र इव संगिरः ।
प्राणानमुष्य संगीर्य सं गिरामो अमुं वयम् ॥ ३ ॥

Whatever I swallow, I swallow it like the sea which swallows all. We swallowing the vitality of that man swallow him completely.

सू० १३६ ।। ऋषिः—वीतहव्यः (केशवर्धनकामः) ।। देवता—नितत्नी वनस्पतिः ।। छन्दः—१, ३ अनुष्टुप् ।। २ द्विपदा साम्नी बृहती (एकावसाना) ।।

HYMN CXXXVI

Seer—Vitahavyah (Keshavardhankamah). Subject-matter—Nitatni Vanaspatih. Metre—1, 3 Anustup, 2 Dvipada Samni Brihati (Ekavasana).

देवी देव्यामधि जाता पृथिव्यामस्योषधे ।
तां त्वा नितत्नि केशेभ्यो दृंहणाय खनामसि ॥ १ ॥

This plant Nitatni which is full of marvellous healing power has its growth in the wide earth. I dig that out to fix fast the hair.

दृंह प्रत्नाञ्जनयाजाताञ्जातानु वर्षीयसस्कृधि । ॥ २ ॥

Let this plant make the old hair firm, make new ones spring and lengthen whatever hath already growth.

यस्ते केशोऽवपद्यते समूलो यश्च वृश्चते ।
इदं तं विश्वभेषज्याभि षिञ्चामि वीरुधा ॥ ३ ॥

O man ! I preserve with this plant which is the balm of all such diseases, that hair of yours, which is going to fall and which is torn away with the roots.

सू० १३७ ।। ऋषिः—वीतहव्यः (केशवर्धनकामः) ।। देवता—नितत्नी वनस्पतिः ।। छन्दः—अनुष्टुप् ।।

HYMN CXXXVII

Seer—Vitahavya (Keshavardhanakamah). Subject-matter—Nitatni Vanaspati. Metre—Anustup.

यां जमदग्निरखनद् दुहित्रे केशवर्धनीम् ।

तां वीतहव्य आभरदसितस्य गृहेभ्यः ॥ १ ॥

The performer of yajnas obtains for the houses of the white-haired ones that plant which the expert of medical science digs out for making the girl's lock grow long.

अभीशुना मेया आसन् व्यामेनानुमेयाः ।
केशा नडाइव वर्धन्तां शीर्ष्णस्ते असिताः परि ॥ २ ॥

O man ! let your those hair which are measured with a rein be measured with both extended arms and let the black locks spring thick and strong and grow like the reeds upon your head.

दृंह मूलमाग्रं यच्छ वि मध्यं यामयौषधे ।
केशा नडाइव वर्धन्तां शीर्ष्णस्ते असिताः परि ॥ ३

Let this plant strengthen the roots, prolong the points and lengthen the middle part let the hair black locks spring thick and strong and grow like reeds upon your head, O man !

सू०१३८ ॥ ऋषिः—अथर्वा ॥ देवता—वनस्पतिः ॥ छन्दः—१, २, ४, ५ अनुष्टुप्; ३ पथ्या पङ्क्तिः ॥

HYMN CXXXVIII

Seer—Atharvan. Subject-matter—Vanaspatih. Metre—1, 2, 4, 5 Anustup ; 3 Pathya—Panktih.

त्वं वीरुधां श्रेष्ठतमाभिश्रुतास्योषधे ।
इमं मे अद्य पूरुषं क्लीबमोपशिनं कृधि ॥ १ ॥

This medicinal plant is heard to be best of all the herbs. Let this make now my impotent man potent.

क्लीबं कृध्योपशिनमथो कुरीरिणं कृधि ।
अथास्येन्द्रो ग्रावभ्यामुभे भिनत्त्वाण्ड्यौ ॥ २ ॥

Let this make the impotent man potent and make him active. Let the pewerful physician with instrument which are strong and firm like stone operate both testicles of the man (who has hydroceal).

क्लीबं क्लीबं त्वाकरं वध्रे वध्रिं त्वाकरमरसारसं त्वाकरम् ।
कुरीरमस्य शीर्षणि कुम्बं चाधिनिदध्मसि ॥ ३ ॥

I, the physician make this impotency impotent, I make the debility devoid of strength, I make this dryness deficient of dryness, I put on the head of the healthy man the capability perseverance and ornament for decoration.

ये ते नाड्यौ देवकृते ययोस्तिष्ठति वृष्ण्यम् ।
ते ते भिनद्मि शम्ययामुष्या अधि मुष्कयोः ॥ ४ ॥

O patient ! I the expert of surgery operate your testicles with the instrument which gives relief separating from the nerve connected with vital part of these two blood vassels which are affected with madness and which there has looseness.

यथा नडं कशिपुने स्त्रियो भिन्दन्त्यश्मना ।
एवा भिनद्मि ते शेपोऽमुष्या अधि मुष्कयोः ॥ ५ ॥

O patient ! As the women make tender the stalk of separate and *Nad*, a grass with the stones for the purposed mat-maker in the same way I, the expert of surgery operate upon your organ which is above your testicles beside this nerve of vital part.

सू० १३९ ॥ ऋषिः—अथर्वा ॥ देवता—वनस्पतिः ॥ छन्दः—१ षट्पदा विराड् जगती; २-५ अनुष्टुप् ॥

HYMN CXXXIX

Seer—Atharvan. Subject-matter—Vanaspatih. Metre—1 Shatpada Virad Jagati, 2-5, Anustup.

न्यस्तिका रुरोहिथ सुभागंकरणी मम ।
शतं तव प्रतानास्त्रयस्त्रिंशन्नितानाः ।
तया सहस्रपर्ण्या हृदयं शोषयामि ते ॥ १ ॥

This herbacious plant is full of splendours in its qualities, it grows as the gift of my (wife's husband's) prosperity, it has hundred tendrils and has thirty three shoots, I the husband or wife dry your (husband's or wife's) heart and witherit with this which bears thousand of leaves.

शुष्यतु मयि ते हृदयमथो शुष्यत्वास्यम् ।
अथो नि शुष्य मां कामेनाथो शुष्कास्या चर ॥ २ ॥

O wife ! let your heart which lies in me be dry, let your mouth wither in my love, parch and dry up with longing and go with lips which dried in my love.

संवननी समुष्पला बभ्रु कल्याणि सं नुद ।
अमूं च मां च सं नुद समानं हृदयं कृधि ॥ ३ ॥

Let this tawny fair pleasure-giving plant drive us the wife and husband, together and let it drive together her and me and make us both one in heart and mind.

यथोदकमपपुषोऽपशुष्यत्यास्यम् ।
एवा नि शुष्य मां कामेनाथो शुष्कास्या चर ॥ ४ ॥

As the lips of the person who is thirsty become dry so parch and with longing of passion towards me, O wife ! go with lips which are dry in my love

यथा नकुलो विच्छिद्य संदधात्यहिं पुनः ।
एवा कामस्य विच्छिन्नं सं धेहि वीर्यावति ॥ ५ ॥

Even as the mongoose bites and rends and afterwards restores the wounded snake so let this mighty plant restore the fracture of our severed love.

सू० १४० ॥ ऋषिः—अथर्वा ॥ देवता—ब्रह्मणस्पतिः, दन्ताः ॥ छन्दः—१ उरोबृहती; २ उपरिष्टाज्ज्योतिष्मती त्रिष्टुप्; ३ आस्तारपङ्क्तिः ॥

HYMN CXL

Seer—Atharvan. Subject-matter—Brahmanaspatih ; Dantah. Metre—1—Urobrihati ; 2 Uparishatad Jyotismati Tristup ; 3 Astar panktih.

यौ व्याघ्रावव॑रूढौ जिघ॑त्सतः पि॒तरं॑ मा॒तरं॑ च ।
तौ दन्तौ॑ ब्रह्मणस्पते शि॒वौ कृ॑णु जातवेदः ॥ १ ॥

O master of grain and sersals creating vigour! you, effunlge with knowledge sooth my both these teeth which like fieree tigers grown up like to eat hard cerial and soft one.

व्री॒हिम॑त्तं॒ यव॑मत्त॒मथो॒ माष॒मथो॒ तिल॑म् ।
ए॒ष वां॑ भा॒गो निहि॑तो रत्न॒धेया॑य दन्तौ
मा हिं॑सिष्टं पि॒तरं॑ मा॒तरं॑ च ॥ २ ॥

Let both of these teeth eat rice, let them eat barley, let them eat beans and sesamum, this share allotted to be their portion and let not them harm father and mother.

उप॑हूतौ स॒युजौ॑ स्यो॒नौ दन्तौ॑ सुम॒ङ्गलौ॑ ।
अ॒न्यत्र॑ वां घो॒रं त॒न्व१॒ः परै॑तु दन्तौ
मा हिं॑सिष्टं पि॒तरं॑ मा॒तरं॑ च ॥ ३ ॥

These two teeth united together and being of the same source of growth are described gentle and source of happiness. Let the fierceness of their nature flee away and let them not harm father and mother.

सू० १४१ ॥ ऋषिः—विश्वामित्रः ॥ देवता—अश्विनौ ॥ छन्दः—अनुष्टुप् ॥

HYMN CXLI

Seer—Vishvamitrah. Subject-matter—Ashvinau. Metre—Anustup.

वायुरेनाः समाकरत् त्वष्टा पोषाय ध्रियताम् ।
इन्द्र आभ्यो अधि ब्रवद् रुद्रो भूम्ने चिकित्सतु ॥ १ ॥

May vital air unite those, subjects with strength, may the man of penettrative vision sustain them for their strength and vigour, may the mighty teacher or ruler give them good trainings and may the man of medical science treat to free them from all diseases for their growth and progress.

लोहितेन स्वधितिना मिथुनं कर्णयोः कृधि ।
अकर्तामश्विना लक्ष्म तदस्तु प्रजया बहु ॥ २ ॥

O man ! pierce the ears of the child with hot wire of gold whatever good thing the father and mother have impressed may increase more and more with the growth of progeny.

यथा चक्रुर्देवासुरा यथा मनुष्या उत ।
एवा सहस्रपोषाय कृणुतं लक्ष्माश्विना ॥ ३ ॥

Let father and mother give good name to their children for invigorating their thousands of activities just as the learned men, strong men and ordinary persons do.

सू०१४२ ।। ऋषिः—विश्वामित्रः ।। देवता—वायुः ।। छन्दः—अनुष्टुप्

HYMN CXLII

Seer—Vishvamitrah. Subject-matter—Vayuh. Metre—Anustup.

उच्छ्रयस्व बहुर्भव स्वेन महसा यव ।
मृणीहि विश्वा पात्राणि मा त्वा दिव्याशनिर्वधीत् ॥ १ ॥

Let this crop of barley spring up and grow in plenty

through its magnificance. Let it overcome all the trouble in the way of growth and let not thunderbolt or natural calamities destroy it.

आशृण्वन्तं यवं देवं यत्र त्वाच्छावदामसि ।
तदुच्छ्रयस्व द्यौरिव समुद्रइवैध्यक्षितः ॥ २ ॥

Let this barley crop which is a good eatable cooked nicely responsive to cooking process grow up there we find soil of which we speak highly. Let it spring up like the sun and be inexhaustible like ocean or space.

अक्षितास्त उपसदोऽक्षिताः सन्तु राशयः ।
पृणन्तो अक्षिताः सन्त्वत्तारः सन्त्वक्षिताः ॥ ३ ॥

Let the other crop in its vicinity be inexhaustible, let the gathered heap of it be inexhaustible, lot the givers of be inexhaustible and let the men who eat it, be inexhaustible.

BOOK VII

सू० १ ॥ ऋषिः—अथर्वा (ब्रह्मवर्चसकामः) ॥ देवता—आत्मा ॥
छन्दः—१ त्रिष्टुप्; २ विराड् जगती ॥

HYMN I

Seer—Atharvan (Brahmavarchaskamah). Subject-matter—Atman. Metre—1 Tristup; 2 Virad jagati.

धीती वा ये अनयन् वाचो अग्रं मनसा वा येऽवदन्नृतानि ।
तृतीयेन ब्रह्मणा वावृधानास्तुरीयेणामन्वत नाम धेनोः ॥ १ ॥

They who by study guide the best of the Vedic speech, or they who with their heart utter the truths laid hidden in the Vedic speech, growing stronger by the power of contemplation (which is the third essance of the Vedic speech) know the substance of the Vedic speech through concentration which the fourth essance of it.

स वेद पुत्रः पितरं स मातरं स सूनुर्भुवत् स भुवत् पुनर्मघः ।
स द्यामौर्णोदन्तरिक्षं स्व१ः स इदं
विश्वमभवत् स आभवत् ॥ २ ॥

He (God)like a son who knows his father and his mother, knows everything of this univers, He is the Impelling creator and He is the All-powerful Lord, He has encompassed the heaven, the middle region and the luminiferous space, He is controlling this universe and He is pervading everything.

सू० २ ॥ ऋषिः—अथर्वा (ब्रह्मवर्चसकामः) ॥ देवता—आत्मा ॥
छन्दः—त्रिष्टुप् ॥

HYMN II

Seer—Atharvan. Subject-matter—Atman. Metre-Tristup.

अथर्वाणं पितरं देवबन्धुं मातुर्गर्भं पितुरसुं युवानम् ।

य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥ १ ॥

May he who with his mind thinks of this *yajna*, the individual soul which is the protector of bodily strength, which is the companion of bodily organ, which is the embryo in the womb of mother, which is the vitality of father assuming male body and which is always young in spirit and nature;—speak of this fact to us and impart the knowledge of it to us in this world and in this life.

सू० ३ ॥ ऋषिः—अथर्वा (ब्रह्मवर्चसकामः) ॥ देवता—आत्मा ॥ छन्दः—त्रिष्टुप् ॥

HYMN III

Seer—Atharvan. Subject-matter—Atman. Metre-Tristup.

अया विष्ठा जनयन् कर्वराणि स हि घृणिरुरुर्वराय गातुः ।
स प्रत्युदैद् धरुणं मध्वो अग्रं स्वया तन्वा तन्वमैरयत ॥ १ ॥

He (God) who is self-refulgent, Supreme and Ultimate goal or life, creates the various objects of this universe with this matter which pervades in all of its effect-forms. He for the good of souls illuminates penetrative and subsisting sagacity of knowledge and impels the whole of the universe by His own subtle power as a most powerful driving force.

सू० ४ ॥ ऋषिः—अथर्वा (ब्रह्मवर्चसकामः) ॥ देवता—वायुः ॥ छन्दः—त्रिष्टुप् ॥

HYMN IV

Seer—Atharvan. Subject-matter—Vayuh. Metre–Tristup.

एकया च दशभिश्चा सुहुते द्वाभ्यामिष्टये विंशत्या च ।

तिसृभिश्च वहसे त्रिंशता च वियुग्भिर्वाय
इह ता वि मुञ्च ॥ १ ॥

O Suhute Vayo ! (Well-compitent mathematician) please lead us forward to fulfil our desired aims in the various mathematical projects by the process based on one and ten, two and twenty, three and thirty and leave all these results for our good in this exercising process by the methods of substractions.

सू०५ ॥ ऋषिः—अथर्वा (ब्रह्मवर्चसकामः) ॥ देवता—आत्मा ॥
छन्दः—१, २, ५ त्रिष्टुप्; ३ पङ्क्तिः; ४ अनुष्टुप् ॥

HYMN V

Seer—Atharvan. Subject-matter—Atman. Metre-1, 2, 5 Tristup; 3 Panktih; 4 Anustup.

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र
पूर्वे साध्याः सन्ति देवाः ॥ १ ॥

Enlightened men perform the *yajna* with knowledge and faith. These are the first ordinances. Those who perform the yajna growing mighty attain the happiness of heaven where the learned men mature in wisdom and action are aimed to be propitiated.

यज्ञो बभूव स आ बभूव स प्र जज्ञे स उ वावृधे पुनः ।
स देवानामधिपतिर्बभूव सो अस्मासु द्रविणमा दधातु ॥ २ ॥

This *yajna* comes into existence andt his disseminate itself throughout, this is observed into action and this thus, grows from strength to strength, this becomes the predominent factor of the excellent qualities and let this yajna bestow knowledge and weal upon us.

यद् देवा देवान् हविषायजन्तामर्त्यान् मनसामर्त्येन ।
मदेम तत्र परमे व्योमन् पश्येम तदुदितौ सूर्यस्य ॥ ३ ॥

Let us attain happiness and see the light that rising sun emits in the state of absolute prosperity where the enlightened persons offer oblations to *yajna-devas* the Devas prescribed as *yajnadevas*, Indra etc. and where the learned anes attain the inmortal qualities with immortal spirit.

यत् पुरुषेण हविषा यज्ञं देवा अतन्वत ।
अस्ति नु तस्मादोजीयो यद् विहव्येनेजिरे ॥ ४ ॥

Since the enlightened persons inspired by *Purusha*, the universal spirit project the *yajna* with offer of oblations and since it is performed with an extra-ordinary knowledge therefore it is highly powerful and effectual.

मुग्धा देवा उत शुनायजन्तोत गोरङ्गैः पुरुधायजन्त ।
य इमं यज्ञं मनसा चिकेत प्र णो वोचस्तमिहेह ब्रवः ॥ ५ ॥

Enlightened persons struck with the wonders of the Divine power and creation perform the *yajna* of communion with God with the *Shuna*, the knowledge of discrimination or frequently keep them in communion with Him through the various methods prescribed in the Vedic speech. May he who thinks of this yajna with mind speak of it to us and preach us the utility of it here in this sphere.

सू० ६ ॥ ऋषि:—अथर्वा (ब्रह्मवर्चसकाम:) ॥ देवता—अदिति: ॥
छन्द:—१ त्रिष्टुप्; २ भुरिक् त्रिष्टुप्; ३, ४ विराड् जगती ॥

HYMN VI

Seer—Atharvan. Subject-matter—Aditih. Metre—1, Tristup, 2 Bhurik Tristup; 3–4 Virad jagati.

आदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।

विश्वे॑ दे॒वा अदि॑तिः॒ पञ्च॒ जना॒
अदि॑तिर्जा॒तमदि॑ति॒र्जनि॑त्वम्   ॥ १ ॥

Aditi, the matter as material cause of the universe is heaven, Aditi is middle region, Aditi in the mother, Aditi is the father and Aditi is the sons. Aditi is all the physical forces, Aditi is the five kinds of men classified on the basis of quality, action and culture, Aditi is whatever was ever was born and Aditi is whatever will be born.

म॒हीमू॒ षु मा॒तरं॑ सुव्र॒ताना॑मृ॒तस्य॒ पत्नी॒मव॑से हवामहे ।
तु॒वि॒क्ष॒त्राम॒जर॑न्तीमुरू॒चीं सु॒शर्मा॑ण॒मदि॑तिं सु॒प्रणी॑तिम्   ॥ २ ॥

We pray for our safety the Unimpared Divine Power who is adorable by all, the mother of all the virtues, the custodian of law eternal, All-power, Ever-mature, All-pervading, All-beatitude and the Ideal of all moral norms.

सु॒त्रामा॑णं पृथि॒वीं द्याम॑ने॒हसं॑ सु॒शर्मा॑ण॒मदि॑तिं सु॒प्रणी॑तिम् ।
दैवीं॒ नावं॑ स्वरि॒त्राम॑नागसो॒
अस्र॑वन्ती॒मा रु॑हेमा स्व॒स्तये॑   ॥ ३ ॥

May we, devoid of sins, for our welfare ascend the unimpaired wondrful ship which is guarded with all measures of safety, which has vast accommodation, which has the means of recreation, which is undamaged which is comfortable, which is driven with expert, which is equipped with good instruments of operation, which has no defect in structure and which has not any hole or damage in the bottom.

वाज॑स्य॒ नु प्र॑स॒वे मा॒तरं॑ म॒हीमदि॑तिं॒ नाम॒ वच॑सा करामहे ।
यस्या॑ उ॒पस्थ॑ उ॒र्व१॒॑न्तरि॑क्षं॒ सा नः॒
शर्म॑ त्रि॒वरू॑थं॒ नि य॑च्छात्   ॥ ४ ॥

In pursuit nf wealth and knowledge we adore Supreme Divinity known as the mother of all, with prayer prescribed

in the Vedas and it is this Divinity in whose subsisting power this vast space continue to exist and may this mother Divinity give us triple pleasure...the subjective, objective and supre-natural,.

सू० ७ ॥ ऋषिः—अथर्वा (ब्रह्मवर्चसकामः) ॥ देवता—अदितिः ॥ छन्दः—आर्षी जगती ॥

HYMN. VII

Seer—Atharvan. Subject-matter—Aditih. Metre-Arshi Jagati.

दितेः पुत्राणामदितेरकारिषमवं देवानां बृहतामनर्मणाम् ।
तेषां हि धाम गभिषक् समुद्रियं नैनान्
नमसा परो अस्ति कश्चन ॥ १ ॥

I (God) completely know of the effect-forms of *Diti* the dise-quilibrated modified matter and the lofty invulnerable effect-form of casual primeval matter. The places and names of these forms are the object of deep knowledge and related with space and anyone of the ordinary wisdom does not get their clues with ordinary under-standing.

सू० ८ ॥ ऋषिः—उपरिबभ्रवः ॥ देवता—बृहस्पतिः ॥ छन्दः—त्रिष्टुप्

HYMN VIII

Seer—Uparibabhravah. Subject-matter—Brihaspatih. Meter—Tristup.

भद्रादधि श्रेयः प्रेहि बृहस्पतिः पुरएता ते अस्तु ।
अथेममस्या वर आ पृथिव्या
आरेशत्रुं कृणुहि सर्ववीरम् ॥ १ ॥

O man ! go forward on your path from good to better. May the Lord of Vadic speech be your guide and leader. You place your spirit within the recess of heart which is the excellent part of gross body and keep it aftar from internal foes

(passion, eversion etc) and nearer to all the encouraging virtues.

सू० ६ ।। ऋषिः—उपरिबभ्रवः ।। देवता—पूषा ।। छन्दः—१, २ त्रिष्टुप्; ३ त्रिपदाऽऽर्षी गायत्री; ४ अनुष्टुप् ।।

HYMN IX

Seer—Uparibabhravah. Subject-matter—Pushan.
Metre—1, 2 Tristup; 3 Tripada Arshi Gayatri, 4 Anustup.

प्रपथे पथामजनिष्ट पूषा प्रपथे दिवः प्रपथे पृथिव्याः ।
उभे अभि प्रियतमे सधस्थे
आ च परा च चरति प्रजानन् ॥ १ ॥

Pushan, the Guardian of this universe is manifest in the broade space of the pathways of heavenly bodies, He is manifest in the wide path remote from heaven and remot from earth. He pervades the both of the inter-connected rigions, the earth and the sun from all sides knowing everything of them.

पूषेमा आशा अनु वेद सर्वाः सो अस्माँ अभयतमेन नेषत् ।
स्वस्तिदा आघृणिः सर्ववीरोऽप्रयुच्छन्
पुर एतु प्रजानन् ॥ २ ॥

Pushan, the Guardian of this univers knows all these realms, may He lead us by ways free from all fears and dangers. He is giver of pleasures, illuminator of all, most heroic amongst all, and may he be our guide and precedent without any failure knowing everything of it.

पूषन् तव व्रते वयं न रिष्येम कदा चन ।
स्तोतारस्त इह स्मसि ॥ ३ ॥

O All-guarding Divinity! we are your enlogizers, let us not ever be inijured under your law and protection.

परि॑ पू॒षा प॒रस्ता॒द्धस्तं॑ दधातु॒ दक्षि॑णम् ।
पुन॑र्नो न॒ष्टमाज॑तु॒ सं न॒ष्टेन॑ गमेमहि ॥ ४ ॥

May Pushan, the Guardian of the universe stretch His *dakshinamhastam*, the powerful protection upon us from all sides and distance, let him drive back whatever of ours is lost and let us be united with whatever of ours is lost.

सू० १० ॥ ऋषिः—शौनकः ॥ देवता—सरस्वती ॥ छन्दः—त्रिष्टुप् ॥

HYMN X

Seer—Shaunakah. Subject-matter—Sarasvati. Metre-Tristup.

यस्ते॒ स्तनः॑ शश॒युर्यो म॑यो॒भूर्यः॑ सु॒म्न॒युः सु॒हवो॒ यः सु॒दत्रः॑ ।
येन॒ विश्वा॒ पुष्य॑सि॒ वार्या॑णि
सर॑स्वति॒ तमि॒ह धात॑वे कः ॥ ३ ॥

O mother! you rightly for my sucking give your that breast which is praise-worthy, which is pleasure-giving, which is beneficent, which is good to admire, which is free-giver and by which you nurture the good qualities of the child.

सू० ११ ॥ ऋषिः—शौनकः ॥ देवता—सरस्वती ॥ छन्दः—त्रिष्टुप् ॥

HYMN XI

Seer—Shaunakah. Subject-matter—Sharasvati. Metre—Tristup.

यस्ते॑ पृ॒थु स्त॑नयि॒त्नुर्य ऋ॒ष्वो दैवः॑ के॒तुर्विश्व॑मा॒भूष॑ती॒दम् ।
मा नो॑ वधीर्वि॒द्युता॑ देव स॒स्यं
मोत व॑धी र॒श्मिभिः॒ सूर्य॑स्य ॥ १॥

Let not this Deva, the cloud kill our growing crop with the burning rays of sun and let it not strike the crop with that

lightning which is far-spreading, grand, is like a high celestial signal, thundering and which comes to all this world.

सू० १२ ॥ ऋषिः—शौनकः ॥ देवता—१ सभा, समितिः, पितरश्च; २ सभा; ३ इन्द्रः; ४ मनः ॥ छन्दः—१ भुरिक् त्रिष्टुप्; २-४ अनुष्टुप् ॥

HYMN XII

Seer—Shavnakah. Subject-matter—1. Sabha, Samitih, Pitarah 2 Sabha; 3 Indrah, Manah. Metre—1 Bhurik Tristup; 2-4 Anustup.

सभा च मा समितिश्चावतां प्रजापतेर्दुहितरौ संविदाने ।
येना संगच्छा उप मा स शिक्षाच्चारु वदानि पितरः संगतेषु ॥ १ ॥

Let parliament and assembly both like two daughter of *Prajapati*, the king or the Lord of the universe, working harmoneosly or concordanly protect. May everyone whom I meet give me respect. O learned elders! may we speak in good terms in our meetings.

विद्म ते सभे नाम नरिष्टा नाम वा असि ।
ये ते के च सभासदस्ते मे सन्तु सवाचसः ॥ २ ॥

I we know the power and nature of the assembly, it is called Naristha, that which is desired by the people or which remains ever unconquered. Let all the members join this assembly, stand in full agreement with me.

एषामहं समासीनानां वर्चो विज्ञानमा ददे ।
अस्याः सर्वस्याः संसदो मामिन्द्र भगिनं कृणु ॥ ३ ॥

I, the king make my own strength and knowledge of these members who sit here in parliament. O Almighty Lord! make me conspecous in all these assemblies.

यद् वो मनः परागतं यद् बद्धमिह वेह वा ।

तद् व आ वर्तयामसि मयि वो रमतां मनः ॥ ४ ॥

O members of the parliament and assemblies ! draw your thoughts hitherward again and let your mind firmly rest on me if these thoughts of your are turned away or bound and fastened here or there.

सू० १३ ॥ ऋषिः—अथर्वा (द्विषो वर्चोहर्तुकामः) ॥ देवता—सूर्यः ॥ छन्दः—अनुष्टुप् ॥

HYMN XIII

Seer—Atharvan. Subfect-matter—Suryah. Metre-Anustup.

यथा सूर्यो नक्षत्राणामुद्यंस्तेजांस्याददे ।
एवा स्त्रीणां च पुंसां च द्विषतां वर्च आ ददे ॥ १ ॥

As the sun, rising, takes to itself the brilliency of the stars, so I assume the glory of women and men of my enemies.

यावन्तो मा सपत्नानामायन्तं प्रतिपश्यथ ।
उद्यन्त्सूर्यइव सुप्तानां द्विषतां वर्च आ ददे ॥ २ ॥

I seize the glory of the all those of my rival enemies who behold me coming to them, as the rising sun seizes the glory of those men who sleep after sun-rise.

सू० १४ ॥ ऋषिः—अथर्वा ॥ देवता—सविता ॥ छन्दः—१, २ अनुष्टुप्; ३ त्रिष्टुप्; ४ जगती ॥

HYMN XIV

Seer—Atharvan. Subject-matter—Savitar. Metre—1.2 Anustup; 3 tristup; 4 Jagati.

अभि त्यं देवं सवितारमोण्योः कविक्रतुम् ।
अर्चामि सत्यसवं रत्नधामभि प्रियं मतिम् ॥ १ ॥

I supplicate that Creator of the universe who is maker of

the heaven and earth, who is exceedingly wise, possessed of all constructive power, the master of all the worldly treasure, dear to all and endowed with innate knowledge.

ऊर्ध्वा यस्यामतिर्भा अदिद्युतत् सवीमनि ।
हिरण्यपाणिरमिमीत सुक्रतुः कृपात् स्वः ॥ २ ॥

He who possesses subline splendour and whose subduing and all-pervading effulgence is distinctly manifest in the creation and who is the most active force of all wordly activities, makes the luminous world his might, the matter.

सावीर्हि देव प्रथमाय पित्रे वर्ष्माणमस्मै वरिमाणमस्मै ।
अथास्मभ्यं सवितर्वार्याणि दिवोदिव
आ सुवा भूरि पश्वः ॥ ३ ॥

O mighty Creator of the universe, Thou makest for the grand sun high celstial place, and for it stretch exceedingly expansive space. O All-creating Lord, please grant us day by day the knowledge and wealth of science and the plenty of cattles.

दमूना देवः सविता वरेण्यो दधद् रत्नं दक्षं पितृभ्य आयूंषि ।
पिबात् सोमं ममददेनमिष्टे परिज्मा
चित् क्रमते अस्य धर्मणि ॥ ४ ॥

The mighty, benevolent, all-worshippable Creator of the universe grants to learned men the wealth, vigour and life. The individual soul drinks the nectar of this world under His law, he makes this individual soul delighted with His blessedness and it wanders everywhere in Him.

सू० १५ ॥ ऋषिः—भृगुः ॥ देवता—सविता ॥ छन्दः—त्रिष्टुप् ॥

HYMN XV

Seer—Bhriguh. Subject-matter—Savitar. Metre-Tristup.

तां सवितः सत्यसवां सुचित्रामाहं वृणे सुमतिं विश्ववाराम् ।
यामस्य कण्वो अदुहत् प्रपीनां
सहस्रधारां महिषो भगाय ॥ १ ॥

O creator of the universe ! I choose for me that glorious truth-inspiring and univgrsally desired widom, which is grand related with vast-subjects and which the great enlightened person milks out from this world for his achievements.

सू० १६ ॥ ऋषिः—भृगुः ॥ देवता—सविता ॥ छन्दः—त्रिष्टुप् ॥

HYMN XVI

Seer—Bhriguh. Subject matter—Savitar. Metre-Tristup.

बृहस्पते सवितर्वर्धयैनं ज्योतयैनं महते सौभगाय ।
संशितं चित् संतरं सं शिशाधि
विश्वं एनमनु मदन्तु देवाः ॥ १ ॥

O Lord of the Vedic speach and creator of the creataion or preceptor ! make stronger this king or performer of the Yajna or the student and illuminate him for high and happy attainments. Sharpen further the sagacity of this sagacious one and let all the physical and spiritual forces accord him their favours.

सू० १७ ॥ ऋषिः—भृगुः ॥ देवता—धात्रादयो मन्त्रोक्ताः ॥ छन्दः—१ त्रिपदाऽऽर्षी गायत्री; २ अनुष्टुप्; ३, ४ त्रिष्टुप् ॥

HYMN XVII

Seer—Bhriguh. Sudject-matter—Dhatar etc. as described in the Verses. Matre—1 Tripada Arshi Gayatri; 2 Anustup; 3, 4 Tristup.

धाता दधातु नो रयिमीशानो जगतस्पतिः ।
स नः पूर्णेन यच्छतु ॥ १ ॥

May the ordainer and ruler of the world governig its affairs give us all fortune and may He bestow upon us all this with full zeal.

धाता दधातु दाशुषे प्राचीं जीवातुमक्षिताम् ।
वयं देवस्य धीमहि सुमतिं विश्वराधसः ॥ २ ॥

May the Ordainer of the world give to munificent man praise-worthy immortal life and may we obtain the wisdom of Divinity who is possessor of all powers and virtues.

धाता विश्वा वार्या दधातु प्रजाकामाय दाशुषे दुरोणे ।
तस्मै देवा अमृतं सं व्ययन्तु
विश्वे देवा अदितिः सजोषाः ॥ ३ ॥

May the ordainer of the universe give all knowlege and wealth to benevlent man desirous of progeny, at his home, and let all the learned men concordant in their thoughts inculding *Aditih.* the learned mother invest him with immortal life.

धाता रातिः सवितेदं जुषन्तां प्रजापतिर्निधिपतिर्नो अग्निः ।
त्वष्टा विष्णुः प्रजया संरराणो
यजमानाय द्रविणं दधातु ॥ ४ ॥

Let the atmospheric wind; the sun, which gives light; the fire which is master of all the subjets and the protcetor of worldly treasure grasp the oblation offered by us. Let wordly electricity and *vishnu* the *yajna* which are the giver of prosperity give all good fortunes to the performer of *yajna* with his children.

सू० १८ ॥ ऋषिः—अथर्वा ॥ देवता—पृथिवी, पर्जन्यः ॥ छन्दः— १ चतुष्पाद्भुरिगुष्णिक्; २ त्रिष्टुप् ॥

HYMN XVIII

Seer—Atharvan. Subject-matter—Prithivi; Parjanyah; Metre—1 Chatushpad Bhurigushnik; 2 Trishtup.

प्र नभस्व पृथिवि भिन्द्धी३दं दिव्यं नभः ।
उद्नो दिव्यस्य नो धातरीशानो वि ष्या दृतिम् ॥ १ ॥

Let this atmospheric air (Prithivi) burst open, let it cleave asunder this celestial cloud, let the sun which is most powerful open the mouth of this celestial water-bag like water-bag.

न घ्रंस्तताप न हिमो जघान प्र नभतां पृथिवी जीरदानुः ।
आपश्चिदस्मै घृतमित् क्षरन्ति यत्र सोमः
सदमित् तत्र भद्रम् ॥ २ ॥

Let not Sun's heat burn, let not cold destroy anything, let the middle region or cloud with all its quickening drops burst open, these rainy waters strength and vigour for this world and even for these plants, where vegitation ever remains there remains happiness for ever.

सू०१९ ॥ ऋषिः—ब्रह्मा ॥ देवता—प्रजापतिः, धाता ॥ छन्दः—जगती

HYMN XIX

Seer—Brahman. Subject-matter—Dhatar; Prajapatih. Metre—Jagati.

प्रजापतिर्जनयति प्रजा इमा धाता दधातु सुमनस्यमानः ।
संजानानाः संमनसः सयोनयो
मयि पुष्टं पुष्टपतिर्दधातु ॥ १ ॥

Prajapatih, the Master of the universe brings into existence these worldly creatures and He as benevolent ordainer subsists them. These creatures are of common mind, common spirit and common material cause. May the Lord of all strength and vigour give me strength and vigour.

सू० २० ॥ ऋषिः—अथर्वा ॥ देवता—अनुमतिः ॥ छन्दः —१, २ अनुष्टुप्; ३ त्रिष्टुप्; ४ भुरिक् त्रिष्टुप्;५ जगती; ६ अतिशाक्वरगर्भा जगती

HYMN XX

Seer—Atharvan. Subject-matter—Anumatih. Metre—1, 2, Anustup; 3 Tristup, 4 Bhurik Tristup; 5 Jagati; 6 Atishakvargarbha Jagati.

अन्वद्य नोऽनुमतिर्यज्ञं देवेषु मन्यताम् ।
अग्निश्च हव्यवाहनो भवतां दाशुषे मम ॥ १ ॥

Let *Anumati,* the full-moon night be convenient and suitable for our *yajna* performed in the midst of learned men. Let the fire be carrier of the substance of oblations offered there in for me, the performer of yajna.

अन्विदनुमते त्वं मंससे शं च नस्कृधि ।
जुषस्व हव्यमाहुतं प्रजां देवि रास्व नः ॥ २ ॥

Let this full-moon night be suitable for our *yajna* performed at this time and become the source of my happiness. Let it take its share of oblations offered and let this brillient one become the source of granting good progeny.

अनु मन्यतामनुमन्यमानः प्रजावन्तं रयिमक्षीयमाणम् ।
तस्य वयं हेडसि मापि भूम सुमृडीके
अस्य सुमतौ स्याम ॥ ३ ॥

May the Divinity approving my full-moon night *vajna* grant me inexhaustible wealth with lot of children. May we never be subject to His anger but rest always in his benevolence and good guidance.

यत् ते नाम सुहवं सुप्रणीतेऽनुमते अनुमतं सुदानु ।
तेना नो यज्ञं पिपृहि विश्ववारे रयिं
नो धेहि सुभगे सुवीरम् ॥ ४ ॥

The glamour and brilliance of this full-moon night is praised by all, it is the good creation of God, it gives very nice pleasure and energy to all and it is pleasant to every one. Therefore, let this all-desired lustrous one become the source of accomplishing our yajna and giving us the riches full of heroes.

एमं यज्ञमनुमतिर्जगाम सुक्षेत्रतायै सुवीरतायै सुजातम् ।
भद्रा ह्यस्याः प्रमतिर्बभूव सेमं यज्ञमवतु देवगोपा ॥ ५ ॥

This Anumati, the full-moon night comes to this our well-performed *yajna* for making the land fertile and making the people enthusiastic as its arrival in time of a fortnight is benificial to all and this Anumati which is preserved by the Sun-beam be the source of protecting this yajna.

अनुमतिः सर्वमिदं बभूव यत् तिष्ठति चरति यदु च विश्वमेजति
तस्यास्ते देवि सुमतौ स्यामानुमते अनु हि मंससे नः ॥ ६ ॥

In the light of full-moon night everything whatever standeth, walketh and all that moveth become like full-moon night. Let us enjoy the pleasure of this gleaming night as it is *Anumati* which becomes the source of our pleasure, and fancy.

सू० २१ ॥ ऋषिः—ब्रह्मा ॥ देवता—आत्मा ॥ छन्दः—शक्वरीविराड्
गर्भा जगती ॥

HYMN XXI

Seer—Brahman. Subject-matter—Atman. Metre—Shakvari-Viradgarbha Jagati.

समेत विश्वे वचसा पतिं दिव एको विभूरतिथिर्जनानाम् ।
स पूर्व्यो नूतनमाविवासत् तं वर्तनिरनु
वावृत एकमित् पुरु ॥ १ ॥

O ye people ! with prayer come all together to the Lord of the worldly splendour, He is the only all-pervading one who

is worshippable by all people. He (*Purvyah*) present in all eternity manifest the newly world in its cyclic creation and to Him alone all the paths to be troden lead and turn.

सू० २२ ।। ऋषिः—ब्रह्मा ।। देवता—लिङ्गोक्ताः (ब्रध्नः) ।।
छन्दः—१ द्विपदा विराड् गायत्री (एकावसाना) २ त्रिपदाऽनुष्टुप् ।।

HYMN XXII

Seer—Brahman. Subject-matter—Bradhnah or as described in the verse. Metre—1 Dvipada Viradgayattri (Ekavasana) 2 Tripada Anustup.

अयं सहस्रमा नो दृशे कवीनां मतिर्ज्योतिर्विधर्मणि ।। १ ।।

This Divinity gives thought for seeing reality of the (Sahastan) world and beyond the wise men amongst us. He is the light ranging in all the material objects.

ब्रध्नः समीचीरुषसः समैरयन् । अरेपसः सचेतसः
स्वसरे मन्युमत्तमाश्चिते गोः ।। २ ।।

As the sun which is (Bradhnah) far distant from and many times larger than this earth sends forth the dawns which are immaculate thought inspiring beautiful and refulgent in their home for beholding the objects of the earth so the Great Divine power gives to learned men mystic discrimination which is immaculate and simultaneous to know the worldly objects.

सू० २३ ।। ऋषिः—यमः ।। देवता—दुःष्वप्ननाशनम् ।। छन्दः—अनुष्टुप्

HYMN XXIII

Seer—Yamah. Subject-matter—Duhsvapnanashanam. Metre—Anustup.

दौःष्वप्न्यं दौर्जीवित्यं रक्षो अभ्वमराय्यः ।
दुर्णाम्नीः सर्वा दुर्वाचस्ता अस्मन्नाशयामसि ।। १ ।।

We drive a far from us the tendencies of bad-dream, disappointment in life, evil deed, cowardiness, malignities, despicable ideas and all the Wicked tongues.

सू० २४ ॥ ऋषिः—ब्रह्मा ॥ देवता—सविता ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXIV

Seer—Brahman. Subject-matter—Savitar· Metre-Tristup.

यन्न इन्द्रो अखनद् यदग्निर्विश्वे देवा मरुतो यत् स्वर्काः ।
तदस्मभ्यं सविता सत्यधर्मा
प्रजापतिरनुमतिर्नि यच्छात् ॥ १ ॥

May All-creating Prajapati, the Lord of the universe whose laws are true and faithful and whose working is accepted by all bestow upon us that mineral-wealth which is dug out by the King, which is dug out by learned man, which is dug out by all the scientists and which is dug out by the army-men and the men of excavation.

सू० २५ ॥ ऋषिः—मेधातिथिः ॥ देवता—विष्णुः ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXV

Seer—Medhatithih. Subject-matter—Vishnuh. Metre—Tristup.

ययोरोजसा स्कभिता रजांसि यौ वीर्यैर्वीरतमा शविष्ठा ।
यौ पत्येते अप्रतीतौ सहोभिर्विष्णुमगन् वरुणं पूर्वहूतिः ॥ १ ॥

Let my first praise go to *Vishnu*, the sun and Varuna, the air by whose mighty power these worlds are firmly established and which are very strong and most powerful with their power and which are unequalled and perform their functions harmoniously.

यस्येदं प्रदिशि यद् विरोचते प्र चानति वि च चष्टे शचीभिः
पुरा देवस्य धर्मणा सहोभिर्विष्णुमगन् वरुणं पूर्वहूतिः ॥ २ ॥

Let my first praise go to *Vishnu,* the sun and Varuna, the air by whose power is controlled all this world that shines in the space, that breaths life and that sees everything with thought and action and who are doing their operation with their powers through the previously law of *Deva,* the wonderous Divine Power.

सू० २६ ॥ ऋषि:—मेधातिथि: ॥ देवता—विष्णु: ॥ छन्द:—१, ८ त्रिष्टुप्; २ त्रिपदा विराड् गायत्री; ३ षट्पदा विराड् गायत्री; ४-७ गायत्री

HYMN XXVI

Seer—Medhatithih. Subject-matter—Vishnuh. Metre —1 Tristup; 2 Tripada Virad-Gayatri; 3 Shatpada Virat Shakvari; 4-7 Gayatri; 8 Tristup.

विष्णोर्नु कं प्र वोचं वीर्याणि यः पार्थिवानि विममे रजांसि।
यो अस्कंभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायः ॥ १ ॥

I, the cosmologist gladly describe the mighty deeds of All-pervading Divinity who created the material worlds and praiseworthy who is supporting the highest heavenly region pervading in the three plans of the universe.

प्र तद् विष्णु स्तवते वीर्याणि मृगो न भीमः कुचरो गिरिष्ठाः
परावत आ जगम्यात् परस्याः ॥ २ ॥

Thus, All-pervading Divinity manifest His wonderous deeds. He is as dreadful for the wickeds as wild beasts. He is pervading the earth and He is pervading the cloud. May he be realise in my heart though he is pervading farthest external world and space.

यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ।
उरु विष्णो वि क्रमस्वोरु क्षयाय नस्कृधि ।
घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर ॥ ३ ॥

He is the All-pervading Divinity in whose three grand arran-

gements all the worlds and creatures have their habitation. O All-pervading Lord ! Thou pervadest everything and makest the worlds for my stay and habitation. O All-supporting Lord ! thou art the primal cause of light and thou protectest the light of knowledge. Please promote the performer of yajna more and more.

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदा ।
समूढमस्य पांसुरे ॥ ४ ॥

The All-pervading Divinity strides His undertakings in this world. He has arranged all the things of the universe in three order—Cosmos, Vedas, the Knowledge and the speech. He real nature lies hidden in the vast space.

त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः ।
इतो धर्माणि धारयन् ॥ ५ ॥

The All-pervading Divinity who is the guardian of all and whom none can overpower has created the objects of the universe in three order ordaining the laws of nature from within.

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे ।
इन्द्रस्य युज्यः सखा ॥ ६ ॥

Observe the working of All-pervading Divinity by whom the holy observances of religion are made known, who is the friend of the soul, the possesser of the organs.

तद् विष्णोः परमं पदं सदा पश्यन्ति सूरयः ।
दिवीव चक्षुराततम् ॥ ७ ॥

Wise men always behold that lofty station of Vishnu, the All-pervading Divinity as if it were extended in the light of the Sun (etc.) like an eye.

दिवो विष्ण उत वा पृथिव्या महो विष्ण उरोरन्तरिक्षात् ।
हस्तौ पृणस्व बहुभिर्वसव्यैराप्रयच्छ
दक्षिणादोत सव्यात् ॥ ८ ॥

O All-pervading Divinity ! from heavenly region, O Omnipresent one ! from the grand earth and from the vast middle region fill my both hands with various wealth and make me give (it to others) from my right hand and from my left hand.

सू० २७ ॥ ऋषिः—मेधातिथिः ॥ देवता—इडा ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXVII

Seer—Medhatithih. Subject-matter—Ida. Metre-Tristup;

इडैवास्माँ अनु वस्तां व्रतेन यस्याः पदे पुनते देवयन्तः ।
घृतपदी शक्वरी सोमपृष्ठोप यज्ञमस्थित वैश्वदेवी ॥ १ ॥

Let even the intelligence in attainment of which the persons desiring noble qualities and acts make them purged and pure make us celebrated with knowledge and action. It is full of light, it is mighty, consciousness is its basic ground and it is the light concerned with all the mental activities. Let it remain with me in my ventures of thoughts and deeds,

सू० २८ ॥ ऋषिः—मेधातिथिः ॥ देवता—वेदः ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXVIII

Seer—Medhatithih. Subject-matter—Vedah. Metre-Tristup.

वेदः स्वस्तिर्द्रुघणः स्वस्तिः परशुर्वेदिः परशुर्नः स्वस्ति ।
हविष्कृतो यज्ञिया यज्ञकामास्ते
देवासो यज्ञमिमं जुषन्ताम् ॥ १ ॥

Let the shoot of ***Kusha***-grass be for our benefit, let the mace be for our advantage, let the ***Vedi of yajnas*** bring us prosperity and let the hatchet be for our good in the *yajnas*, let learned men desiring the accomplishment of yajnas, wedded with the intentions of performing yajnas and engaged in preparing ***yajna-samagri*** use to perform this ***yajna***.

सू०२९ ॥ ऋषिः—मेधातिथिः ॥ देवता—अग्नाविष्णू ॥ छन्दः—त्रिष्टुप्

HYMN XXIX

Seer—Medhatithih. Subject-matter—Agnavishnu. Metre—Tristup.

अग्नाविष्णू महि तद् वां महित्वं पाथो घृतस्य गुह्यस्य नाम ।
दमेदमे सप्त रत्ना दधानौ प्रति
वां जिह्वा घृतमा चरण्यात् ॥ १ ॥

Glorious is that might of fire and *yajna* that these two drink the oblation of the ghee which has very mysterious utility and advantage. These two placing various wealth in every home (through yajna performances) take the offered ghee through tongue, the burning flame.

अग्नाविष्णू महि धाम प्रियं वां वीथो घृतस्य गुह्या जुषाणौ ।
दमेदमे सुष्टुत्या वावृधानौ प्रति
वां जिह्वा घृतमुच्चरण्यात् ॥ २ ॥

These fire and yajna possess great lovely glory and splendour. They obtain the essance of ghee taking the myserious benefit thereof. Let both of them take the offered ghee through their flames, exallted in each house with fair laudation.

सू० ३० ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—द्यावापृथिवी, मित्रः, ब्रह्मणस्पतिः सविता च ॥ छन्दः—बृहती ॥

HYMN XXX

Seer—Bhrigvangiras. Subject-matter—Dyavaprithivi, Brahmanaspati and Savitar. Metre—Brihati.

स्वाक्तं मे द्यावापृथिवी स्वाक्तं मित्रो अकरयम् ।
स्वाक्तं मे ब्रह्मणस्पतिः स्वाक्तं सविता करत् ॥ १ ॥

May father and mother get my eyes ointed well, may friends have got my eyes ointed well, may the teacher get my eyes ointed well and may the head of family get my eyes ointed and balmed well.

सू० ३१ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—इन्द्रः ॥ छन्दः—भुरिक् त्रिष्टुप् ॥

HYMN XXXI

Seer—Bhriguangiras. Subject-matter—Indrah. Metre-Anustup.

इन्द्रोतिभिर्बहुलाभिर्नो अद्य यावच्छ्रेष्ठाभिर्मघवञ्छूर जिन्व ।
यो नो द्वेष्ट्यधरः सस्पदीष्ट
यमु द्विष्मस्तमु प्राणो जहातु ॥ १ ॥

O Wealthy, mighty heroic ruler ! save my life with all your best possible protective means and powers now, may he who hateth us fall beneath us and let life abondon him whom we detest.

सू० ३२ ॥ ऋषिः—ब्रह्मा ॥ देवता—आयुः ॥ छन्दः—अनुष्टुप् ॥

HYMN XXXII

Seer—Brahman. Subject-matter—Ayuh, Metre-Anustup.

उप प्रियं पनिप्नतं युवानमाहुतीवृधम् ।
अगन्म बिभ्रतो नमो दीर्घमायुः कृणोतु मे ॥ १ ॥

We should always maintain the balance of internol heat working in digestion-system which is a favourable one to us, which is always powerful, which performs various operations

in the body, and which grows stronger with sound diets, by eating good eatables. Let it make my life long.

सू० ३३ ॥ ऋषिः—ब्रह्मा ॥ देवता—मरुतः, पूषा, बृहस्पतिः, अग्निश्च ॥ छन्दः—पथ्या पङ्क्तिः ॥

HYMN XXXIII

Seer—Brahman. Subject-matter—Marutah, Pushan, Brihaspatih and Agnih. Metre—Pathya Panktih :

सं मा सिञ्चन्तु मरुतः सं पूषा सं बृहस्पतिः ।
सं मायमग्निः सिञ्चतु प्रजया च धनेन च ।
दीर्घमायुः कृणोतु मे ॥ १ ॥

Let vital airs pour on me the good health, let protective energy pour on me good health, let the soul pour on me good health, let this bodily heat pour on me good health bearing progeny wealth and let it make my life long.

सू० ३४ ॥ ऋषिः—अथर्वा ॥ देवता—जातवेदाः ॥ छन्दः—जगती ॥

HYMN XXXIV

Seer—Atharvan. Subject-matter—Jatvedas. Metre-Jagati.

अग्ने जातान् प्र णुदा मे सपत्नान् प्रत्यजाताञ्जातवेदो नुदस्व।
अधस्पदं कृणुष्व ये पृतन्यवोऽनागसस्ते
वयमदितये स्याम ॥ १ ॥

O ruler ! drive away my foes who are born and O master of vedic knowledge ! repel even those enemies of mine who are to come in light, make down my adversaries beneath my feet, may we be sinless before you who is free and unimpared.

सू० ३५ ॥ ऋषिः—अथर्वा ॥ देवता—जातवेदाः ॥ छन्दः—१, ३ त्रिष्टुप्; २ अनुष्टुप् ॥

HYMN XXXV

Seer—Atharvan. Subject-matter—Jatvedas. Metre 1. 3 Tristup; 2 Anustup.

प्राज्यान्त्सपत्नान्त्सहसा सहस्व प्रत्यजाताञ्जातवेदो नुदस्व ।
इदं राष्ट्रं पिपृहि सौभगाय
विश्व एनमनु मदन्तु देवाः ॥ १ ॥

O learned ruler ! subdue other enemies with conquering spririt and repel even them who are to come in light, protect this kingdom for prosperity and let all the men of sceince and wisdom admire that of you.

इमा यास्ते शतं हिराः सहस्रं धमनीरुत ।
तासां ते सर्वासामहमश्मना बिलमप्यधाम् ॥ २ ॥

O ailing King ! the physician close the holes of all the small and large nerves of your body which are hundreds and thousands in number respectively to stop the blood flow by the use of *ashman*, the calcium product of *ashman*.

परं योनेरवरं ते कृणोमि मा त्वा प्रजाभि भून्मोत सूनुः ।
अस्वं१ त्वाप्रजसं कृणोम्यश्मानं
ते अपिधानं कृणोमि ॥ ३ ॥

I, the representative of the subject make your high rank a littele lower but in spite of that the subject, or the son of yours can not lower your position. I make you wise and unassailable. I guard you with the cover of stone—(I guard you in the fort of stone).

सू० ३६ ॥ ऋषिः—अथर्वा ॥ देवता—अक्षि, मनः ॥ छन्दः—अनुष्टुप् ॥

HYMN XXXVI

Seer—Atharvan. Subject-matter—Akshi, Manas. Metre—Anustup.

अक्ष्यौ॑ नौ॒ मधु॑संकाशे॒ अनी॑कं नौ॒ स॒मञ्ज॑नम् ।
अ॒न्तः कृ॑णुष्व॒ मां हृ॒दि मन॒ इन्नौ॑ स॒हास॑ति ॥ १ ॥

The glances of both of us, the wife and husband are sweet like honey, our faces are as smooth as smooth as ointment, let each of us make the place of each other in our heart and let our mind also be one and unanimous.

सू० ३७ ॥ ऋषिः—अथर्वा ॥ देवता—वासः ॥ छन्दः—अनुष्टुप् ॥

HYMN XXXVII

Seer—Atharvan. Subject-matter—Vasas. Metre-Anustup.

अ॒भि त्वा॒ मनु॑जातेन॒ दधा॑मि॒ मम॒ वास॑सा ।
यथासो॒ मम॒ केव॑लो॒ नान्यासां॑ की॒र्तया॑श्च॒न ॥ १ ॥

The bride at the time of tying of bride's cloth with that of her bride-groom says : "The tie whith that of thine I fasten whin this cloth of mine and which is woven with art of man; that thou be exclusively mine and should not and would not talk of other women.

सू० ३८ ॥ ऋषिः—अथर्वा ॥ देवता—वनस्पतिः (आसुरी) ॥
छन्दः—१, २, ४, ५ अनुष्टुप्; ३ चतुष्पदा उष्णिक् ॥

HYMN XXXVIII

Seer—Atharvan. Subject-matter—Vanaspatih. Metre —1, 2, 4, 5 Anustup; 3 Chatuspada Ushink.

इ॒दं ख॑नामि भेष॒जं मां॑प॒श्यम॑भिरो॒रुद॑म् ।
प॒रा॒यतो॒ निव॒र्तन॑माय॒तः प्र॑ति॒नन्द॑नम् ॥ १ ॥

I dig this healing herb that make my husband look on me and weep, in time of parting from me; that bids him return if he parts with any task and greet him when he comes.

येना॑ निच॒क्र आ॑सु॒रीन्द्रं॑ दे॒वेभ्य॒स्परि॑ ।
तेना॒ नि कु॑र्वे॒ त्वाम॒हं यथा॒ तेऽसा॑नि॒ सुप्रि॑या ॥ २ ॥

This herb wherewith Asuri, the heavy carnal desire draws the master of limbs, the soul downward from the divine virtues and actions and with this same herb I draw you, O husband ! so that I may remain ever dear to you.

प्रतीची सोममसि प्रतीच्युत सूर्यम् ।
प्रतीची विश्वान् देवान् तां त्वाच्छावदामसि ॥ ३ ॥

O wife ! in me you have reached the moon, in me you have attained the sun, in me you have obtained all the extra-ordinary qualities of world and it is why we speak of you very highly.

अहं वदामि नेत् त्वं सभायामह त्वं वद ।
ममेदसस्त्वं केवलो नान्यासां कीर्तयाश्चन ॥ ४ ॥

Not only I declare in this august assembly O husband ! but thou also admittted so. Thou then, be exclusively mine and should not and would not talk of other women.

यदि वासि तिरोजनं यदि वा नद्यस्तिरः ।
इयं ह मह्यं त्वामोषधिर्बद्ध्वेव न्यानयत् ॥ ५ ॥

If you, O husband or wife ! are far away from the men of family, if you are far away beyond the river, this herb may seem to bind you fast and bring you back to me.

सू०३९ ॥ ऋषिः—प्रस्कण्वः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—त्रिष्टुप् ॥

HYMN XXXIX

Seer—Praskanvah. Subject-matter—Sarasvan. Metre—Tristup.

दिव्यं सुपर्णं पयसं बृहन्तमपां गर्भं वृषभमोषधीनाम् ।
अभीपतो वृष्ट्या तर्पयन्तमा
नो गोष्ठे रयिष्ठां स्थापयाति ॥ १ ॥

The man of knowledge and action establish in the heart the home of organs, the notion of God who is the primal ground of knowledge and speech, who is super-natural, intellegent, active, supreme, the spirit of material elements, the mighty power of all the plants and herbs and who dropping rain from clouds moisten the earth.

सू० ४० ।। ऋषि:—प्रस्कण्व: ।। देवता—सरस्वान् ।। छन्द:—१ भुरिक् त्रिष्टुप्; २ त्रिष्टुप् ।।

HYMN XL

Seer—Praskanvah. Subject-matter—Sarasvan. Metre-1 Bhurik Tristup: 2 Tristup.

यस्यं व्रतं पशवो यन्ति सर्वे यस्यं व्रत उपतिष्ठन्त आपः ।
यस्यं व्रते पुष्टपतिर्निविष्टस्तं सरस्वन्तमवसे हवामहे ।। १ ।।

We for our protection adore Divinity, the Primal ground of knowledge and speech in whose law the creatures freely wander, whose ordinances abide the waters and in whose command *Pustapatih*, the air remains bound.

आ प्रत्यञ्चं दाशुषे दाश्वांसं सरस्वन्तं पुष्टपतिं रयिष्ठाम् ।
रायस्पोषं श्रवस्युं वसाना इह हुवेम सदनं रयीणाम् ।। २ ।।

We, accepting His glory pray God who is ultimath primal ground of Vedic speech, the seat of riches, glorious, increaser of the wealth, the rich possessor, the Lord of fulness and who gives to him who gives his wealth to others.

सू० ४१ ।। ऋषि:—प्रस्कण्व: ।। देवता—श्येन: ।। छन्द:—१ जगती; २ त्रिष्टुप् ।।

HYNN XLI

Seer—Praskanvah. Subject-matter—Shyenah. Metre —1 Jagati; 2 Tristup.

अति धन्वान्यत्यपस्ततर्द श्येनो नृचक्षा अवसानदर्शः । तरन् विश्वान्यवरा रजांसीन्द्रेण सख्या शिव आ जंगम्यात् ।। १ ।।

This Sun which possesses sharp and swift rays, becoming the means of sight of men and observing the end of space boundaries cleaves with its rays the middle region and the waters accummulated therein,. Let it traversing all the lower realms with the close contact of *Indra* the air come to us auspicious.

श्येनो नृचक्षा दिव्यः सुपर्णः सहस्रपाच्छतयोनिर्वयोधाः ।
स नो नि यच्छाद् वसु यत्
पराभृतमस्माकमस्तु पितृषु स्वधावत् ॥ २ ॥

Let that sun which possesses sharp and swift rays, which is observed by men, which is celestial, which has nice light and lustre, which has thousands of rays and is the cause of multifarious operations and which gives long life to us. give us the wealth(the water, moister etc) which was taken from us and let it be rich in food among our father, mother and grand-father and grand-mother who are alive.

सू० ४२ ॥ ऋषिः—प्रस्कण्वः ॥ देवता—सोमारुद्रौ ॥ छन्दः—त्रिष्टुप् ॥

HYMN XLII

Seer—Praskanvah. Subject-matter—Somarudrau.
Metre—Tristup.

सोमारुद्रा वि वृहतं विषूचीममीवा या नो गयमाविवेश ।
बाधेथां दूरं निर्ऋतिं पराचैः
कृतं चिदेनः प्र मुमुक्तमस्मत् ॥ १ ॥

Let water and fire or the Sun and the heat scatter and drive away the ailment that has entered in our bodies. Let them chase the destruction afar into distance and release us from evil that has been created by this disease.

सोमारुद्रा युवमेतान्यस्मद् विश्वा तनूषु भेषजानि धत्तम् ।
अव स्यतं मुञ्चतं यन्नो असत् तनूषु
बद्धं कृतमेनो अस्मत् ॥ २ ॥

These water and fire preserve in our bodies all those healing powers which heals diseases. Let them draw away the effect produced by disease and the ill which we have still inherent in our bodies.

सू० ४३ ॥ ऋषिः—प्रस्कण्वः ॥ देवता—वाक् ॥ छन्दः—त्रिष्टुप् ॥

HYMN XLIII

Seer—Praskanvah. Subject-Matter Vak. Merte-Tristup.

शिवास्त एका अशिवास्त एकाः सर्वा बिभर्षि सुमनस्यमानः ।
तिस्रो वाचो निहिता अन्तरस्मिन्
तासामेका वि पपातानु घोषम् ॥ १ ॥

O men ! some of your words are auspicious and some are inauspecious, you possess all the considring every aspect of them three speeches (*Para, Pashyanti, Mādhyama*) are laid deep within the heart and one of them, the fourth, flows into all outer sounds and expressions.

सू० ४४ ॥ ऋषिः—प्रस्कण्वः ॥ देवता—इन्द्रः, विष्णुः ॥ छन्दः—भुरिक् त्रिष्टुप् ॥

HYMN XLIV

Seer—Praskanvah. Subject-matter—Indrah, Vishnu. Metre—Bhurik Tristup.

उभा जिग्यथुर्न परा जयेथे न परा जिग्ये कतरश्चनैनयोः ।
इन्द्रश्च विष्णो यदपस्पृधेथां त्रेधा सहस्रं वि तदैरयेथाम् ॥ १ ॥

Both of the air and electricity come out victorious in their operations, they are never conquered by anyone, either of these two is not ever defeated, if these air and electricity come in rivalry they produce this world in three division.

सू० ४५ ॥ ऋषिः—प्रस्कण्वः ॥ देवता—ईर्ष्यापिनयनम् ॥
छन्दः—अनुष्टुप् ॥

HYMN XLV

Seer—Praskanvah. Subject-mater—Irshyapanayanam. Metre—Anustup.

जनाद् विश्वजनीनात् सिन्धुतस्पर्याभृतम् ।
दूरात् त्वा मन्य उद्भृतमीर्ष्याया नाम भेषजम् ॥ १ ॥

This plant brought from the river or sea which is opened for all the men and fetched from afar is, I deam, the balm that cures jealousy.

अग्नेरिवास्य दहतो दावस्य दहतः पृथक् ।
एतामेतस्येर्ष्यामुद्नाग्निमिव शमय ॥ २ ॥

Let this balm calm the jealousy of the man who is burning like fire and burning like the fire of nluge, as the water extinguishes the fire.

सू० ४६ ॥ ऋषिः—अथर्वा ॥ देवता—सिनीवाली ॥ छन्दः—१, २ अनुष्टुप्; ३ त्रिष्टुप् ॥

HYMN XLVI

Seer—Atharvan. Subject-matter—sinivali. Metre 1, 2 Anustup; 3 Tristup.

सिनीवालि पृथुष्टुके या देवानामसि स्वसा ।
जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥ १ ॥

Sinivali, the first part of dark-night which is the sister of Sun-rays, is worthy of all prays. This accepts the oblations offered in the yajnas performed on the occasion and this pleasant one becomes the source of giving us good progeny.

या सुबाहुः स्वङ्गुरिः सुषूमा बहुसूवरी ।
तस्यै विश्पत्न्यै हविः सिनीवाल्यै जुहोतन ॥ २ ॥

O performers of *yajna* ! offer your oblations for that first dark-night which is the perserving force of worldly subjects or the physical elements for whom the oblations are offered. This is pleasant like a house-hold wife who has beautiful hand, beautiful fingers, constructive vista and plenty of progeny.

या विश्पत्नीन्द्रमासि प्रतीची सहस्रस्तुकाभियन्ती देवी ।
विष्णोः पत्नि तुभ्यं राता हवींषि
पतिं देवि राधसे चोदयस्व ॥ ३ ॥

This first part of dark-night which protect the worldly subject, which is different from full dark-night, coming towards Sun is praised by all and is the wonderous phenomenon of the world. It is the Patni, the guarding factor of *yajna* and oblation is offered for it, let it make the yajna effective in giving bounty.

सू० ४७ ॥ ऋषिः—अथर्वा ॥ देवता—कुहूः ॥ छन्दः—१ जगती; २ त्रिष्टुप् ॥

HYMN XLVII

Seer—Atharvan. Subject-matter—Kuhuh. Metre-1 Jagati, 2 Tristup.

कुहूं देवीं सुकृतं विद्मनापसमस्मिन् यज्ञे सुहवा जोहवीमि ।
सा नो रयिं विश्ववारं नि यच्छाद्
ददातु वीरं शतदायमुक्थ्यम् ॥ १ ॥

In this sacrifice I describe the advantages of Kuhu, the last phase of dark-night which is the occasion of performing good acts, which bears many good performances of yajna etc; and which has many praises. Let it give us the wealth possessed of all boons and praiseworthy progeny having the power to give gift to many others.

कुहूर्देवानाममृतस्य पत्नी हव्या नो अस्य हविषो जुषेत ।
शृणोतु यज्ञमुशती नो अद्य
रायस्पोषं चिकितुषी दधातु ॥ २ ॥

This last part of dark-night is the preserver of the immortality of the rays of the sun, let this, praised, accept the oblation offered by us in the yajna, and let it be now the source of increasing our wealth like the house-hold lady who desiring to perform the yajnas and knowing everything hears her family's requirements and increases the return of the wealth.

सू० ४८ ॥ ऋषिः—अथर्वा ॥ देवता—राका ॥ छन्दः—जगती ॥

HYMN XLVIII

Seer—Atharvan. Subject-matter—Raka. Metre-Jagati.

राकामहं सुहवां सुष्टुती हुवे शृणोतु नः सुभगा बोधतु त्मना ।
सीव्यत्वपः सूच्याच्छिद्यमानया
ददातु वीरं शतदायमुक्थ्यम् ॥ १ ॥

Praise the house-hold lady like the final phase of the full-mooned night with nice words and reverent expressions, may she auspicious, hear and observe herself, may she sew her actions with never-breaking needle, give a glorious son who is able to give a hundred gifts.

यास्ते राके सुमतयः सुपेशसो याभिर्ददासि दाशुषे वसूनि ।
ताभिर्नो अद्य सुमना उपागहि सहस्रापोषं सुभगे रराणा ॥ २ ॥

Like final phase of full-moonded night, O house-hold lady ! giving us the wealth of thousand sorts come to us now with delightful mind accompanied by your those favours which are lovely in their forms and wherewith you give wealth to benevolent man.

सू० ४९ ।। ऋषिः—अथर्वा ।। देवता—देवपत्न्यः ।। छन्दः—१ आर्षी जगती; २ चतुष्पदा पङ्क्तिः ।।

HYMN XLIX

Seer—Atharvan. Subject-matter—Devapatnyah.
Metre—1 Arshi jagati! 2 Chatuspada Panktih.

देवानां पत्नीरुशतीरवन्तु नः प्रावन्तु नस्तुजये वाजसातये ।
याः पार्थिवासो या अपामपि व्रते ता नो देवीः
सुहवाः शर्म यच्छन्तु ॥ १ ॥

Let the resisting and supporting energies inherent in the physical elements (Devas) abiding in the worldly objects protect us, let them help us in obtaining offsprings and winning bounty. These wonderous and admirable energies which are found in material, gross objects and which are abiding in the realm of rays, water etc; give us delight and protection.

उत ग्ना व्यन्तु देवपत्नीरिन्द्राण्य१ग्नाय्यश्विनी राट् ।
आ रोदसी वरुणानी शृणोतु व्यन्तु
देवीर्य ऋतुर्जनीनाम् ॥ २ ॥

Let these energies (Known as the wives of Devas)—Agnayi, the energy of fire; *Indrani*, the energy of air and electricity; *Ashvini*, the energy of vital breath—which is inhailed and which is exhailed; Rat, the brillient one; Rodesi, the thermal energy; Varunani, the energy of the water; enjoy their activities, become the source of audibility and let them make known to the concerned whatever is the season of the consorts.

सू० ५० ।। ऋषिः—अङ्गिराः (कितववधकामः) ।। देवता—इन्द्रः ।। छन्दः—१, २, ५, ८, ९ अनुष्टुप्; ३, ७ त्रिष्टुप्; ४ जगती; ६ भुरिक् त्रिष्टुप् ।।

HYMN L

Seer—Angiras. Subject-matter—Indrah. Metre—1, 2, 5, 8, 9, Anustup; 3, 7, Tristup; 4 Jagati; 6 Bhurik Tristup.

यथा वृक्षमशनिर्विश्वाहा हन्त्यप्रति ।
एवाहमद्य कितवानक्षैर्बध्यासमप्रति ॥ १ ॥

As evermore the irresistible lightning flash strikes the tree so irresistible, may I conquer the gamblers with the dice.

तुराणामतुराणां विशामवर्जुषीणाम् ।
समैतु विश्वतो भगो अन्तर्हस्तं कृतं मम ॥ २ ॥

Let all the fortune of folk—from hale, sck and impotent to defend them come to me as industry and perserverance is in my hand.

ईडे अग्निं स्वावसुं नमोभिरिह प्रसक्तो वि चयत् कृतं नः ।
रथैरिव प्र भरे वाजयद्भिः
प्रदक्षिणं मरुतां स्तोममृध्याम् ॥ ३ ॥

I praise the mighty ruler of the kingdom who gives his wealth to his kinsfold, may he, engaged in his state-affairs, carefully pool together our industry and diligence, let us bring our presents in the way as these are carried by the cars racing in the battle and let us receive the lauda-tion of Maruts, the army men.

वयं जयेम त्वया युजा वृतमस्माकमंशमुदवा भरेभरे ।
अस्मभ्यमिन्द्र वरीयः सुगं कृधि
प्र शत्रूणां मघवन् वृष्ण्या रुज ॥ ४ ॥

O mighty King, may we with you to aid us win over the enemy who has surrounded us, please reserve our share in every battle; make for us wide room and easy way, break down O, richest one ! the enterprise of foemen.

अजैषं त्वा संलिखितमजैषमुत संरुधम् ।
अविं वृको यथा मथदेवा मथ्नामि ते कृतम् ॥ ५ ॥

O enemy ! I have completely conquered you like a paper-scrawl, I have conquered you like a captive, I tear your stake away as a wolf tears and rends a sheep.

उत प्रहामतिदीवा जयति कृतमिव श्वघ्नी वि चिनोति काले ।
यो देवकामो न धनं रुणद्धि समित् तं रायः सृजति स्वधाभिः ॥ ६ ॥

The man who is efficient in his enterprises overcome and subjugate his enemy as the gambler piles his spoils in time. The man who does not keep back his riches from spending in good works, overwhelms with wealth's inherent power

गोभिष्टरेमामतिं दुरेवां यवेन वा क्षुध पुरुहूत विश्वे ।
वयं राजसु प्रथमा धनान्यरिष्टासो वृजनीभिर्जयेम ॥ ७ ॥

Let us overcome the troublesome poverty with the domestication of cattle like cow etc. let us conqner all starvations with the cerial like barley etc, and we enjoing first rank amongst the kings and enjoying harmony with each other obtain wealthy possession by own endevours.

कृतं मे दक्षिणे हस्ते जयो मे सव्य आहितः ।
गोजिद् भूयासमश्वजिद् धनंजयो हिरण्यजित् ॥ ८ ॥

I have perseverance in right hand and victory lies in my left hand. May I be the winner of cows, the winner of horses the winner of wealth and the winner of gold.

अक्षाः फलवतीं द्युवं दत्त गां क्षीरिणीमिव ।
सं मा कृतस्य धारया धनुः स्नाव्नेव नह्यत ॥ ९ ॥

O men of worldly dealings ! give me the fruitful knowledge of worldly dealings like the cow giving milk. Unite me with gains as the bow-string binds the bow.

सू० ५१ ।। ऋषि:—अङ्गिरा: ।। देवता—१ इन्द्राबृहस्पती ।।
छन्द:—त्रिष्टुप् ।।

HYMN LI

Seer—Angiras. Subject-matter—Indra Brihaspati. Meter—Tristup.

बृहस्पतिर्नः परि पातु पश्चादुतोत्तरस्मादधरादघायोः ।
इन्द्रः पुरस्तादुत मध्यतो नः
सखा सखिभ्यो वरीयः कृणोतु ॥ १ ॥

May the learned man protect us from the enemy from behind, from above and from below. May the King from the front and from the centre vounch safe us room and freedom as friend to friends.

सू० ५२ ।। ऋषि:—अथर्वा ।। देवता—सांमनस्यम् अश्विनौ ।। छन्द:—ककुम्मत्यनुष्टुप्; २ जगती ।।

HYMN LII

Seer—Atharvan. Subject-matter—Sammanasyam, Ashvinau. Metre—1 Khumanati Anustup; 2-Jagati.

संज्ञानं नः स्वेभिः संज्ञानमरणेभिः ।
संज्ञानमश्विना युवमिहास्मासु नि यच्छतम् ॥ १ ॥

O ye teacher and preacher ! give us agreement with the men who are our own; give me agreement with strangers and join us in this place with sympathy and love.

सं जानामहै मनसा सं चिकित्वा मा युत्स्महि मनसा दैव्येन।
मा घोषा उत्स्थुर्बहुले विनिर्हते मेषुः
पप्तदिन्द्रस्याहन्यागते ॥ २ ॥

May we have concordance in mind, unanimity in purpose and let us not part from the spirit of righteousness and conscientionsness. Let not arise there around us any din of frequent alaughter and let not the arrow of lightning fall upon us in the day and in the night

सू० ५३ ॥ ऋषिः—ब्रह्मा ॥ देवता—आयुः, बृहस्पतिः, अश्विनौ च ॥ छन्दः—१, २ त्रिष्टुप्; ३ भुरिक् त्रिष्टुप्; ४ उष्णिग् गर्भार्षी पङ्क्तिः; ५-७ अनुष्टुप ॥

HYMN LIII

Seer—Brahman. Subject-matter—Ayuh. Brihaspati, Ashvinau. Metre—1, 2 Tristup, 3 Bhurik Tristup, Ushnikgarbha Arshi Panktih; 5-7 Anustup.

अमुत्रभूयादधि यद् यमस्य बृहस्पते अभिशंस्तेरमुञ्चः ।
प्रत्यौहतामश्विना मृत्युमस्मद्
देवानामग्ने भिषजा शचीभिः ॥ १ ॥

O most powerful wise ! let Ashvinoau, exhaling and inhaling breaths which are the health—giving forces amongest all the forces working in the body chase the death for from us their mightly powers when you have seved me from the curse, the otherworldly torture of the *yama*, the Divine power who dispenses justice.

सं क्रामतं मा जहीतं शरीरं प्राणापानौ ते सयुजाविह स्ताम् ।
शतं जीव शरदो वर्धमानोऽग्निष्टे
गोपा अधिपा वसिष्ठः ॥ २ ॥

Let these two exhaling and inhaling breaths move together, let both of them leave not the body and let both the breathings stay united for you, O man. you waxing in strength live a hundred autumns and may the bodily fire be your noblest guardian and controlling force.

आयुर्यत् ते अतिहितं पराचैरपानः प्राणः पुनरा ताविताम् ।
अग्निष्टदाहार्निर्ऋतेरुपस्थात् तदात्मनि
पुनरा वेशयामि ते ॥ ३ ॥

O man ! I, the physician return your life which has got vanished in the distance, let two breaths (Prana and Apana) retrun to you again, I introduce unto yourself again this life which the bodily heat has snatched from the bosom of destruction.

मेमं प्राणो हासीन्मो अपानोऽवहाय परा गात् ।
सप्तऋषिभ्य एनं परि ददामि
त एनं स्वस्ति जरसे वहन्तु ॥ ४ ॥

Let not the vital breath that he draws forsake this man let not his expiratoin part leaviug him, I give him over to seven vital breaths and let them conduct him to normal old age in safety.

प्र विशतं प्राणापानावनड्वाहाविव व्रजम् ।
अयं जरिम्णः शेवधिररिष्ट इह वर्धताम् ॥ ५ ॥

Let these two breaths (Prana and Apana) like two bulls going to their stall enter him, let him wax in strenth, uninjue-red and let him be the treasure of old age.

आ ते प्राणं सुवामसि परा यक्ष्मं सुवामि ते ।
आयुर्नो विश्वतो दधदयमग्निर्वरेण्यः ॥ ६ ॥

O man ! send you back your vital breath which you draw, I drive away consumption far from you, may this bodily fire which is most excellent in its power preserve our life from all sides.

उद् वयं तमंसस्परि रोहन्तो नाकंमुत्तमम् ।
देवं देवत्रा सूर्यमगंन्म ज्योतिंरुत्तमम् ॥ ७ ॥

May we, ascending to highest status of happiness from out the depth of darkness the ignorance, come to sublimest light of *Surya*, God who is the wonderous Divinity among all the wonderful foces and things.

सू० ५४ ॥ ऋषिः—१ ब्रह्मा; २ भृगुः ॥ देवता—ऋक्सामनी; २ इन्द्रश्च ॥ छन्दः—अनुष्टुप् ॥

HYMN LIV

Seer—1 Brahman; 2 Bhriguh. Subject-matter—Rik-samani; 2 Indrah. Metre—Anustup.

ऋचं साम यजामहे याभ्यां कर्माणि कुर्वते ।
एते सदसि राजतो यज्ञं देवेषु यच्छतः ॥ १ ॥

I take into synthesis Rik and Saman, the science and meditatoin by which the learned people perfrom all their acts. these two shine in the assembly of the world and accomplih tne performance of yajna planned by the learned and wise men.

ऋचं साम यदप्राक्षं हविरोजो यजुर्बलम् ।
एष मा तस्मान्मा हिंसीद् वेदः पृष्टः शचीपते ॥ २ ॥

O mighty Lord ! as I ask from worldly prosperity from *RK*, spiritual vigour from *Saman*, and the physical force and actoin from *yajuh*, so this *Vedah*, the Atharva Veda which is the fourth one that I have asked let not forsake me.

सू०५५ ॥ ऋषिः—भृगुः ॥ देवता—इन्द्रः ॥ छन्दः—विराट् परोष्णिक् ॥

HYMN LV

Seer—Bhriguh. Subject-matter—Indrah. Metre-Virat Parosnik.

ये ते पन्थानोऽव दिवो येभिर्विश्वमैरयः ।
तेभिः सुम्नया धेहि नो वसो ॥ १ ॥

O All-supporting Divinity ! please bring me into pleasure and plenty through the ways whereby you keep the heavenly region under your control and govern and operate the energies of whole universe.

सू० ५६ ॥ ऋषिः—अथर्वा ॥ देवता—वृश्चिकादयः; २ वनस्पतिः, ४ ब्रह्मणस्पतिः, (विषभैषज्यम्) ॥ छन्दः—१-३; ५-८ अनुष्टुप्, ४ विराट् प्रस्तारपङ्क्तिः ॥

HYMN LVI

Seer—Atharvan. Subject-matter—Brischik etc; 2 Vanaspatih: 4 Brahmanaspatih. Metre—1-3, 5-8 Anustup; 4 Virat Prastar—Panktih.

तिरश्चिराजेरसितात् पृदाकोः परि संभृतम् ।
तत् कङ्कपर्वणो विषमियं वीरुदनीनशत् ॥ १ ॥

This remedial herb destroys the poision whether it comes in body from Viper, from black reptile or from the snake which has on its body the trans—verse stripes or from the Venomous reptile which has joints like the Kanka bird.

इयं वीरुन्मधुजाता मधुश्चुन्मधुला मधूः ।
सा विह्रुतस्य भेषज्यथो मशकजम्भनी ॥ २ ॥

This herb is born with sweet, it drops sweet, it is sweet in effect and it is as sweet as honey. This is the medicine of wound caused by the bite of venomous reptiles and this destroys the gnats etc.

यतो दष्टं यतो धीतं ततस्ते निर्ह्वयामसि ।
अर्भस्य तृप्रदंशिनो मशकस्यारसं विषम् ॥ ३ ॥

I, the physician draw away the ineffectual poision of the little shorply-stinging mosquitos from you wherever it bit or wherever it sucked, O man.

अयं यो वक्रो विपरुर्व्यङ्गो मुखानि वक्रा वृजिना कृणोषि ।
तानि त्वं ब्रह्मणस्पत इषीकामिव सं नमः ॥ ४ ॥

Bend together like a reed, O physician, these wicked jaws which this tortuous, limbless and jointless snake stretches and twists.

अरसस्य शर्कोटस्य नीचीनस्योपसर्पतः ।
विषं ह्य१स्यादिष्यथो एनमजीजभम् ॥ ५ ॥

I remove the poision of this scorpion and completely demolish it which creeps along low on the ground and which is powerless.

न ते बाह्वोर्बलमस्ति न शीर्षे नोत मध्यतः ।
अथ किं पापयामुया पुच्छे बिभर्ष्यर्भकम् ॥ ६ ॥

This scorpion does not have any strength in its arms, does not have strength in its head and does not even in its waiste, then, in vain, it bears injuriously the small thing in its tail.

अदन्ति त्वा पिपीलिका वि वृश्चन्ति मयूर्यः ।
सर्वे भल ब्रवाथ शार्कोटमरसं विषम् ॥ ७ ॥

The ants eat this scorpion and the peahens mangle it. All these declare un-equivocally that the poision of scorpion is ineffectual and mitigatory in causing trouble.

य उभाभ्यां प्रहरसि पुच्छेन चास्येन च ।
आस्ये३ न ते विषं किमु ते पुच्छधावसत् ॥ ८ ॥

This is the creature which inflicts injury both with its tail and with its mouth, there it has no poision in its mouth,

then what will be of that poision which it has on the root of its tail.

सू० ५७ ॥ ऋषिः—वामदेवः ॥ देवता—सरस्वती ॥ छन्दः—जगती ॥

HYMN LVII

Seer—Vamdevah. Subject-matter—Sarasvati. Metre-Jagati.

यदाशसा वदतो मे विचुक्षुभे यद् याचमानस्य चरतो जनाँ अनु । यदात्मनि तन्वो मे विरिष्टं सरस्वती तदा पृणद् घृतेन ॥ १ ॥

Let the Knowledge of the Veda remove with its light whatever shakes my mind with the intention of Vengeance when I speak, whatever shakes my mind when I approach to implore amid people, and whatever harm I suffer in myself inside my body.

सप्त क्षरन्ति शिशवे मरुत्वते पित्रे पुत्रासो अप्यवीवृतन्नृतानि । उभे इदस्योभे अस्य राजत उभे यतेते उभे अस्य पुष्यतः ॥ २ ॥

The seven metres of the Vedic speech shower pleasure and knowledge for the subtle soul, the children born to a father declare by their births the everlasting laws of birth and death (with reference to action), the both worlds or life iu this present birth and in future birth are of this soul, both shine belonging unto him, both move together and both thrive together as his possession.

सू० ५८ ॥ ऋषिः—कौरुपथिः ॥ देवता—इन्द्रावरुणौ ॥ छन्दः—१ जगती; २ त्रिष्टुप् ॥

HYMN LVIII

Seer—Kaurupathih. Subject-matter—Mitravarunau. Metre—1 Jagati; 2 Tristup.

इन्द्रावरुणा सुतपाविमं सुतं सोमं पिबतं मद्यं धृतव्रतौ ।
युवो रथो अध्वरो देववीतये
प्रति स्वसरमुप यातु पीतये ॥ १ ॥

True to laws of nature these electricity and air are protecting the created world, both of these two make the people drink the pleasure etc of the created warld which is pleasant and nice. Let the comfortable car or carriers made of these two be available in each house for the purpose of protection and mighty heroice actions.

इन्द्रावरुणा मधुमत्तमस्य वृष्णः सोमस्य वृषणा वृषेथाम् ।
इदं वामन्धः परिषिक्तमासद्यास्मिन्
बर्हिषि मादयेथाम् ॥ २ ॥

Let the mighty electricity and air become the source of flowiug knowledge of this mighty world which is the fountain of all experience and wisdom or shower through rain sweetest mighty vigour for us. Let the corn irregated by these two through rain make the people in this world delightful coming to them in plenty.

सू० ५९ ॥ ऋषिः—बादरायणिः ॥ देवता—अरिनाशनम् ॥ छन्दः—अनुष्टुप् ॥

HYMN LIX

Seer—Badarayanih. Subject-matter—Arinashanam. Metre—Anustup.

यो नः शपादशपतः शपतो यश्च नः शपात् ।
वृक्षइव विद्युता हत आ मूलादनु शुष्यतु ॥ १ ॥

Let the evil which curses us who do not curse anyone, which curses us who curse this evil, be withered from the root like a tree struck by the lightning.

सू० ६० ॥ ऋषिः—ब्रह्मा ॥ देवता—गृहाः, वास्तोष्पतिः ॥ छन्दः—१ परानुष्टुप्, त्रिष्टुप्; २-७ अनुष्टुप् ॥

HYMN LX

Seer—Brahman. Subject-matter—Grihah, vastospatih Metre— Paranus Tristup 2-7 Anustup;

ऊर्जं बिभ्रद् वसुवनिः सुमेधा अघोरेण चक्षुषा मित्रियेण ।
गृहानैमि सुमना वन्दमानो रमध्वं मा बिभीत मत् ॥ १ ॥

I, the house-holder bringing power and perseverance, haviug weelh in my possession; accomplished with knowledge with amicable and unterrifying eye, with delightful spirit and praising all come to the people of my house, let them not be afraid of me and be delightful.

इमे गृहा मयोभुव ऊर्जस्वन्तः पयस्वन्तः ।
पूर्णा वामेन तिष्ठन्तस्ते नो जानन्त्वायतः ॥ २ ॥

Let these houses full of family members be rich with wealth, be the store of milk and the place of happiness and have a plenty of riches. Let our people offer us standing ovation when we come to them.

येषामध्येति प्रवसन् येषु सौमनसो बहुः ।
गृहानुप ह्वयामहे ते नो जानन्त्वायतः ॥ ३ ॥

We think of those our houses of which a person living in foreign land or at distinct place remembers, wherein my many friendly hearts well and let our men be aware of my approach to them.

उपहूता भूरिधनाः सखायः स्वादुसंमुदः ।
अक्षुध्या अतृष्या स्त गृहा मास्मद् बिभीतन ॥ ४ ॥

O my family members; you greeted, possessing ample wealth amicable and enjoing with palatable food and drink be ever free from hunger free from thirst and never fear from us.

उपहूता इह गाव उपहूता अजावयः ।
अथो अन्नस्य कीलाल उपहूतो गृहेषु नः ॥ ५ ॥

Let the milch-cows be welcome to our houses, let there sheeps and gotas be welcome in our houses and let the essance of corn be always welcomed in them.

सूनृतावन्तः सुभगा इरावन्तो हसामुदाः ।
अतृष्या अक्षुध्या स्त गृहा मास्मद् बिभीतन ॥ ६ ॥

O immates of my house ! you full of true-speech, full of refreshment and full of laughter and felicity be ever free from hunger and free from thirst. Let you not have any fear from us,

इहैव स्त मानु गात विश्वा रूपाणि पुष्यत ।
ऐष्यामि भद्रेणा सह भूयांसो भवता मया ॥ ७ ॥

O my kensmen ! live here, do not come after me. prosper in all form and condition, I will return with plenty of fortune and grow in abundancy with through me.

६१ ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः ॥ छन्दः—अनुष्टुप् ॥

HYMN. LXI.

Seer— Atharvan. Subjcct-matter— Agnih. Metre-Anustup.

यदग्ने तपसा तप उपतप्यामहे तपः ।
प्रियाः श्रुतस्य भूयास्मायुष्मन्तः सुमेधसः ॥ १ ॥

O teacher! we undergo that austerity which is observed with great hardship, may we become fond of sacred knowledge, may we be wise and may we attain long life.

अग्ने तपस्तप्यामह उप तप्यामहे तपः ।
श्रुतानि शृण्वन्तो वयमायुष्मन्तः सुमेधसः ॥ २ ॥

O teacher! We observe and exercise that austerity which is observed with strict discipline, may we listening to the scripture become wise and live long life.

सू० ६२ ॥ ऋषिः—मरीचिः काश्यपः ॥ देवता—अग्निः । छन्दः—जगती ॥

HYMN. LXII.

Seer— Marichih Kashyapah. Subjeet, matter—Agnih Metre— Jagati.

अयमग्निः सत्पतिर्वृद्धवृष्णो रथीव पत्तीनजयत् पुरोहितः ।
नाभा पृथिव्यां निहितो दविद्युतदधस्पदं
कृणुतां ये पृतन्यवः ॥ १ ॥

This fire is the preserver of all the worldly things that exist, it is exceedingly powerful and present in the things before they are produced, it like a warrior conquers all the obstructive forces. It laid on in the centre of earth shines and let it used scientifically lay our enemies benteath us.

सू० ६३ ॥ ऋषिः—मरीचिः काश्यपः ॥ देवता—जातवेदाः ॥ छन्दः—जगती ॥

HYMN LXIII

Seer—Marichih Kashyapah. Subject-matter—Jatvedas. Metre—Jagati.

पृतनाजितं सहमानमग्निमुक्थैर्हवामहे परमात् सधस्थात् ।
स नः पर्षदति दुर्गाणि विश्वा
क्षामद् देवोऽति दुरितान्यग्निः ॥ १ ॥

We with its full description laud the properties of this fire which is the means of conquering the enemies, which is most overpowering force and which (in light form) proceeds from

the vast solar space. Let this mighty fire remove away our all the unsurmountable obstackes and the troubles.

सू० ६४ ॥ ऋषिः—यमः ॥ देवता—१ आपः; २ अग्निः ॥ छन्दः—१ भुरिगनुष्टुप्; २ न्यङ्कुसारिणी बृहती ॥

HYMN LXIV

Seer—Yamah. Subject-matter—1 Apah; 2 Agnih. Metre—1 Bhurig Anustup; 2 Nyankusarini Brihati.

इदं यत् कृष्णः शकुनिरभिनिष्पतन्नपीपतत् ।
आपो मा तस्मात् सर्वस्माद् दुरितात् पान्त्वंहसः ॥ १ ॥

Let *apah* the good knowledge and actions guard me from all that evil things and habits which like a flying black bird fall down upon us.

इदं यत् कृष्णः शकुनिरवामृक्षन्निर्ऋते ते मुखेन ।
अग्निर्मा तस्मादेनसो गार्हपत्यः प्र मुञ्चतु ॥ २ ॥

Let the house-hold fire keep me away from that evil act and practice which like a black bird comes togather with other complexities through the signal of calamity.

सू० ६५ ॥ ऋषिः—शुक्रः ॥ देवता—अपामार्गः ॥ छन्दः—अनुष्टुप् ॥

HYMN LXV

Seer—Shukrah. Subject-matter—Apamargah. Metre-Anustup.

प्रतीचीनफलो हि त्वमपामार्ग रुरोहिथ ।
सर्वान् मच्छपथाँ अधि वरीयो यावया इतः ॥ १ ॥

This Apamarga (Achyranthes Aspera) heving retroverted fruit or being an antidot against diseases, springs and grows. Let it drive away diseases concerned with it into most remote distance.

यद् दुष्कृतं यच्छमलं यद् वा चेरिम पापया ।
त्वया तद् विश्वतोमुखापामार्गाप मृज्महे ॥ २ ॥

With this *Apamarga* which is effective in various diseases we drive a far whatever troublesome whatever bad and whatever other diseases we have developed by violating the law of nature and hygene

श्यावदता कुनखिना बण्डेन यत्सहासिम ।
अपामार्ग त्वया वयं सर्वं तदप मृज्महे ॥ ३ ॥

With this *apamarga* we remove away all those diseases which we have developed in living with cripple who has black teeth and deformed nails.

सू०६६ ॥ ऋषिः—ब्रह्मा ॥ देवता—ब्राह्मणम् ॥ छन्दः—त्रिष्टुप् ॥

HYMN LXVI

Seer—Brahman. Subject-matter—Brahman. Metre-Tristup.

यद्यन्तरिक्षे यदि वात आस यदि वृक्षेषु यदि वोलपेषु ।
यदस्रवन् पशव उद्यमानं
तद् ब्राह्मणं पुनरस्मानुपैतु ॥ १ ॥

Let always come to us Brahmanam, the omnific Logos end-owed with Divine knowledge which is in the firmament, which is in the air , which is in the trees, which is in the grass and which uttered finds its place in *Pashavah*, the animal of inorticulate speech and men of articulate speech.

सू० ६७ ॥ ऋषिः—ब्रह्मा ॥ देवता—आत्मा ॥ छन्दः—पुरःपरोष्णिग् बृहती ॥

HYMN LXVII

Seer—Brahman. Subject-matter—Atman. Metre-Purah Paroshnik Brihati.

पुनर्मैत्विन्द्रियं पुनरात्मा द्रविणं ब्राह्मणं च ।
पुनरग्नयो धिष्ण्या यथास्थाम कल्पयन्तामिहैव ॥ १ ॥

May I again receive my sense organs in my future life and may I receive my spirit, together with worldly possessions and knowledge Divine so that I may perform fire-offering on the altars and may ever attain prosperity.

सू० ६८ ॥ ऋषिः—शन्तातिः ॥ देवता—सरस्वती ॥ छन्दः—१ अनुष्टुप्; २ त्रिष्टुप्; ३ गायत्री ॥

HYMN LXVIII

Seer—Shantatih. Subject-matter—Saraswati. Metre-1 Anustup; 2 Tristup; 3 Gayatri.

सरस्वति व्रतेषु ते दिव्येषु देवि धामसु ।
जुषस्व हव्यमाहुतं प्रजां देवि ररास्व नः ॥ १ ॥

Let the Vedic speech applied as canon of yajna have the oblation offered in the yajna at the time when applied with its laws its glorious lustre of divine light and let this wonderous speech give us progeny.

इदं ते हव्यं घृतवत् सरस्वतीदं पितॄणां हविरास्यं यत् ।
इमानि त उदिता शंतमानि
तेभिर्वयं मधुमन्तः स्याम ॥ २ ॥

This offered oblation full of ghee is the libation of Vedic speech and knowledge which describes and prescribes it. It is the substance which goes to the grip of Sun-rays. Let us be endowed with wisdom by these peaceful auspicious words of this speech.

शिवा नः शंतमा भव सुमृडीका सरस्वति ।
मा ते युयोम संदृशः ॥ ३ ॥

Let this Vedic speech be auspicious pleasure-giving and

gracious for us, may we be ever in its light and guiding principles.

सू० ६९ ॥ ऋषिः—शन्तातिः ॥ देवता—सुखम् ॥ छन्दः—पथ्यापङ्क्तिः

HYMN LXIX

Seer—Shantatih. Subject-matter—Sukham. Metre-Pathya-panktih.

शं नो वातो वातु शं नस्तपतु सूर्यः ।
अहानि शं भवन्तु नः शं रात्री प्रति
धीयतां शमुषा नो व्युच्छतु ॥ १ ॥

May the wind breath on us auspiciously, may the Sun warm us in pleasant way, may days pass happily for us, may night bear all sorts of delight for us and may dawn break emitting joy for us.

सू०७० ॥ ऋषिः—अथर्वा ॥ देवता—श्येनादयो मन्त्रोक्ताः ॥ छन्दः—१ त्रिष्टुप्; २ अतिजगतीगर्भा जगती; ३ पुरःककुम्मत्यनुष्टुप्; ४, ५ अनुष्टुप् ॥

HYMN LXX

Seer—Atharvan. Subject-matter—Shena etc as described in the verses. Metre—1 Tristup, 2 Atijagatigarbha jagati; 3 Purah Kakummati Anustup; 4, 5 Anustup.

यत् किं चासौ मनसा यच्च वाचा यज्ञैर्जुहोति
हविषा यजुषा । तन्मृत्युना निर्ऋतिः संविदाना
पुरा सत्यादाहुतिं हन्त्वस्य ॥ १ ॥

Whatever oblation this man offers in the yajna with mind, whatever with voice, whatever with the formulate of yajna whatever with oblatory articles and whatever with the verses of yajuh, the disease-causing calamity in company of death ruins his per- formance and prayer be for their fulfilment.

यातुधाना निर्ऋतिरादु रक्षस्ते अस्य घ्नन्त्वनृतेन सत्यम् ।
इन्द्रेषिता देवा आज्यमस्य मथ्नन्तु
मा तत् सं पादि यदसौ जुहोति ॥ २ ॥

The calamity, disease-germs and ailment destroy the success of this man through their cruel and misleading actions. The organs and limbs of this man inspired by self which is their master destroy his knowledge and effort and in this way make ineffective whatever he performs.

अजिराधिराजौ श्येनौ संपातिनाविव ।
आज्यं पृतन्यतो हतां यो नः कश्चाभ्यघायति ॥ ३ ॥

These two, the calamity of disease and death which are very swift in their attack, like the falcon sweeping on prey destroy the knowledge and effort of the man who is fighting the battle of life in the world and whoever is designing to inflict injury on us.

अपाञ्चौ त उभौ बाहू अपि नह्याम्यास्यम् ।
अग्नेर्देवस्य मन्युना तेन तेऽवधिषं हविः ॥ ४ ॥

I, the man engaged in performing good acts like yajna etc. introvert *Ubhau Bahu*, the thought and action of this man in contrariety to their previous engagement and keep bondage on his mouth to save him from worldly enjoyments and through the mighty antidot of terrible fire of discrimination destroy his tendency of worldly affection.

अपि नह्यामि ते बाहू अपि नह्याम्यास्यम् ।
अग्नेर्घोरस्य मन्युना तेन तेऽवधिषं हविः ॥ ५ ॥

I, the man of intuitional power introvert the thought and action of this man and binds his Asyani, the centrifugal tendency to make it centripetal, and through the mighty antidot of terrible fire of discrimination destroy his tendency of wordly affection.

सू० ७१ ।। ऋषिः—अथर्वा ।। देवता—अग्निः ।। छन्दः—अनुष्टुप् ।।

HYMN LXXI

Seer—Atharvan. Subject-matter—Agnih. Metre-Anustup.

परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावतः ॥ १ ॥

O Mighty Self-effulgent God ! Thou art finite, intelligent, All-overpowering force and the distroyer of the activities of treachery and deception. We establish Thy contact in my heart every day.

सू० ७२ ।। ऋषिः—अथर्वा ।। देवता—इन्द्रः ।। छन्दः—१ अनुष्टुप्; २, ३ त्रिष्टुप् ।।

HYMN LXXII

Seer—Atharvan. Subject-matter—Indrah Metre-Anustup, 2, 3 Tristup.

उत् तिष्ठताव पश्यतेन्द्रस्य भागमृत्वियम् ।
यदि श्रातं जुहोतन यद्यश्रातं ममत्तन ॥ १ ॥

O man ! Rise up and look upon the share fixed for *Indra*, the ruler according to the season of the anum. If it is ripe give it to him and if it is not ripe let it be ripe.

श्रातं हविरो ष्विन्द्र प्र याहि जगाम सूरो अध्वनो वि मध्यम्।
परि त्वासते निधिभिः सखायः
कुलपा न व्राजपतिं चरन्तम् ॥ २ ॥

O king ! please accept the ripe share, the Sun (thorugh the rotation of earth) has reached the middle point os its path, friends with their treasures sit around you as the members of

the family surround the head of the house who is active in his work.

श्रातं मन्य ऊधनि श्रातमग्नौ सुश्रृतं मन्ये तदृतं नवीयः ।
माध्यंदिनस्य सवनस्य दध्नः
पिबेन्द्र वज्रिन् पुरुकृज्जुषाणः ॥ ३ ॥

O King ! you hold deadly weapon and are the centre of multifarious activities, you being delighted drink and eat, the curd, meal etc of the mid day menue. O ruler ! I treat the thing mature which is matured in night (time), I treat the thing mature which is mature in *Agni*, the effulgence of knowledge and I treat the truth, which always put in new form is ever mature.

सू०७३ ॥ ऋषिः—अथर्वा ॥ देवता—घर्मः, अश्विनौ, प्रत्यृचं मन्त्रोक्ता वा
छन्दः—१, ४, ६ जगती, २ पथ्याबृहती; ३, ५, ७-११ त्रिष्टुप् ॥

HYMN LXXIII

Seer—Atharvan. Subject-matter—Gharmah; Ashvinau or as described in the verses each to each. Metre—1, 4, 6 Jagati; 2 Pathy Brihati; 3, 5, 7-11 Tristup.

समिद्धो अग्निर्वृषणा रथी दिवस्तप्तो घर्मो दुह्यते वामिषे मधु ।
वयं हि वां पुरुदमासो अश्विना
हवामहे सधमादेषु कारवः ॥ १ ॥

The fire (of yajna) wich is the carrier of light, is inflamed Gharmah, the cauldron is boiling and the essance is drained for the nurturing energy of these two—the heavenly region and the region and the earth. We the priests practising self-control describe the qualities of the twain of these heavenly region and earth in our yajnas., or in our assemblies.

समिद्धो अग्निरश्विना तप्तो वां घर्म आ गतम् ।

दुह्रन्ते नूनं वृषणेह धेनवो दस्रा मदन्ति वेधसः ॥ २ ॥

The fire is enkindle and the cauldron is heated, let these mighty and visible heavenly region and earth come into our knowlege. Vedic speeches or the milch-kine are surely milked and the learned priests rejoice.

स्वाहाकृतः शुचिर्देवेषु यज्ञो यो अश्विनोश्चमसो देवपानः ।
तमु विश्वे अमृतासो जुषाणा
गन्धर्वस्य प्रत्यास्ना रिहन्ति ॥ ३ ॥

To that yajna which is free from all impurities, performed by the utterance of Vedic hymbs ending with word *Svaha* in the assembly of learned men, which is *chamasa*, the cloud the grasping medium of the heaven and the earth and is grasped by the physical forces, all the immortal physical forces grasping embrace through the mouth of *Gandharva*, the fire or the rays of the sun.

यदुस्रियास्वाहुतं घृतं पयोऽयं स वामश्विना भाग आ गतम् ।
माध्वी धर्तारा विदथस्य सत्पती
तप्तं घर्मं पिबतं रोचने दिवः ॥ ४ ॥

Let the twain of heaven and earth which are the source of worldly knowledge, supporter of the worlds and protector of the living creatures come into our knowledge and grasp the hot oblation in the light of day and wahtever, ghee, milk etc. has been offered as oblation in the mornings is the share of these twain.

तप्तो वां घर्मो नक्षतु स्वहोता प्र वामध्वर्युश्चरतु पयस्वान् ।
मधोर्दुग्धस्याश्विना तनाया वीतं पातं पयस उस्रियायाः॥ ५ ॥

Let the warm oblation offered by the Hotar-priest come to these heaven and earth and let the *Ādhvaryu* priest with the store of the milk or molten ghee etc conduct the *yajna*

for these twain, let these two grasp the sweet milk milked from the healthy cow and be the source of the protection of all.

उप॑ द्रव॒ पय॑सा गोधुगो॒षमा घ॒र्मे सि॑ञ्च॒ पय॑ उ॒स्रिया॑याः ।
वि नाक॑मख्यत् सवि॒ता
वरे॑ण्योऽनुप्र॒याण॑मु॒षसो॒ वि रा॑जति ॥ ६ ॥

O Cow-milking man ! come here quickly with milk and pour the milk of healthy cow into the heated couldron, the grand Sun looks upon the heavenly region and after the dawn's proceeding forward it spreads its light abroad.

उप॑ ह्वये सु॒दुघां॑ धे॒नुमे॒तां सु॒हस्तो॑ गो॒धुगु॒त दो॑हदेनाम् ।
श्रेष्ठं॑ स॒वं स॑वि॒ता सा॑विषन्नो॒ऽभी॑द्धो॒
घ॒र्मस्तदु॒ षु प्र वो॑चत् ॥ ७ ॥

I call the milch-cow which is to be milked easily so that the dextrous man milking the cow may milk her. God has created for giving us the greatest wealth and let the cauldron be heated and let the performer of yajna proclaim it.

हि॒ङ्कृ॒ण्व॒ती व॑सु॒पत्नी॒ वसू॑नां व॒त्समि॒च्छन्ती॒ मन॑सा॒ न्यागन् ।
दु॒हाम॒श्विभ्यां॒ पयो॑ अ॒घ्न्येयं
सा व॑र्धतां म॒हते॒ सौभ॑गाय ॥ ८ ॥

The Cow who is the preserver of all treasures, yearning in spirit for her calf and lowing it comes hither. Let this cow who it not ever to be killed yield milk for man and woman and let her prosper for our great benefit.

जुष्टो॒ दमू॑ना॒ अति॑थिर्दुरो॒ण इ॒मं नो॑ य॒ज्ञमुप॑ याहि वि॒द्वान् ।
विश्वा॑ अग्ने अभि॒युजो॑ वि॒हत्य॑
शत्रूय॒ताम् भ॑रा॒ भोज॑नानि ॥ ९ ॥

O Self-refulgent God ! may the learned guest who is kind to preach us, respectfully invited come to participate in this yajna of ours in our house. O mighty one destroying all our internal enemies viz passion, anger etc which harm us like foes bring to us means of our maintenance.

अग्ने शर्धं महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व
शत्रूयतामभि तिष्ठा महांसि ॥ १० ॥

Let the most excellent effulgence and splendours of this mighty fire be for our excessive happiness, let it make easy for us to maintain our house-hold supremacy and let it become the means of overcoming the might of our internal foes which trouble us.

सूयवसाद् भगवती हि भूया अधा वयं भगवन्तः स्याम ।
अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती ॥ ११ ॥

May this cow (Aghnya) eating the nice fodder of barley be fortunate enough and may we also have a plenty of fortunes, let it eat grass always and drink pure water grazing in the pasture.

सू० ७४ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—मन्त्रोक्ताः; ४ जातवेदाः ॥
छन्दः—[१-३] अनुष्टुप्; [४ त्रिष्टुप्] ॥

HYMN LXXIV

Seer—Atharvan. Subject-matter—as described in the verses—Jatavedas. Metre—1-3 Anustup; 4 Tristup.

अपचितां लोहिनीनां कृष्णा मातेति शुश्रुम ।
मुनेर्देवस्य मूलेन सर्वा विध्यामि ता अहम् ॥ १ ॥

I, the physician hear from my teacher that the black vein is the mother of the red-coloured pustules. I pierce and penetrate all of them with bar heatened in Muni, the fire.

विध्याम्यासां प्रथमां विध्याम्युत मध्यमाम् ।
इदं जघन्यामासामा च्छिनद्मि स्तुकामिव ॥ २ ॥

I penetrate the fore-most one of these pustules, I pierce the middle-most and here I perforate the hindermost of this like the lock of hair.

त्वाष्ट्रेणाहं वचसा वि त ईर्ष्याममीमदम् ।
अथो यो मन्युष्टे पते तमु ते शमयामसि ॥ ३ ॥

O husband; I, the wife dispell your jealousy with Divine speech and I also mitigate and calm down the anger that you feel in yourself.

व्रतेन त्वं व्रतपते समक्तो विश्वाहा सुमना दीदिहीह ।
तं त्वा वयं जातवेदः समिद्धं
प्रजावन्त उप सदेम सर्वे ॥ ४ ॥

O learned husband; you are the custodian of sacred vows that you have pledged, therefore you keep up your vow, always shine in good spirit. We (the wife and othet members) with children sit near you who is shining wtih glamour.

सू० ७५ ॥ ऋषिः—उपरिबभ्रवः ॥ देवता—अघ्न्याः ॥ छन्दः—१ त्रिष्टुप्; २ पञ्चपदा भुरिक् पथ्यापङ्क्तिः ॥

HYMN LXXV

Seer—Uparibabhravah. Subject-matter—Aghnya. Metre—1 Tristup; 2 Panchpada Bhurik Pathyapanktih.

प्रजावतीः सूयवसे रुशन्तीः शुद्धा अपः सुप्रपाणे पिबन्तीः।
मा व स्तेन ईशत माघशंसः
परि वो रुद्रस्य हेतिर्वृणक्तु ॥ १ ॥

Let these cows with their progeny grazing in the nice pasture and drinking clean water in the pleasant pools remain in happiness. Let not thief and wicked man possess them and let not the dart of ruling king come near them.

पदज्ञा स्थ रमंतयः संहिता विश्वनाम्नीः ।
उप मा देवीर्देवेभिरेत । इमं गोष्ठमिदं
सदो घृतेनास्मान्त्समुक्षत ॥ २ ॥

Let these cows know their place and rest content, let them gather, togather let them be called by many names and let these useful cows come near me with their good gifts—the milk etc. and rest in this cattle-pen and this house. May they bedew us with butter.

सू० ७६ ॥ ऋषिः—अथर्वा ॥ देवता—१, २ अपचिद् भैषज्यम्; ३-५ जायान्या; ६ इन्द्रः ॥ छन्दः—१ विराड्- नुष्टुप्; २ परोष्णिक्; ३, ४ अनुष्टुप्; ५ भुरिगनुष्टुप्; ६ त्रिष्टुप् ॥

HYMN LXXVI

Seer—Atharvan. Subject-matter—1, 2 Apachid Bhaisajyani; 3-5 Jayanyah; 6 Indrah. Metre—1 Virad Anustup; 2 Paroshnik; 3, 4 Anustup; 5 Bhurig Anustup; 6 Tristup.

आ सुस्रसः सुस्रसो असतीभ्यो असत्तराः ।
सेहोररसतरा लवणाद् विक्लेदीयसीः ॥ १ ॥

The pustules which are more dangerous than the dangerous ones if dropping rapidly disappear easily. The pustules which are more dry than a dry thing become moistened to drop with the use of salt.

या ग्रैव्या अपचितोऽथो या उपपक्ष्याः ।
विजाम्नि या अपचितः स्वयंस्रसः ॥ २ ॥

The pustules that rise upon the neck, pustules that rise upon the shoulder-joints and the pustules that spring up on every two-fold limb disappear themselves by the use of good medicine.

यः कीकसाः प्रशृणाति तलीद्यमवतिष्ठति ।
निरास्तं सर्वं जायान्यं यः कश्च ककुदि श्रितः ॥ ३ ॥

I, the physician destroy all scrofula which bores the breast-bones, which settles in the sole and which is harboured in the head.

पक्षी जायान्यः पतति स आ विशति पूरुषम् ।
तदक्षितस्य भेषजमुभयोः सुक्षतस्य च ॥ ४ ॥

Scrafula flies like a bird possessed of wings. This penetrate the man. Here is the cure of either kind of scrapula—the chronic and the transient.

विद्म वै ते जायान्य जानं यतो जायान्य जायसे ।
कथं ह तत्र त्वं हनो यस्य कृण्मो हविर्गृहे ॥ ५ ॥

I, the physic ian know the cause of scrofula and hence does it springs out. How can it strike the man in whose house we perform yajna and offer oblation.

धृषत् पिब कलशे सोममिन्द्र वृत्रहा शूर समरे वसूनाम् ।
माध्यन्दिने सवन आ वृषस्व
आ रयिष्ठानो रयिमस्मासु धेहि ॥ ६ ॥

O Indra, the Almighty Divinity; Thou art fearless bold and the destroyer of all obstacles coming in the war of worldly affairs. Please protect Soma, the soul who is residing in the pitcher, the body and shower upon us Thy blissings in all the time of noon when we perform *yajna* Thou art the master of all wealth and so grant us riches.

सू० ७७ ॥ ऋषिः—अङ्गिराः ॥ देवता—मरुतः ॥ छन्दः—१ त्रिपदा गायत्री; २ त्रिष्टुप्; ३ जगती ॥

HYMN LXXVII

Seer—Angiras. Subject-matter—Marutah. Metre—1 Tripada Gayatri, 2 Tristup; 3 Jagati.

सांतपना इदं हविर्मरुतस्तज्जुजुष्टन ।
अस्माकोती रिशादसः ॥ १ ॥

May learned men who are accomplished with austerity and who for our protection destroy the evils, accept this eatable preparation and eat that.

यो नो मर्तो मरुतो दुर्हृणायुस्तिरश्चित्तानि वसवो जिघांसति
द्रुहः पाशान् प्रति मुञ्चतां
स तपिष्ठेन तपसा हन्तना तम् ॥ २ ॥

O all-accomodating learned men; let that man who filled with rage against us beyond our thought, Kills our spirit and intentions be entangled in the noose of his own mischief. You smite him down with heat flaming heat of your austerity.

संवत्सरीणा मरुतः स्वर्का उरुक्षयाः सगणा मानुषासः ।
ते अस्मत् पाशान् प्र मुञ्चन्त्वेनसः
सांतपना मत्सरा मादयिष्णवः ॥ ३ ॥

The learned persons who are equipped with austerity, who are accomplished with knowledge, who come to us in flocks, who dwell in spacious houses, who are of well-developed mind, who follow to come each year, who are delightful and exhilarating—may delivr us from the noose of sin.

सू० ७८ ॥ ऋषिः—अथर्वा ॥ देवता—अग्निः ॥ छन्दः—१ परोष्णिक्; २ त्रिष्टुप् ॥

HYMN. LXXVIII.

Seer— Athvran. Subject- matter—Agnih. Metre—1 Paroshnik; 2 Tristup.

वि ते मुञ्चामि रशनां वि योक्त्रं वि नियोजनम्।
इहैव त्वमजस्र एध्यग्ने ॥ १ ॥

O Agni (enlightened soul) I, the man of clairvoyance deliver you free from the cord of bodily bondage, loose the bond of worldly attachments and make you free from the fastening bondage of the action and its fruition. O eternal one! live here in happiness.

अस्मै क्षत्राणि धारयन्तमग्ने युनज्मि त्वा ब्रह्मणा दैव्येन।
दीदिह्य१स्मभ्यं द्रविणेह भद्रं
प्रेमं वोचो हविर्दां देवतासु ॥ २ ॥

O enlightened soul! I with the divine knowledge unite you who has attained all the powers and protection for this world. You brightly shine here for us with spiritual wealths and preach this knowledge for our well being and become the giver of oblation for the *yajna- devatas* in the yajna.

सू० ७९ ॥ ऋषिः—अथर्वा ॥ देवता—अमावास्या ॥ छन्दः—१ जगती; २-४ त्रिष्टुप् ॥

HYMN. LXXIX.

seer— Atharvan. Subject- matter— *Amavasya*. Metre — 1 Jagati, 2-4 Tristup.

यत् ते देवा अकृण्वन् भागधेयममावास्ये संवसन्तो महित्वा।
तेना नो यज्ञं पिपृहि विश्ववारे रयिं
नो धेहि सुभगे सुवीरम् ॥ १ ॥

The learned man living with greatness and magnanimity whatever share assign to *Amavasya* in *yajna* let this moonless dark night fulfill the purpose of our *yajna*. Let this universally known and pleasant *Amavasy* become the source of our attaining the wealth with good offspring.

अहमेवास्म्यमावास्या३ मामा वसन्ति सुकृतो मयीमे ।
मयि देवा उभये साध्याश्चेन्द्रज्येष्ठाः
समगच्छन्त सर्वे ॥ २ ॥

This is really *Amavasya* as the sun and moon meet in one house of the ecliptic in it. All the rites performed on this occasion have their existence in it. Both solar rays, be those source of moon's splendour or be those sublimated by air meet together in this *Amavasya*.

आगन् रात्री संगमनी वसूनामूर्जं पुष्टं वस्वावेशयन्ती ।
अमावास्यायै हविषा विधेमोर्जं
दुहाना पयसा न आगन् ॥ ३ ॥

The night which makes the people live together with their family members, bestowing the riches of strength and vigour comes. Let this *Amavasya* pouring out strength with dew etc. come hither and may we perform the *yajna* of *Amavasya* with the oblatory articles.

अमावास्ये न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान ।
यत्कामास्ते जुहुमस्तन्नो अस्तु
वयं स्याम पतयो रयीणाम् ॥ ४ ॥

None else except this Amavasya born powerful to overwhelm all the forms of the worldly object with its darkness. May we have whatever we long for when we perform the *yajna* of *Amavasya* and may we be the lord of riches.

सू०८० ॥ ऋषिः—अथर्वा ॥ देवता—१, २, ४ पौर्णमासी; ३ प्रजापतिः छन्दः—१, ३, ४ त्रिष्टुप्; २ अनुष्टुप् ॥

HYMN LXXX

Seer—Atharvan. Subject-matter—1, 2, 4 Purnamasi; 3 Prajapatih. Metre—1, 3, 4-Tristup; 2 Anustup.

पूर्णा पृश्चादुत पूर्णा पुरस्तादुन्मध्यतः पौर्णमासी जिगाय ।
तस्यां देवैः संवसन्तो महित्वा
नाकस्य पृष्ठे समिषा मदेम ॥ १ ॥

The full-mooned night, full in the front, full in the middle and full rear-ward come victorious in battle of moon's phase-changing. On that occasion we living with the *yajna* conducting learned men or the rays of moon in magnanimity enjoy the pleasure freely in the vault of sky or enjoy the pleasure freely in heavenly state.

वृषभं वाजिनं वयं पौर्णमासं यजामहे ।
स नो ददात्वक्षितां रयिमनुपदस्वतीम् ॥ २ ॥

We perfrom the *yajna* which is assigned to *Purnamasi*, the full-moon's night and which showers prosperity and gives plenty of grain. May this yajna bestow upon us the unwanting and inexhaustible wealth.

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परिभूर्जजान ।
यत्कामास्ते जुहुमस्तन्नो अस्तु
वयं स्याम पतयो रयीणाम् ॥ ३ ॥

O Prajapati ! (Lord of the entire Creatures) ! there is no other being besides Thee who can give their being to all these forms (therefore) we make offerings of all our aspirations to Thee (alone), please grant, them (so that) we may be in the possession of all kinds of riches.

पौर्णमासी प्रथमा यज्ञियासीदह्नां रात्रीणामतिशर्वरेषु ।
ये त्वां यज्ञैर्यज्ञिये अर्धयन्त्यमी
ते नाके सुकृतः प्रविष्टाः ॥ ४ ॥

The full-mooned night is the first of all the days, nights and darkened night's deep darkness, which is assigned for the performance of *yajna*. Those pious perform the *yajnas* assigned to this *Paurnamasi*, enjoy the pleasure of heaven.

सू० ८१ ॥ ऋषिः—अथर्वा ॥ देवता—सावित्री, सूर्यः, चन्द्रश्च ॥
छन्दः—१, २, ६ त्रिष्टुप्, ३ अनुष्टुप्; ४ आस्तारपङ्क्तिः;
५ स्वराडास्तारपङ्क्तिः ॥

HYMN LXXXI

Seer—Atharvan. Subject-matter—Savitri. Suryah; Chandrah. Metre—1, 2, 6—Tristup, 3 Anustup, 4 Astarpanktih, 5, Svarad Astarpanktih.

पूर्वापरं चरतो माययैतौ शिशू क्रीडन्तौ परि यातोऽर्णवम् ।
विश्वान्यो भुवना विचष्ट ऋतूँरन्यो
विदधज्जायसे नवः ॥ १ ॥

These Sun and Moon playing their roles move afterwards and forward of each other by their wondrous operation like the two children and cross ground vault of heaven. One of them the Sun illuminatesa ll the objects and another one, the moon arranging the seasion springs a new with change of phases.

नवोनवो भवसि जायमानोऽह्नां केतुरुषसामेष्यग्रम् ।
भागं देवेभ्यो वि दधास्यायन्
प्र चन्द्रमस्तिरसे दीर्घमायुः ॥ २ ॥

This moon when it is born is ever new, it is the banner of day, it goes before dawn. Distributing their parts among other physical forces the moon extends further a long life.

सोमस्यांशो युधां पतेऽनूनो नाम वा असि ।
अनूनं दर्श मा कृधि प्रजया च धनेन च ॥ ३ ॥

O Somosya Ansho ! (Universe-pervading Divinity) you are the ordainer of all movements, you are indubitably infinite. O All-viewing Lord. O All-viwing Lord ! make us perfect with wealth and progeny.

दर्शोऽसि दर्शतोऽसि समग्रोऽसि समन्तः ।
समग्रः समन्तो भूयासं गोभिरश्वैः
प्रजया पशुभिर्गृहैर्धनेन ॥ ४ ॥

This moon is beautiful and fair to see. It is complete in every part. May I be perfect in every aspect in steeds, kine, in children, cattle houses and wealth.

योऽस्मान् द्वेष्टि यं वयं द्विष्मस्तस्य त्वं प्राणेना प्यायस्व ।
आ वयं प्यासिषीमहि गोभिरश्वैः
प्रजया पशुभिर्गृहैर्धनेन ॥ ५ ॥

Let this moon inflate with vitality to him who hates us and also to him whom we detest. May we grow rich in horses, cows, children, cattles, houses and wealth.

यं देवा अंशुमाप्याययन्ति यमक्षितमक्षिता भक्षयन्ति ।
तेनास्मानिन्द्रो वरुणो बृहस्पतिरा
प्यायन्तु भुवनस्य गोपाः ॥ ६ ॥

Let the sun, air and cloud which are the protectors of the world, increase us with that unwasting power of the moon

which the Sun-rays increase in the bright half of the lunar month without being exhausted and which they consume up in dark past of the lunar month.

सू० ८२ ॥ ऋषिः—शौनकः (संपत्कामः) ॥ देवता—अग्निः ॥
छन्दः—१, ४-६ त्रिष्टुप; २ ककुम्मती- बृहती; ३ जगती ॥

HYMN LXXXII

Seer—Shaunakah. Subject-matter—Agnih. Metre-1, 4-6 Tristup; 2 Kakummati, Brihati; 3 Jagati.

अभ्यर्चत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत देवता नो घृतस्य
धारा मधुमत् पवन्ताम् ॥ १ ॥

O enlightened persons ! praise the qualities and properties of fire which is admirable in its essence, which is present in the earth and which is the source of movements. Grant us the laudable possessions. O extra-ordinarily intelligent ones ! lead and conduct us in our yajnas and let the stream of ghee full of sweetness flow.

मय्यग्रे अग्निं गृह्णामि सह क्षत्रेण वर्चसा बलेन ।
मयि प्रजां मय्यायुर्दधामि स्वाहा मय्यग्निम् ॥ २ ॥

I first appropriate fire or heat in me with power, with vigour and with strength. I (through this Agni) give me offspring, lengthen my life and maintain heat energy in me. Whatever is uttered here is true and hail it.

इहैवाग्ने अधि धारया रयिं मा त्वा नि क्रन् पूर्वचित्ता
निकारिणः । क्षत्रेणाग्ने सुयममस्तु तुभ्यमुपसत्ता
वर्धतां ते अनिष्टृतः ॥ ३ ॥

Let this fire (made means of production) give us here the

wealth and let not the oppressors premeditated in their motives guard them against this fire. Let operation of this fire by its power be easy and may the man having scientific approach to this fire grow strong and unconquerable.

अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः ।
अनु सूर्यं उषसो अनु रश्मीनन्नु द्यावापृथिवी आ विवेश ॥ ४ ॥

The fire which is earliest force present in the created objects, illuminates first the dawns and the days. Shining in Sun, in dawns, in beams this enters into heaven and earth.

प्रत्यग्निरुषसामग्रमख्यत् प्रत्यहानि प्रथमो जातवेदाः ।
प्रति सूर्यस्य पुरुधा च रश्मीन्
प्रति द्यावापृथिवी आ ततान ॥ ५ ॥

This fire as an earliest pervading force of the worldly objects first shines in the dawns and then thereafter in day-light. This shines in the different rays of the sun and extends its essence in the heaven and earth.

घृतं ते अग्ने दिव्ये सधस्थे घृतेन त्वां मनुरद्या समिन्धे ।
घृतं ते देवीर्नप्त्य आ वहन्तु
घृतं तुभ्यं दुह्रतां गावो अग्ने ॥ ६ ॥

Let ghee be poured as oblation to fire in the place where men possessed of divine power reside, let the learned one inkindle this fire with ghee now, let the never-falling progeny bring ghee for this fire and let cows pour butter forth for it.

सू० ८३ ॥ ऋषिः—शुनःशेपः ॥ देवता—वरुणः ॥ छन्दः—१ अनुष्टुप्; २ पथ्या पङ्क्तिः; ३ त्रिष्टुप्; ४ बृहतीगर्भा त्रिष्टुप् ॥

HYMN LXXXIII

Seer—Shunahshepah. Subject-matter—Varunah.

Metre—1 Anustup; 2 Pathya Panktih 3 Tristup; 4 Brihati-garbha Tristup.

अप्सु ते राजन् वरुण गृहो हिरण्ययो मिथः ।
ततो धृतव्रतो राजा सर्वा धामानि मुञ्चतु ॥ १ ॥

O Varuna (God of our choice) Thou art the ruler of the universe. Thy luminous home is estabilised in *Apah*, the every atom of the world within and without. Hence Thou art the sovereign ruler observeig Thy rules inviolably. O Lord loose my all the fetters.

धाम्नोधाम्नो राजन्नितो वरुण मुञ्च नः ।
यदापो अघ्न्या इति वरुणेति यदूचिम
ततो वरुण मुञ्च नः ॥ २ ॥

O All-adorable Ruling Lord ! Please set us free from each successive bond and tie of this world and of this body as we declare that *apah*, the all-prevading power of God are immortal and Varuna, the All-adorable God is the only abject of our worship. O Varuna ! loose my bonds of other world also.

उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ ३ ॥

O All-worshippable Lord! loosen our bond of upper category, loosen our bond of lower category and loosen our bond of middle category so that, O ordainer of Aditi, (the matter) ! I obeying your laws be sinless for Aditi, the unimpared freedom.

प्रास्मत् पाशान् वरुण मुञ्च सर्वान् य उत्तमा अधमा वारुणा ये
दुःष्वप्न्यं दुरितं निः ष्वास्मदथ
गच्छेम सुकृतस्य लोकम् ॥ ४ ॥

O All-adorable Lord ! please set us free from all the wordly snares that are of upper category or of lower catagory and that bind us. Drive from us the evils committed in dream- and drive off bad acts from us. May we pass into the world of virtue. the salvation,

सू० ८४ ॥ ऋषिः—भृगुः ॥ देवता—१ अग्निः, २, ३ इन्द्रः ॥ छन्दः—१ जगती; २, ३ त्रिष्टुप् ॥

HYMN LXXXIV

Seer—Bhriguh. Subject-matter—1 Agnih; 2, 3 Inrdh. Metre—1 Jagati; 2, 3 Tristup.

अनाधृष्यो जातवेदा अमर्त्यो विराडग्ने क्षत्रभृद् दीदिहीह ।
विश्वा अमीवाः प्रमुञ्चन् मानुषीभिः
शिवाभिरद्य परि पाहि नो गयम् ॥ १ ॥

O Agni ! (refulgent ruler) you are the holder of sway, you are invincible, brillient, immortal and inteligent, you shine with glamours. With all the succours friendly to men- kind now protect our home driving away all the difficulties and troubles.

इन्द्र क्षत्रमभि वाममोजोऽजायथा वृषभ चर्षणीनाम् ।
अपानुदो जनममित्रायन्तमुरुं
देवेभ्यो अकृणोरु लोकम् ॥ २ ॥

O Mighty king ! you are the mightest among people and are born for lovely strength and high dominion. O king ! drive off the man who behaves like foe and favourably accomm- date the virtuous men.

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगम्यात् परस्याः
सृकं संशाय पविमिन्द्र तिग्मं वि शत्रून्
ताढि वि मृधो नुदस्व ॥ ३ ॥

O King ! you approach your subject from the farthest distance like a fierce wild beast roaming on the ground and mountain. O mightly one ! you, whetting your deadly weapon and blade crush down the foes and scatter them who hate.

सू०८५ ।। ऋषि:—अथर्वा (स्वस्त्ययनकाम:) ।। देवता—तार्क्ष्यः ।।
छन्द:—त्रिष्टुप् ।।

HYMN LXXXV
Seer—Atharvan. Subject-matter—Tarkshyah. Metre-Tristup.

त्यमू षु वाजिनं देवजूतं सहोवानं तरुतारं रथानाम् ।
अरिष्टनेमिं पृतनाजिमाशुं स्वस्तये तार्क्ष्यमिहा हुवेम ॥ १ ॥

We for our prosperity define here the properties of this air which is very mighty; possessed of various powers; embraced by the beams of sun as medium of expansion; conveying medium of words, endowed with unbreakable stamina; predominating over other obstacles and swift in its speed.

सू०८६ ।। ऋषि:—अथर्वा (स्वस्त्ययनकाम:) ।। देवता—इन्द्र: ।।
छन्द:—त्रिष्टुप् ।।

HYMN LXXXVI
Seer—Atharvan. Subject-matter—Indrah. Metre-Tristup.

त्रातारमिन्द्रमवितारमिन्द्रं हवेहवे सुहवं शूरमिन्द्रम् ।
हुवे नु शक्रं पुरुहूतमिन्द्रं स्वस्ति
न इन्द्रो मघवान् कृणोतु ॥ १ ॥

I invoke Almighty God who is protector, I adore Almighty God who is rescuer, I pray Almighty God who is brave

praiseworthy in our invocation, I invoke Almighty God who is the Supreme Power and worshipped by all. may Almighty God who is the master of all wealth prosper and bless us.

सू० ८७ ॥ ऋषिः—अथर्वा ॥ देवता—रुद्रः ॥ छन्दः—जगती ॥

HYMN LXXXVII

Seer—Atharvan. Subject-matter-Rudrah. Metre-Jagati.

यो अग्नौ रुद्रो यो अप्स्व१न्तर्य ओषधीर्वीरुध आविवेश ।
य इमा विश्वा भुवनानि चाक्लृपे
तस्मै रुद्राय नमो अस्त्वग्नये ॥ १ ॥

My obsisance be to Rudra (God who is the chastiser of sinners) who is pervading the fire, the waters, the medicinal herbs and the plants, and to Him who creates this entire universe.

सू० ८८ ॥ ऋषिः—गरुत्मान् ॥ देवता—सर्पविषापाकरणम् ॥
छन्दः—बृहती ॥

HYMN LXXXVIII

Seer—Garutman. Subject-matter—Sarpavishapakarnam. Metre—Brihati.

अपेह्यरिरस्यरिर्वा असि । विषे विषमपृक्था विषमिद् वा अपृक्थाः । अहिमेवाभ्यपेहि तं जहि ॥ १ ॥

Let his poision depart from here, it is a foe, really it is a foe, use poision, O man to remove poision, really apply poision as the antidote of poision, go to snake and kill it.

सू० ८९ ॥ ऋषिः—सिन्धुद्वीपः ॥ देवता—अग्निः ॥ छन्दः—१-३
अनुष्टुप्; ४ त्रिपदा निचृत्परोष्णिक् ॥

HYMN LXXXIX

Seer—Sindhudipah. Subject-matter Agnih. Metre—1-3 Anustup; 4 Tripada Nichrit Para Ushnik.

अपो दि॒व्या अ॑चायिषं॒ रसे॑न॒ सम॑पृक्ष्महि ।
पय॑स्वानग्न॒ आग॑मं॒ तं मा॒ सं सृ॑ज॒ वर्च॑सा ॥ १ ॥

O learned man, I having the knowledge of action have accomplished righteous acts and I am endowed with strength. O respectful one; Kindly unite with vigour of knowledge to me who has approached you.

सं मा॑ग्ने॒ वर्च॑सा सृज॒ सं प्र॒जया॑ समायु॑षा ।
वि॒द्युर्मे॑ अ॒स्य दे॒वा इन्द्रो॑ विद्यात् स॒ह ऋषि॑भिः ॥ २ ॥

O learned man; endow me with vigour, with progeny and with long life. May the learned men know me and may my preceptor know me endowed with the Vedas and sciences contained in them.

इ॒दमा॑पः॒ प्र व॑हताव॒द्यं च॒ मलं॑ च॒ यत् ।
यच्चा॑भिदु॒द्रोहानृ॑तं॒ यच्च॑ शे॒पे अ॒भीरु॑णम् ॥ ३ ॥

Let the righteous deeds and thoughts wash away the evils, whatever dirt or sot is prevalent our games, each wrong and harm curse ond whatever wrong think to commit by my limb.

एधो॑ऽस्येधिषी॒य स॒मिद॑सि॒ समे॑धिषीय ।
तेजो॑ऽसि॒ तेजो॒ मयि॑ धेहि ॥ ४ ॥

O Self-refulgent God! Thou art strang so may I be strong Thou art efulgent with your knowledge, so may I be brillient with light of knowledge and Thou art vigour so give vigour unto me.

सू०९० ॥ ऋषिः—अङ्गिराः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ गायत्री; २ विराट् पुरस्ताद्बृहती; ३ षट्पदा भुरिग् जगती ॥

HYMN XC

Seer—Angiras. Subject-matter—as described in the

verses. Metre—1 Gayatri; 2 Virat purastad Brihati; 3 Shatpada Bhurig Jagati.

अपि वृश्च पुराणवद् व्रततेरिव गुष्पितम् ।
ओजो दासस्य दम्भय ॥ १ ॥

O King! tear as under as of old, the strength of the dacoit like the tangles of a creeping plant and demolish it.

वयं तदस्य संभृतं वस्विन्द्रेण वि भजामहै ।
म्लापयामि भ्रजः शिभ्रं वरुणस्य व्रतेन ते ॥ २ ॥

Let us with the help of the king divide among us the treasure accumulated by the foe. I bring down your pride and glamour O enemy! by the law of Varuna, the powerful King.

यथा शेपो अपायातै स्त्रीषु चासदनावयाः ।
अवस्थस्य क्नदीवतः शाङ्कुरस्य नितोदिनः ।
यदाततमव तत्तनु यदुत्ततं नि तत्तनु ॥ ३ ॥

O King ! decrease whatever strength of the enemy is growing and lower that which has excelled in such a manner as enterprise of the man who is violent, who uses abusive language, who creates dubiousity, who always inflict injuries to others, fade away and he be not be able to approach women.

सू० ९१ ॥ ऋषिः—अथर्वा ॥ देवता—चन्द्रमाः (?, इन्द्रः) ॥
छन्दः—त्रिष्टुप् ॥

HYMN XCI

Seer—Atharvan. Subject-matter—Chandramas (Indrah). Metre—Tristup.

इन्द्रः सुत्रामा स्ववाँ अवोभिः सुमृडीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं नः कृणोतु सुवीर्यस्य पतयः स्याम ॥ १ ॥

May the Almighty God Himself who is the Lord of all wealth and good protector of the creatures, be highly benignent by His means of safety. May He drive off the tendency of aversion and make us free from all fear and thus we be the masters of strength and vigour.

सू०९२ ॥ ऋषिः—अथर्वा ॥ देवता—चन्द्रमाः (?, इन्द्रः) ॥ छन्दः—त्रिष्टुप् ॥

HYMN XCII

Seer—Atharvan. Subject-matter—Chandramas (Indrah). Metre—Tristup.

स सुत्रामा स्ववाँ इन्द्रो अस्मदाराच्चिद् द्वेषः सनुतर्युयोतु ।
तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम॥ १ ॥

May this Almighty God who is the nice rescuer of all and who is self-ordained, keep positively far off the tendency of aversion from us. May we enjoy the favour of this holy Lord and may we ever remain enjoyer Hisblessedness

सू०९३ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—इन्द्रः ॥ छन्दः—गायत्री ॥

HYMN XCIII

Seer—Bhrigvangiras. Subject-matter Indrah. Metre-Gayatri.

इन्द्रेण मन्युना वयमभि ष्याम पृतन्यतः ।
घ्नन्तो वृत्राण्यप्रति ॥ १ ॥

With the aid of the effulgent power of Almighty God may we subdue our inimival tendencies destroing completely our internal enemies—passion aversion etc.

सू०९४ ॥ ऋषिः—अथर्वा ॥ देवता—सोमः ॥ छन्दः—अनुष्टुप् ॥

HYMN XCIV

Seer—Atharvan. Subject-matter—Somah. Metre-Anustap.

ध्रुवं ध्रुवेण हविषाव सोमं नयामसि ।
यथा न इन्द्रः केवलीर्विशः संमनसस्करत् ॥ १ ॥

We attain the constant spiritual knowledge through constant introspection and exercise of meditation, so that Almighty God make emancipated subjects unanimous in their attainments.

सू० ९५ ॥ ऋषिः—कपिञ्जलः ॥ देवता—गृध्रौ ॥ छन्दः—१ अनुष्टुप्; २, ३ भुरिगनुष्टुप् ॥

HYMN XCV

Seer—Kapinjalah. Subject-mater—Gridharau. Metre-1 Anustup; 2, 3 Bhurig Anustup.

उदस्य श्यावौ विथुरौ गृध्रौ द्यामिव पेततुः ।
उच्छोचनप्रशोचनावस्योच्छोचनौ हृदः ॥ १ ॥

This soul has in its mind two tendencies the passion and anger which are known as parchor and drier and are like the two flying and troubling vurtures who soars to heavenly region. They parch and dry the conscincee and heart.

अहमेनावुदतिष्ठिपं गावौ श्रान्तसदाविव ।
कुर्कुराविव कूजन्तावुदवन्तौ वृकाविव ॥ २ ॥

I (when absorbed in the worldly attachment) verily stir them up like the two oxen resting after great toil, like two barking doges, and like two volves who enters the house violantly.

आतोदिनौ नितोदिनावथो संतोदिनावुत ।
अपि नह्याम्यस्य मेढ्रं य इतः स्त्री पुमाञ्जभार ॥ ३ ॥

Like two things that thrust, like two things that pierce and like two things that strike mutual blows I bind the flowing energy of the man or woman who possess it

सू० ९६ ॥ ऋषिः—कपिञ्जलः ॥ देवता—वयः ॥ छन्दः—अनुष्टुप् ॥

HYMN XCVI

Seer—Kapinjalah. Subject-matter-Vayah Metre—Anustup.

असदन् गावः सदनेऽपप्तद् वसतिं वयः ।
आस्थाने पर्वता अस्थुः स्थाम्नि वृक्कावतिष्ठिपम् ॥ १ ॥

The Cows are resting in the stall, the bird has flown to its nest-home, hills are constant at their places and I, the physician have fixed the kidneys in their proper places

सू० ९७ ॥ ऋषिः—अथर्वा ॥ देवता—इन्द्राग्नी ॥ छन्दः—१-४ त्रिष्टुप्; ५ त्रिपदाऽऽर्षी (? त्रिपदाऽऽर्ची) भुरिक् गायत्री; ६ त्रिपदा प्राजापत्या बृहती; ७ त्रिपदा साम्नी भुरिग् जगती; ८ उपरिष्टाद् बृहती ॥

HYMN XCVII

Seer—Atharvan. Subject-mattar—Indragani. Metre—1-4 Tristup; 5 Tripada Archi Bhurig Gayatri; 6 Tripada Prajapatya Brihati, 7 Tripada Samni Bhurig Jagati, 8 Uparistad Brihati.

यदद्य त्वा प्रयति यज्ञे अस्मिन् होतश्चिकित्वन्नवृणीमहीह ।
ध्रुवमयो ध्रुवमुता शविष्ठ प्रविद्वान् यज्ञमुप याहि सोमम् ॥ १ ॥

O dextre Hotar ! as we have appointed you as priest in the *yajna* which is proceeding, come to the firm place with firmness, O mightiest one ! knowing the details of the yajna you come to this yajna which is *Soma*, the means of practical Knowledge.

समिन्द्र नो मनसा नेष गोभिः सं सूरिभिर्हरिवन्त्सं स्वस्त्या ।
सं ब्रह्मणा देवहितं यदस्ति सं देवानां सुमतौ यज्ञियानाम् ॥ २ ॥

O *Indra* (Almighty Divinity)! please unite us with sound mind, unite us with sound limbs, keep us in company of the learned and connect us with blessedness. O Destroyer of miseries! unite us with whatever is the divine merit through the knowledge of the Vedas and keep me in favour of the learned ones who perform the *yajnas*.

यानावह उशतो देव देवांस्तान् प्रेरय स्वे अग्ने सधस्थे ।
जक्षिवांसः पपिवांसो मधून्यस्मै धत्त वसवो वसूनि ॥ ३ ॥

O pious and learned man and King! send to their own proper places those scientists willing whom you call hither. O Vasus! (learned men living in the dominion) you eating food and drinking sweet juice grant to this man the previous wealth.

सुगा वो देवाः सदना अकर्म य आजग्म सवने मा जुषाणाः ।
वहमाना भरमाणाः स्वा वसूनि
वसुं घर्मं दिवमा रोहतानु ॥ ४ ॥

O learned men! we, the persons performing *yajnas* have made easily accessible seats for you who pleased with us have come to my *yajna*. O learned ones! bearing and giving your wealths of knowledge and filling up the oblatory thing in the cauldron mount to the state of light and enlightenment.

यज्ञ यज्ञं गच्छ यज्ञपतिं गच्छ ।
स्वां योनिं गच्छ स्वाहा ॥ ५ ॥

O righteous man! go to righteous deed as yajna etc. go to the performer of *yajna* and go to the root of your own nature through the Vedic speech.

एष ते यज्ञो यज्ञपते सहसूक्तवाकः । सुवीर्यः स्वाहा ॥ ६ ॥

O performer of the yajna! this your *yajna* is accomplished with hymn and the verses and it is strengthened by the Vedic words.

वषड्‌हुतेभ्यो वषडहुतेभ्यः ।

देवा गातुविदो गातुं वित्त्वा गातुमित ॥ ७ ॥

Let respect be paid to them who have attained their shares, let respect be paid to them who have not got their shares, O learned man ! you conversant with the technique of *yajna*, knowing the earth or the vedic speech pursue the way and purpose.

मनसस्पत इमं नो दिवि देवेषु यज्ञम् ।

स्वाहा दिवि स्वाहा पृथिव्यां स्वाहान्तरिक्षे

स्वाहा वाते धां स्वाहा ॥ ८ ॥

O master of mind ! let my *yajna* methodically performed reach to heavenly region, may it reach to all the physical, objects and the learned with the words of the Veda, let the sound of *svaha* prevail in the heaven, let it prevail on the earth, let it prevail in the firmament and may we get it prevailing in the air.

सू० ९८ ॥ ऋषि.—अथर्वा ॥ देवता—मन्त्रोक्ता: ॥ छन्द:—विराट् त्रिष्टुप् ॥

HYMN XCVIII

Seer—Atharvan. Subject-matter—as described in the verse. Metre—Virat Tristvp;

सं बर्हिरक्तं हविषा घृतेन समिन्द्रेण वसुना सं मरुद्भिः ।

सं देवैर्विश्वदेवेभिरक्तमिन्द्रं गच्छतु हविः स्वाहा ॥ १ ॥

Let the essance of oblations offered in the yajna fire, moistened with oblatory ghee, united with Indra, the warm vapour, with rays with cosmics rays, with physical forces and embraced with other mighty forces go to the cloud possessed of Indra, the electricity and let this yajna be accomplished.

सू०९९ ॥ ऋषिः—अथर्वा ॥ देवता—वेदिः ॥ छन्दः— भुरिक् त्रिष्टुप् ॥

HYMN XCIX

Seer—Atharvan. Subject-matter—Vedih. Metre-Bhurik Tristup.

परि॑ स्तृणीहि॒ परि॑ धेहि॒ वेदिं॒ मा जा॒मिं मो॑षीर॒मुया॒ शया॑नाम्।
हो॒तृ॒षद॑नं॒ हरि॑तं हिर॒ण्ययं॒ नि॒ष्का ए॒ते यज॑मानस्य लो॒के॥ १॥

O performer of yajna ! strew Kusha-grass and spread it on the *yajna.vedi* and do not rob this vedi who is like sleeping sister. Let the seat of the Hotar-priest be green with grass and glittered with gold and let these necklets be arranged for gift in the place of the *yajmana*.

सू०१०० ॥ ऋषिः—यमः ॥ देवता—दुःस्वप्ननाशनम् ॥ छन्दः—अनुष्टुप् ॥

HYMN C

Seer—Yamah. Subject-matter—Duhsvapananashanam. Metre—Anustup.

पर्या॑वर्ते दुः॒ष्वप्न्या॑त् पा॒पात् स्वप्न्या॒दभू॑त्याः ।
ब्रह्मा॒हमन्त॑रं कृण्वे॒ परा॒ स्वप्न॑मुखाः॒ शुचः॑ ॥ १ ॥

I always turn away from evil dream, from sin committed in dream and from calamities of dream. I make *Brahman*, God or the Vedic prayer my internal friend and hence (through it the) torturing phantasies of the dream.

सू०१०१ ॥ ऋषिः—यमः ॥ देवता—दुःस्वप्ननाशनम् ॥ छन्दः—अनुष्टुप् ॥

HYMN CI

Seer—Yamah. Subject-matter—Duhsvapnanashanam. Metre—Anustup.

यत् स्वप्ने॒ अन्न॑म॒श्नामि॒ न प्रा॒तर॑धिग॒म्यते॑ ।

सर्वं तदस्तु मे शिवं नहि तद् दृश्यते दिवा ॥ १ ॥

Whatever food I eat in dream or whatever objects I hunt throught my organs, is not perceived in rising from dream. Let all this do not agonize me, as that is not perceived in the day or waking phase.

सू० १०२ ॥ ऋषिः—प्रजापतिः ॥ देवता—द्यावापृथिव्यादयो मन्त्रोक्ताः
छन्दः—विराट् पुरस्ताद्बृहती ॥

HYMN CII

Seer—Prajaprtih. Subject-matter—earth and heaven etc. as described in the verse. Metre—Virat purastad Brihati.

नमस्कृत्य द्यावापृथिवीभ्यामन्तरिक्षाय मृत्यवे ।
मेक्षाम्यूर्ध्वस्तिष्ठन् मा मां हिंसिषुरीश्वराः ॥ १ ॥

I offering my obeisance to father and mother and God who is the annihilator of the universe (makshyami) work out my plan standing over all difficulties and reverses. Let not the able men inflict any injury to me.

सू० १०३ ॥ ऋषिः—ब्रह्मा ॥ देवता—आत्मा ॥ छन्दः—त्रिष्टुप् ॥

HYMN CIII

Seer—Brahman. Subject-matter—Atman Metre-Tristup.

को अस्या नो द्रुहोऽवद्यवत्या उन्नेष्यति क्षत्रियो वस्यं इच्छन् ।
को यज्ञकामः क उ पूर्तिकामः
को देवेषु वनुते दीर्घमायुः ॥ १ ॥

The happy urler desiring fortune of the state will free us from this shameful mischievous aversion. Happy householder desiring to perform *yajna* and happy householder desiring

accomplishement and happy learned men choses long life between various virtues.

सू० १०४ ॥ ऋषिः—ब्रह्मा ॥ देवता—आत्मा ॥ छन्दः—त्रिष्टुप् ॥

HYMN CIV

Seer—Brahman. Subject-matter—Atman. Metre-Tristup.

कः पृश्निं धेनुं वरुणेन दत्तामथर्वणे सुदुघां नित्यवत्साम् ।
बृहस्पतिना सख्यं जुषाणो
यथावशं तन्वः कल्पयाति ॥ १ ॥

The happy ascetic even enjoying the alliance of the body through *Brihaspati*, the vital breath brings according to his will, under his control the intellect which gives many understanding, which is allied with immortal mind to be known as her cub, which is concerned with various problems and which is a signed to Atharvan, the soul by Varuna, the Lord of the universe.

सू०१०५ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—अनुष्टुप्

HYMN CV

Seer—Atharvan. Subject-matter—as described in the verse. Metre—Anustup.

अपक्रामन् पौरुषेयाद् वृणानो दैव्यं वचः ।
प्रणीतीरभ्यावर्तस्व विश्वेभिः सखिभिः सह ॥ १ ॥

Leaving behind or aside the speech of man and making th Divine speech (the Veda) as your choice translate into action the dictates and policies thereof with your all friends and fellow men.

सू० १०६ ॥ ऋषिः—अथर्वा ॥ देवता—जातवेदाः, वरुणश्च ॥ छन्दः—बृहतीगर्भा त्रिष्टुप् ॥

HYMN CVI

Seer—Atharvan. Subject-matter—Jatavedas, Varunah. Metre—Brihatigarbha Tristup.

यदस्मृति चकृम किं चिदग्न उपारिम चरणे जातवेदः ।
ततः पाहि त्वं नः प्रचेतः
शुभे सखिभ्यो अमृतत्वमस्तु नः ॥ १ ॥

O Self-refulgent God ! Thou art all-knowlege and the revealer of the Vedic speech. Please keep me away from whatever ill I deem to comit unknowingly and whatever arror I desire to play or I will play in my behaviour. May there be immortality for us who are Thy friends.

सू० १०७ ॥ ऋषि:—भृगु: ॥ देवता—सूर्य:, आपश्च ॥ छन्द:—अनुष्टुप्

HYMN CVII

Seer—Bhriguh. Subject-matter—Suryah and apah. Metre—Anustup.

अव दिवस्तारयन्ति सप्त सूर्यस्य रश्मयः ।
आपः समुद्रिया धारास्तास्ते शल्यमसिस्रसन् ॥ १ ॥

The seven beams of the Sun bring the atmospheric waters downward from the sky. Let these streams drop away the sting that pained you, O man !

सू० १०८ ॥ ऋषि:—भृगु: ॥ देवता—अग्नि: ॥ छन्द:—१ बृहतीगर्भा त्रिष्टुप्; २ त्रिष्टुप् ॥

HYMN CVIII

Seer—Bhriguh. Subject-matter—Agni. Metre-1 Brihatigarbha Tristup; 2 Tristup.

यो नस्तायद् दिप्संति यो न आविः स्वो विद्वानरणो वा नो अग्ने। प्रतीच्येत्वरणी दुत्वती तान् मैषामग्ने वास्तु भून्मो अपत्यम् ॥ १ ॥

O ruler ! let the weapon having teeth go to whosoever amongst us harms anyone stealthelliv or openly be he, learned friend of us or stranger to us. Theirs be neither home nor children.

यो नः सुप्ताञ्जाग्रतो वाभिदासात् तिष्ठतो वा चरतो जातवेदः वैश्वानरेण सयुजा सजोषास्तान् प्रतीचो निर्दह जातवेदः ॥ २ ॥

O learned ruler ! O master of the Vedic speech; he who amongst us oppresses and tortures the people waking or sleeping, standing or moving be burnt by you with the means of fire and thus, accordant you burn the enemies beseiging us.

सू० १०६ ॥ ऋषिः—बादरायणिः ॥ देवता—अग्न्यादयो मन्त्रोक्ताः ॥ छन्दः—१ विराट् पुरस्ताद्बृहती; २, ३, ५, ६ त्रिष्टुप्; ४, ७ अनुष्टुप् ॥

HYMN CIX

Seer—Badarayanih. Subject-matter—Agni etc. as described in the verses. Metre—1 Virat Purastad Brihati; 2, 3, 5, 6, Tristup; 4, 7 Anustup.

इदमुग्राय बभ्रवे नमो यो अक्षेषु तनूवशी। घृतेन कलिं शिक्षामि स नो मृडातीदृशे ॥ १ ॥

This homage be to strong learned man who has control upon his body and limbs. I give food to this learned with butter and juice. May he be kind to one like us.

घृतमप्सराभ्यो वह त्वमग्ने पांसूनक्षेभ्यः सिकता अपश्च। यथाभागं हव्यदातिं जुषाणा मदन्ति देवा उभयानि हव्या ॥ २ ॥

O learned man! you obtain light from *apasaras* the electricities, atoms, sands and waters, from the worldly objects. The physical forces of the universe embracing the essance of the oblations offered in fire of *yajna*, grasp to the both oblations apportioned or not apportioned to them.

अप्सरसः सधमादं मदन्ति हविर्धानमन्तरा सूर्यं च ।
ता मे हस्तौ सं सृजन्तु घृतेन
सपत्नं मे कितवं रन्धयन्तु ॥ ३ ॥

Apsarasah, the electricities move in firmament, in earth and in the sun. Let them make our hands powerful with *Ghrita*, light and power. Let them destroy my deceitful enemy.

आदिनवं प्रतिदीव्ने घृतेनास्माँ अभि क्षर ।
वृक्षमिवाशन्या जहि यो अस्मान् प्रतिदीव्यति ॥ ४ ॥

O learned man ! let there be modernized encounter against the enemy who deals with us contrarily and pour down light upon us. Kill the foe who attacks us like the tree struck by lightning.

यो नो द्युवे धनमिदं चकार यो अक्षाणां ग्लहनं शेषणं च ।
स नो देवो हविरिदं जुषाणो गन्धर्वेभिः
सधमादं मदेम ॥ ५ ॥

May Almighty He who make this wealth for our use, who has given into the limbs the power of catching the objects and variety in their function and succeptibilities, accept this our prayer and eologium. May we enjoy pleasure in our common place with the men highly proficient in the knowledge of the vedas.

संवसव इति वो नामधेयमुग्रंपश्या राष्ट्रभृतो ह्य१क्षाः ।
तेभ्यो व इन्दवो हविषा विधेम
वयं स्याम पतयो रयीणाम् ॥ ६ ॥

O learned men ! fellow-inhabitants is you title, you are the guardian of the dominion and you are sharp-visioned and well behaving. O ye ones effulgen in knowledge ! may we approach and please those of you with food and water and may we be the master of rich possessions.

देवान् यन्नाथितो हुवे ब्रह्मचर्यं यदूषिम ।
अक्षान् यद् बभ्रूनालभे ते नो मृडन्त्वीदृशे ॥ ७ ॥

As I, the devoted one, call and serve the men of genius, I live the life of continence, and I welcome those sharp-witted ones who are shining with enligtenment, therefore let them be graciouse to one like me.

सू० ११० ॥ ऋषिः—भृगुः ॥ देवता—इन्द्राग्नी ॥ छन्दः—१ गायत्री; २ त्रिष्टुप्; ३ अनुष्टुप् ॥

HYMN CX

Seer—Bhriguh. Subject-matter—Indragni. Metre-1 Gayatri, 2 Tristup. 3 Anustup.

अग्न इन्द्रश्च दाशुषे हतो वृत्राण्यप्रति ।
उभा हि वृत्रहन्तमा ॥ १ ॥

The fire and air irresistible destroy the clouds for people as they are the best destroyer of clouds.

याभ्यामजयन्त्स्व१रग्र एव यावातस्थतुर्भुवनानि विश्वा ।
प्रचर्षणी वृषणा वज्रबाहू अग्निमिन्द्रं वृत्रहणा हुवेऽहम् ॥ २ ॥

By which two the physical forces produce light in the beginning and which two verily have made all the worlds their habitation and which two are with radiance, strong in power, equipped with lighting and dispeller of clouds. such these two—the fire and air I, the scientist describe.

उप त्वा देवो अग्रभीच्चमसेन बृहस्पतिः ।
इन्द्र गीर्भिर्न आ विश यजमानाय सुन्वते ॥ ३ ॥

Brihaspati, the master of Vedic science grasps this air or fier by *Chamasa*, the cloud. Let this air with its tremour-communicating powers pervade the atmosphere for the man who is concerned with constructive genius.

सू० १११ ॥ ऋषिः—ब्रह्मा ॥ देवता—वृषभः ॥ छन्दः—पराबृहती त्रिष्टुप् ॥

HYMN CXI

Seer—Brahman. Subject-matter—Brishabhah.
Metre—Para-brihati Tristup.

इन्द्रस्य कुक्षिरसि सोमधानं आत्मा देवानामुत मानुषाणाम् ।
इह प्रजा जनय यास्त आसु
या अन्यत्रेह तास्ते रमन्ताम् ॥ १ ॥

O God ! Thou art the upholder of this universe and art the belly (the all-sustaining force) of *Indra*, the electrity and energy playing its part in the universe. Thou art the universal spirit working as the soul of the physical forces and living force like men etc. Thou creates Thine worldly subject which are present in one locality and those others amongst these subjects which are in other locality. All these subjects, enjoy blessedness in Thee.

सू० ११२ ॥ ऋषिः—ब्रह्मा ॥ देवता—आपः ॥ छन्दः—१ भुरिगनुष्टुप्; २ अनुष्टुप् ॥

HYMN CXII

Seer—Brahman. Subject-matter—Apah,. Metre-1 Bhurig Anustup; 2 Anustup.

शुम्भनी द्यावापृथिवी अन्तिसुम्ने महिव्रते ।
आपः सप्त सुस्रुवुर्देवीस्ता नो मुञ्चन्त्वंहसः ॥ १ ॥

These haven and earth are radiant highly pleasant and

abiding by the natural law. The seven pure waters flow here between them. Let these waters free us from the evil of disease.

मुञ्चन्तु मा शपथ्या३दथो वरुण्यादुत ।
अथो यमस्य पड्बीशाद् विश्वस्माद् देवकिल्बिषात् ॥ २ ॥

Let these waters keep me away from the evil of disease brought out due to cursing others, or from that which is developed due to water from that evil of disease which is due to the fetters of time (the change of season etc.) and all those evils of diseases which are due to vialation of nature's law and hygenic rules.

सू० ११३ ॥ ऋषिः—भार्गवः ॥ देवता—तृष्टिका ॥ छन्दः—१ विराडनुष्टुप्; २ शङ्कुमती चतुष्पदा भुरिगुष्णिक् ॥

HYMN CXIII

Seer—Bhargavah. Subject-matter—Tristika. Metre-Virad Anutup; Kakummati Chatuspada Bhurig Ushnik.

तृष्टिके तृष्टवन्दन उदमूं छिन्धि तृष्टिके ।
यथा कृतद्विष्टासोऽमुष्मै शेप्यावते ॥ १ ॥

This herbacious plant named as *Tristika*, is rough and is roughly parasite. This destroys our passionate feelings as the woman feeling avarsion for a badly passionate men averts his activties.

तृष्टासि तृष्टिका विषा विषातक्यसि ।
परिवृक्ता यथासस्यृषभस्य वशेव ॥ २ ॥

This Tristika is a rugged plant, this is a poision having poisionous substance. This is cast out by the men who are unduly passionate like bull which leaves out the barren cow.

सू० ११४ ॥ ऋषिः—भार्गवः ॥ देवता—अग्नीषोमौ ॥ छन्दः—अनुष्टुप्

HYMN CXIV

Seer—Bhargavah. Subject-matter—Agnisomau.
Metre— Anustup.

आ ते॑ ददे वृक्षणाभ्य आ तेऽहं हृदयाद् ददे ।
आ ते॒ मुखस्य संकाशात् सर्वं ते वर्च आ ददे ॥ १ ॥

O diseased man ! I extract the strength and vigour of disease from your sides, I extract it from your heart, I exeract it from your face and thus I extract all strength and splendour of your disease from you.

प्रेतो यन्तु व्याध्यः प्रानुध्याः प्रो अशस्तयः ।
अग्नी रक्षस्विनीर्हन्तु सोमो हन्तु दुरस्यतीः ॥ २ ॥

Let all the troubles poss away from here, let all the bad effects and evils run away. Let the fire of the Yajna destroy disease due to germs and let the *Soma*, the pure water exterminate troubles and strains.

सू० ११५ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—सविता, जातवेदाः ॥
छन्दः—१, ४ अनुष्टुप्; २, ३ त्रिष्टुप् ॥

HYMN CXV

Seer—Atharvans; Subject-matter—Savitar, Jatvedas,
Metre—1,4 Anustup; 2, 3 Tristup.

प्र पतेतः पापि लक्ष्मि नश्येतः प्रामुतः पत ।
अयस्मयेनाङ्केन द्विषते त्वा सजामसि ॥ १ ॥

Let the evil tendency fly away form here, let it vanish from here and from there. I fix it to the avertive role of the aversion with the bar of iron.

या मा लक्ष्मीः पतयालूरजुष्टाभिचस्कन्द वन्दनेव वृक्षम् ।

अन्यत्रास्मत् सवितस्तामितो धा हिरण्यहस्तो
वसु नो रराणः ॥ २ ॥

O man of constructive geneus ! you are having gold at your hand. Giving us wealth send elsewhere from us and this place those evil tendencies or evil fortunes which are fleeting abominable and hes assailed me as a creeper climbs on a tree.

एकशतं लक्ष्म्यो३ मर्त्यस्य साकं तन्वा जनुषोऽधि जाताः ।
तासां पापिष्ठा निरितः प्र हिण्मः
शिवा अस्मभ्यं जातवेदो नि यच्छ ॥ ३ ॥

One hundred one evil tendencies are born altogether with the body of a mortal at his birth. Most unfortunte ones of these we send away from here and keep fortunate ones for us, O jatvadas (God).

एता एना व्याकरं खिले गा विष्ठिताइव ।
रमन्तां पुण्या लक्ष्मीर्याः पापीस्ता अनीनशम् ॥ ४ ॥

I dispart these and those evil tendencies like cows who stay on common land, let auspicious tendencies stay here and hence I exterminate them which are inauspicious and bad.

सू० ११६ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—चन्द्रमाः(?, ज्वरः)
छन्दः—१ परोष्णिक;२ द्विपदाऽऽर्च्यनुष्टुप् (आर्च्युष्णिक्) एकावसाना ॥

HYMN CXVI

Seer—Atharvangiras. Subject-Jvarah. Metre—I Paroshnik; 2 Dvipads Archyusnik Ekavasana.

नमो रूराय च्यवनाय चोदनाय धृष्णवे ।
नमः शीताय पूर्वकामकृत्वने ॥ १ ॥

The fever which is dry, which brings out respiration, which creates tremnling, which makes the patient laugh and which brings cold before it attacks—be thrown away.

यो अ॒न्ये॒द्युरु॒भय॒द्युर॒भ्येती॒मं म॒ण्डूक॑म॒भ्ये॒त्व॒व्रतः ॥ ३ ॥

Let fever which is intermittent, which is continous and which has no fixed time, go to this cloud.

सू० ११७ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—इन्द्रः ॥ छन्दः—पथ्या बृहती ॥

HYMN-CXVII

Seer—Atharvangiras. Subject-matter-Indrah. Metre Pathya Brihati.

आ म॒न्द्रैरि॑न्द्र॒ हरि॑भिर्या॒हि म॒यूर॑रोमभिः ।
मा त्वा॒ के चि॒द् वि य॑मन्
विं न पा॒शिनोऽति॒ धन्वे॑व॒ ताँ इ॑हि ॥ १ ॥

O King ! Come here with the steed and men who are joyous and decorated with peacok's plumes. Let none obstruct your way as fowlers stay the birds and you pass over them as over desert lands.

सू० ११८ ॥ ऋषिः—अथर्वाङ्गिराः ॥ देवता—सोमः, वरुणः, देवश्च ;। छन्दः—त्रिष्टुप् ॥

HYMN-CXVIII

Seer—Atharvangiras. Subject-matter Somah, Varunah Devah. Metre—Tristup.

मर्मा॑णि ते॒ वर्म॑णा छादयामि॒ सोम॑स्त्वा॒ राजा॒मृते॑ना॒नु व॑स्ताम् ।
उ॒रोर्वरी॑यो॒ वरु॑णस्ते कृणोतु॒ जय॑न्तं॒
त्वानु॑ दे॒वा मं॑दन्तु ॥ १ ॥

O my sclf ! or the ruler ! I cover all your vital parts with coat of mail or armour (of Divine effulgence), may the Imperial Ruler Soma (the All-creating God) sprinkle you with the nectar (of His grace) and may *Varuno*, the only object of our choice, grant the great falicity and excessive delight and may all the Divine attributes encourage you whilst you are engaged in gaining vectory (over your evil propensities).

BOOK VIII

सू० १ ॥ ऋषिः— ब्रह्मा ॥ देवता—आयुः ॥ छन्दः—१ पुरोबृहती त्रिष्टुप्; २, ३, १७-२१ अनुष्टुप्; ४, ९, १५, १६ प्रस्तारपङ्क्तिः; ५, ६, १०, ११ त्रिष्टुप्; ७ त्रिपाद् विराड् गायत्री; ८ विराट् पथ्या बृहती; १२ पञ्चपदा जगती; १३ त्रिपदा भुरिङ् महाबृहती; १४ द्विपदा साम्नी भुरिग् बृहती ॥

HYMN I

Seer—Brahman, Subject-matter—Ayuh. Metre—1 Purobrihati Tristup; 2, 3, 17-21 Anustup; 15, 16 Prastar panktih; 5, 6, 10, 11 Tristup; 7 Tripad virad Gayatri; 13 Tripada Bhurik Mahabrihati; 8 Virat Pathya brihati; 12 Panchapada Jagati; 14 Dvipada Samni Bhurig Brihati.

अन्तकाय मृत्यवे नमः प्राणा अपाना इह ते रमन्ताम् ।
इहायमस्तु पुरुषः सहासुना
सूर्यस्य भागे अमृतस्य लोके ॥ १ ॥

O man ! engineer all your best encounters against the death, the terminator, may your inward breaths and outward breaths remain intact in your body, may this your soul with all conscionsness and intelligence reside in your body and may you (after departing from the world) enjay in the realm of All-impelling God which is world of bliss.

उदेनं भगो अग्रभीदुदेनं सोमो अंशुमान् ।
उदेनं मरुतो देवा उदिन्द्राग्नी स्वस्तये ॥ २ ॥

For the well-being and health of this man the sun has entered in the body of this man, the moon with its lustres has occupied its place in this man's body, the ten mighty vital airs and the electricity and fire have their place in this man's structure.

इह तेऽसुरिह प्राण इहायुरिह ते मनः ।
उत् त्वा निर्ऋत्याः पाशेभ्यो
दैव्या वाचा भरामसि ॥ ३ ॥

O man ! let there reside intellegence in this body of yours, let there reside and work the vital air in it, let the mind reside and play its part in this body, as I, through the Knowledge of Vedic speech or the celestial lightning creating ozone save you from the bonds of destruction.

उत् क्रामातः पुरुष माव पत्था मृत्योः पड्वीशमवमुञ्चमानः ।
मा च्छित्था अस्माल्लोकादग्नेः सूर्यस्य संदृशः ॥ ४ ॥

O man ! rise-up and decline not downward, casting away the fetters of death, sever not your connection with this world and be devoid of the light of Sun and fire.

तुभ्यं वातः पवतां मातरिश्वा तुभ्यं वर्षन्त्वमृतान्यापः ।
सूर्यस्ते तन्वे३ शं तपाति
त्वां मृत्युर्दयतां मा प्र मेष्ठाः ॥ ५ ॥

May the wind blowing in the vast space breath pleasure for you, may the waters shower nectar for you, may the sun shine with healing balm on your body, may destruction avoid you and do not depart from this world immaturely.

उद्यानं ते पुरुष नावयानं जीवातुं ते दक्षतातिं कृणोमि ।
आ हि रोहेममृतं सुखं रथमथ
जिर्विर्विदथमा वदासि ॥ ६ ॥

O man ! rising upward be your aim and method, not declining downward. I, the teacher or physician inspire life and vigour into you. O man ! ascend this bodily chariot of immortality with pleasure and comfort and enjoying full life

preach to others the knowledge attained through experience.

मा ते मनस्तत्र गान्मा तिरो भून्मा जीवेभ्यः
प्र मदो मानु गाः पितृन् ।
विश्वे देवा अभि रक्षन्तु त्वेह ॥ ७ ॥

Let not your mind go there in the way of unrighteousness, let not you part from us, do not ignore the living men and follow not the track of the old men embracing declination and may all the physical farces including Divinity retain you safely in this body.

मा गतानामा दीधीथा ये नयन्ति परावतम् ।
आ रोह तमसो ज्योतिरेह्या ते हस्तौ रभामहे ॥ ८ ॥

Yearn not for the men who have departed or tne births you have previously enjoyed. Think not of those forces which carry one to another life, rise up from the darkness and come in this light of enlightenment as we, the learned men take your both the hands into ours to give you all supports.

श्यामश्च त्वा मा शबलश्च प्रेषितौ यमस्य यौ पथिरक्षी श्वानौ ।
अर्वाङेहि मा वि दीध्यो मात्र तिष्ठः पराङ्मनाः ॥ ९ ॥

Let not the black night and white day which are the dog-like life-consuming forces and guarding smooth sailing of the passage of yama, the time and which by the divine power, badly catch hold of you, O man ! Proceed forward to catch time and lament not over whatever of it has been spent and do not sit inactive and lamenting.

मैतं पन्थामनु गा भीम एष येन पूर्वं नेयथ तं ब्रवीमि ।
तम एतत् पुरुष मा प्र पत्था
भयं परस्तादभयं ते अर्वाक् ॥ १० ॥

Do not tread this path of cyclic death and birth as it is very terrible or awful one. I, the learned man tell you of the path (the path leading to emancipation) which you have not travelled before. Enter not, O man ! in this path of cyclic death and birth as it is full of darkness (ignorance). Herein prevails danger forward and safety is prevalent hitherward.

रक्षन्तु त्वाग्नयो ये अप्स्व१न्ता रक्षतु त्वा मनुष्या३ यमिन्धते
वैश्वानरो रक्षतु जातवेदा दिव्यस्त्वा
मा प्र धाग् विद्युता सह ॥ ११ ॥

O man ! guard you the fires present within the waters, be the means of protection for you the fire which the people enkindle for *yajana*, may the fire present in form of heat in the body save you and let not the celestial fire burn you with lightning-

मा त्वा क्रव्यादभि मंस्तारात् संकसुकाच्चर ।
रक्षतु त्वा द्यौ रक्षतु पृथिवी सूर्यश्च त्वा रक्षतां चन्द्रमाश्च ।
अन्तरिक्षं रक्षतु देवहेत्याः ॥ १२ ॥

Let not the flesh-consuming disease trouble you and keep yourself away from the fatal disease or calamity. May the heaven be your safety, may the earth and the sun become the source of protection to you, let the moon preserve you and let the firmament protect you from the physical catastroph.

बोधश्च त्वा प्रतीबोधश्च रक्षतामस्वप्नश्च त्वानवद्राणश्च रक्षताम् ।
गोपायंश्च त्वा जागृविश्च रक्षताम् ॥ १३ ॥

May the vital air called *Prana* and *udana* protect you, may they which are ever wakeful and slumberless save you and let both of them guarding you like warders keep you safe.

ते त्वा रक्षन्तु ते त्वा गोपायन्तु तेभ्यो
नमस्तेभ्यः स्वाहा ॥ १४ ॥

Let all those forces of the world preserve you and guard you. We the learned men hail their functions and let there be all means of preservation for them.

जीवेभ्यस्त्वा समुदे वायुरिन्द्रो धाता दधातु सविता त्रायमाणः ।
मा त्वा प्राणो बलं हासीदसुं तेऽनु ह्वयामसि ॥ १५ ॥

May the wind, electricity, the sun which is best preserving source of life be the source and means of your pleasure and communion with living people protecting you from all troubles. Let not the vitality and vigour leave you deprived of them. I, the physician therefre, restore you the concious-ness and intelligence, O man !

मा त्वा जम्भः संहनुर्मा तमो विदन्मा जिह्वा बर्हिः
प्रमयुः कथा स्याः ।
उत् त्वादित्या वसवो भरन्तूदिन्द्राग्नी स्वस्तये ॥ १६ ॥

O patinet ! let not the disease which snaps the jaws hold you under its grip, let not the disease causing darkness be-fore eyes take you under its influence, let not your tongue every be influenced by disease and let not the grass trouble you. In absence of all these troubles how should you perish ? (No not anyhow). Let the twelve months of the year, eight localities of the world and all-pervading electri-city and heat restore you the health and pleasure.

उत् त्वा द्यौरुत् पृथिव्युत् प्रजापतिरग्रभीत् ।
उत् त्वा मृत्योरोषधयः सोमराज्ञीरपीपरन् ॥ १७ ॥

The heavenly region has raised you from death, the earth and the air have raised you from the destruction, and the herbacious plants like *soma*, etc. have rescued you from death.

अयं देवा इहैवास्त्वयं मामुत्र गादितः ।
इमं सहस्रवीर्येण मृत्योरुत् पारयामसि ॥ १८ ॥

O learned men ! let this patient remain alive here and let him not depart from here to other world. I, the physician rescue this man from death by the application of the medicine endowed with thousand powers and potencies.

उत् त्वा मृत्योरपीपरं सं धमन्तु वयोधसः ।
मा त्वा व्यस्तकेश्यो३ मा त्वा वरुदो रुदन् ॥ १९ ॥

O ailing man ! I, the physician, raise you from the death. Let the forces givinig vigour strengthen and protect you. Let not the women with wild loose locks weep for you and let not the badly wailing persons cry for you.

आहार्षमविदं त्वा पुनरागाः पुनर्णवः ।
सर्वाङ्ग सर्वं ते चक्षुः सर्वमायुश्च तेऽविदम् ॥ २० ॥

O ailing man ! I, the physician have captured your all and have attained you again, you have returned and restored to youth, I have found you perfect in your all the limbs, in all your sight and in all your life.

व्युवात् ते ज्योतिरभूदप त्वत् तमो अक्रमीत् ।
अप त्वन्मृत्युं निर्ऋतिमप यक्ष्मं नि दध्मसि ॥ २१ ॥

O ailing man! light has dawned upon you, it is present in you and the darkness hath fled away from you. I, the physician keep the death, destruction decline away from you.

सू० २ ॥ ऋषिः—ब्रह्मा ॥ देवता—आयुः ॥ छन्दः—१, २, ७ भुरिक् त्रिष्टुप्; ३, २६ आस्तारपङ्क्तिः; ४ प्रस्तारपङ्क्तिः; ५, १०, १६, १८, २० २३-२५, २७ अनुष्टुप्; ६, १५ पथ्या पङ्क्तिः; ८ पुरस्ता- ज्ज्योतिष्मती जगती; ९ पञ्चपदा जगती; ११ विष्टारपङ्क्तिः; १२, २२, २८ पुरस्ताद् बृहती; १३ त्रिष्टुप्; १४ षट्पदा जगती; १७ त्रिपादनुष्टुप्; १९ उपरिष्टाद् बृहती; २१ सतः पङ्क्तिः ॥

HXMN II

Seer—Brahman. Subject-mattea—Ayuh. Metre-

1, 2, 7, Bhurik Tristup; 3, 26 Astarpanktih; 4 Prastarpanktih 5, 10, 16, 18, 20, 23-25, Anustup; 6, 15 Pathya Panktih; 8 Purasted jyotismati jagati; 9 Panch-pada jagati; 11 Vishtar Panktih; 12, 22, 28 Purastad Brihati; 13 Tristup. 14 Shat-pada Jagaty; 17 Tripad Anustup; 19 Uparishted Brihati; 21 Satah Panktih.

आ रंभस्वेमाममृतस्य श्नुष्टिमच्छिद्यमाना जरदष्टिरस्तु ते ।
असुं त आयुः पुनरा भरामि रजस्तमो
मोप गा मा प्र मेष्ठाः ॥ १ ॥

O men ! concert your effort to enjoy the pleasure of the full life (the life lasting hundred autumns), may the longevity of your life continue till mature old life without any break therein. I, the physician restore you your intelligence and life. You do not come in the grip of the tendency of misdeed and darkness of ignorance and do not die.

जीवतां ज्योतिरभ्येह्यर्वाङा त्वा हरामि शतशारदाय ।
अवमुञ्चन् मृत्युपाशानशस्तिं द्राघीय आयुः
प्रतरं ते दधामि ॥ २ ॥

O man! attain directly the light of living persons, I draw you to a life of hundred autumns, I give you the age of long periodicity and duration and pleasure loosing the strings of death and calamity.

वातात् ते प्राणमविदं सूर्याच्चक्षुरहं तव ।
यत् ते मनस्त्वयि तद् धारयामि
सं वित्स्वाङ्गैर्वद जिह्वयालपन् ॥ ३ ॥

O ailing man ! resotre to you your breath from the wind and your eye-visio from the sun. I make the recovery of your mental alertness, regain your consciousness through the senses and speak the word using your tongue.

प्राणेन त्वा द्विपदां चतुष्पदामग्निमिव जातमभि सं धमामि ।
नमस्ते मृत्यो चक्षुषे नमः प्राणाय तेऽकरम् ॥ ४ ॥

O man ! I blow upon you with the breath of bipeds and quadrupeds like the newly enkindled fire. I praise this death, the vision and breath which it hath returned.

अयं जीवतु मा मृतेमं समीरयामसि ।
कृणोम्यस्मै भेषजं मृत्यो मा पुरुषं वधीः ॥ ५ ॥

Let this ailing men retain life, let him not die, I inspire the life into him and treat him with healing medicine. Let not death keel this men.

जीवलां नघारिषां जीवन्तीमोषधीमहम् ।
त्रायमाणां सहमानां सहस्वतीमिह
हुवेऽस्मा अरिष्टतातये ॥ ६ ॥

I, the physician procure the life-giving unmortifying medicinal plants named *jivanti* and *Trayamana* which overcome and destroyes disease, for the sound health of this man.

अधि ब्रूहि मा रभथाः सृजेमं तवैव सन्त्सर्वहाया इहास्तु ।
भवाशर्वौ मृडतं शर्म यच्छतमपसिध्य दुरितं धत्तमायुः ॥ ७ ॥

Let this death make him to speak, let it not take him away let it leave him to stay here, through this men is the subject of it yet let this man live here in all his vigour, let the *Bhava* and *Sharva*, the two fires give this man pleasure and protection and driving away troubles gibe full life.

अस्मै मृत्यो अधि ब्रूहीमं दयस्वोदितो३ऽयमेतु ।
अरिष्टः सर्वाङ्गः सुश्रुज्जरसा शतहायन
आत्मना भुजमश्नुताम् ॥ ८ ॥

Let this death itslf become the source of his lesson and let it teach him (rules of health). Let this man arisina do his activities and may he unharmed, perfect in limbs and possessing the power of audibility through old age living hundred autumns enjoy the fruit of life with his soul.

देवानां हेतिः परि त्वा वृणक्तु पारयामि त्वा रजस
उत् त्वा मृत्योरपीपरम् । आराद्ग्निं क्रव्यादं निरूहं
जीवातवे ते परिधिं दधामि ॥ ९ ॥

O ailing man ! let the hurt inflicting limbs leave you safe aside. I, the learned man deliver you from internal modifi-cation of mind and raise you from the death. I driving the flesh-consuming heat which crates diseases far away from you establish some limits, for the smooth sailing of your life.

यत् ते नियानं रजसं मृत्यो अनवधर्ष्यम् ।
पथ इमं तस्माद् रक्षन्तो ब्रह्मास्मै वर्म कृण्मसि ॥ १० ॥

I make the vedic Knowledge or the vedic speech a shield for him rescuing him from the misty worldly path of this death which is undefiable and the cause of descent.

कृणोमि ते प्राणापानौ जरां मृत्युं दीर्घमायुः स्वस्ति ।
वैवस्वतेन प्रहितान् यमदूतांश्चरतोऽप
सेधामि सर्वान् ॥ ११ ॥

I, the physician give you the act of outward breath and inward breath, O man ! and I also give you the long life to lead with pleasure and make the old age and death come at mature period. I send away all the messangers of yamas (the days, nighta, months, seasons, years etc caused by the sun) which are sent and produced by the sun.

आरादरातिं निर्ऋतिं परो ग्राहिं क्रव्यादः पिशाचान् ।
रक्षो यत् सर्वं दुर्भूतं तत् तमइवाप हन्मसि ॥ १२ ॥

I dispel like darkness all that which is troublesome and disease creatiog, and drive away calamity, malgnity, rhumatic affection, and the disease-germs consume the flesh.

अग्नेष्टे प्राणममृतादायुष्मतो वन्वे जातवेदसः ।
यथा न रिष्या अमृतः सजूरसस्तत्
ते कृणोमि तदु ते समृध्यताम् ॥ १३ ॥

O man ! I, the physician restore your life to you from the immortal, everlasing and all-pervading fire. I make you so as you not suffer death and harm caused thereby. you may be content, and let this all go well with you.

शिवे ते स्तां द्यावापृथिवी असंतापे अभिश्रियौ ।
शं ते सूर्य आ तपतु शं वातो वातु ते हृदे ।
शिवा अभि क्षरन्तु त्वापो दिव्याः पयस्वतीः ॥ १४ ॥

Let the heaven and the earth causing no trouble and bringing pleasure be auspicious for you, O man ! Let the sun shine pleasantly and let the wind blow sweetly to your heart. Let the celestail waters possessing sweetness be auspicious for you.

शिवास्ते सन्त्वोषधय उत् त्वाहार्षमधरस्या उत्तरां पृथिवीमभि
तत्र त्वादित्यौ रक्षतां सूर्याचन्द्रमसावुभा ॥ १५ ॥

O man ! let the plants having balm be auspicious for you, I have raised you from the lower earth to the upper earth and let there the sun and moon both full of lustres protect you.

यत् ते वासः परिधानं यां नीविं कृणुषे त्वम् ।
शिवं ते तन्वे३ तत् कृण्मः संस्पर्शेऽद्रूक्ष्णमस्तु ते॥ १६ ॥

Whatever robe you make to cover you and to wrap around your waist we make it pleasant to your body and let it be smooth and soft.

यत् क्षुरेण मर्चयता सुतेजसा वप्ता वपसि केशश्मश्रु ।
शुभं मुखं मा न आयुः प्र मोषीः ॥ १७ ॥

O barber ! when you, with a very sharp and cleansing razor shave our hair and beards steal not our life smoothing our face.

शिवौ ते स्तां व्रीहियवावबलासावदोमधौ ।
एतौ यक्ष्मं वि बाधेते एतौ मुञ्चतो अंहसः ॥ १८ ॥

Let the rice and barley causing not any debility and increasing taste be auspicious for you, O man ! and let them dispel consumption and deliver you from trouble and pain.

यदश्नासि यत्पिबसि धान्यं कृष्याः पयः ।
यदाद्यं१ यदनाद्यं सर्वं ते अन्नमविषं कृणोमि ॥ १९ ॥

O man ! whatever cultivated grain you eat and whatever drinkable water or milk you drink, whatever old or new grain you eat I make all poisionless.

अह्ने च त्वा रात्रये चोभाभ्यां परि दद्मसि ।
अरायेभ्यो जिघत्सुभ्य इमं मे परि रक्षत ॥ २० ॥

We give you to the safety of day and night both and as let them save this man from troublegiving and devouring diseases.

शतं तेऽयुतं हायनान् द्वे युगे त्रीणि चत्वारि कृण्मः ।
इन्द्राग्नी विश्वे देवास्तेऽनु मन्यन्तामहृणीयमानाः ॥ २१ ॥

O man ! for your mathematical operations, I, the Almighty Divinity make the hundred years as ten lacs (by the method of multiplication) and then place the numbers 4, 3 and 2 before as digits having their value beyond the ten lac digitary zeros. Let the all-pervading electricity, heat, and all other physical forces without any injury be convenient and comfortable for you.

N. B. : This verse under number 21 is very mysterious one. If the mystery is exploded through sharp penetration it would yield the total age of the universe. Let ittbe dealt with mathematically. One should first start from one hundred to ten lac—100 X 10000=1000000. By putting the zeros of the value of ten lacs one should place before the numbers 4, 3, 2 and thus calculation will result into the sum of which may be available as under;

4320000000. In this way this is the total age of the universe and all the physical forces working out their operations continue to work so till this period.

शरदे त्वा हेमन्ताय वसन्ताय ग्रीष्माय परि दद्मसि ।
वर्षाणि तुभ्यं स्योनानि येषु वर्धन्त ओषधीः ॥ २२ ॥

We deliver you, O man ! to the care of autmn, winter, spring, and summer, and give you to the auspicious years when the herbs grow luxuriantly.

मृत्युरीशे द्विपदां मृत्युरीशे चतुष्पदाम् ।
तस्मात् त्वां मृत्योर्गोपतेरुद्भरामि स मा बिभेः ॥ २३ ॥

Death has its hold over bipeds and it also upholds quadrupeds. I deliver you from the death which holds all the creatures into its clutches and you do not be afraid of it. O man !

सोऽरिष्ट न मरिष्यसि न मरिष्यसि मा बिभेः ।
न वै तत्र म्रियन्ते नो यन्त्यधमं तमः ॥ २४ ॥

You still unharmed would not die, O man ! you would not and do not be afraid of it. The persons leading celibacy and enjoying the immortality in God do not die painfully and do not enter the state of darkness and gloom.

सर्वो वै तत्र जीवति गौरश्वः पुरुषः पशुः ।
यत्रेदं ब्रह्म क्रियते परिधिर्जीवनाय कम् ॥ २५ ॥

All-including cow, horse, man and animal live there where the vedic teachings are made rampart for leading the life happily without any infliction,.

परि त्वा पातु समानेभ्योऽभिचारात् सबन्धुभ्यः ।
अमम्रिर्भवामृतोऽतिजीवो मा ते हासिषुरसवः शरीरम् ॥ २६ ॥

Let this rampart of Vedic teachings save you from the death deviced by some-one and protect you from the equals with their kine's men. May you survive very long, be immortal and healthy and may not the vital airs leave your body.

ये मृत्यव एकशतं या नाष्ट्रा अतितार्याः ।
मुञ्चन्तु तस्मात् त्वां देवा अग्नेर्वैश्वानरादधि ॥ २७ ॥

May the learned persons and the physical forces operating their roles in the universe under the control of All-pervading self-refulgent God protect you, O man ! from the modes of death which are one hundrsd and which are fatal and possessed of unbearable pains.

अग्नेः शरीरमसि पारयिष्णु रक्षोहासि सपत्नहा ।
अथो अमीवचातनः पूतुद्रुर्नाम भेषजम् ॥ २८ ॥

Putudru, the *Khadira* (Acacia catechu) or *Devadaru* (Pinus Diodar) or *Palasha* (Butea Frondosa) as it is named, is the body or store of firs, it is prompt to save patient, it is the dispeller of diseases and the killer of other harmful diseases. It is the destroyer of disease-germs and is the healing balm.

सू० ३ ॥ ऋषिः—चातनः ॥ देवता—अग्निः ॥ छन्दः—१-६, ८-११, १३, १६, १८-२०, २४ त्रिष्टुप्; ७, १२ १४, १५, १७, २१ भुरिक् त्रिष्टुप्; २२, २३ अनुष्टुप्; २५ बृहतीगर्भा जगती; २६ गायत्री ॥

HYMN. III.

Seer—Chatanah. Subject-matter—Agnih. Metre—1-6; 8-11, 13, 16, 18-20, 24, Tristup; 7, 12, 14, 15, 17, 21 Bhurik Tristup; 22, 23 Anustup; 25 Brihatigarbha Jagati; 26 Gayatri.

रक्षोहणं वाजिनमा जिघर्मि मित्रं प्रथिष्ठमुप यामि शर्म ।
शिशानो अग्निः क्रतुभिः समिद्धः
स नो दिवा स रिषः पातु नक्तम् ॥ १ ॥

I increase the consicuity of the mighty King who is the slayer of wicked men and to such a famous freind I come for shelter. May he, possessed with sharp temprament and shining with his genious and action, protect us in day and night from evils and evildoers.

अयोदंष्ट्रो अर्चिषा यातुधानानुप स्पृश जातवेदः समिद्धः ।
आ जिह्वया मूरदेवान् रभस्व
क्रव्यादो वृष्ट्वापि धत्स्वासन् ॥ २ ॥

O wise ruler ! you armed with steel-weapons and enkindled with your good qualities, attak the antisocial elements with your burning anger, seize by your power and stength these foolish who are engaged in bad dealings and bursting upon

them forcefully, put the raw-flesh-eatears or the persons who torture people by taking exorbitant interest, in jail.

उभोभयाविन्नुप धेहि दंष्ट्रौ हिंस्रः शिशानोऽवरं परं च ।
उतान्तरिक्षे परि याह्यग्ने जम्भैः
सं धेह्यभि यातुधानान् ॥ ३ ॥

O ruler ! you are the ruler of the subject of good nature and bad nature both. You, sharp in temprament and cruel killing wickeds, crush the upper and lower jaws of the anti social elements. Roam in space, O king and arrest the wecked and their activities on the point of lethal weapons.

अग्ने त्वचं यातुधानस्य भिन्धि हिंस्राशनिर्हरसा हन्त्वेनम् ।
प्र पर्वाणि जातवेदः शृणीहि क्रव्यात्
क्रविष्णुर्वि चिनोत्वेनम् ॥ ४ ॥

O mighty rulcr ! I pierce through the skin of the offender and let the fatal electrical device destroy him with its mightly force. O wise King ! tear out his joints and let flesh-seeking animal destroy him.

यत्रेदानीं पश्यसि जातवेदस्तिष्ठन्तमग्न उत वा चरन्तम् ।
उतान्तरिक्षे पतन्तं यातुधानं तमस्ता
विध्य शर्वा शिशानः ॥ ५ ॥

O learned King ! wherever and whenever you see the wicked man be he sitting or be he wandering, or be he roming in space, pierce him with lethal means as you are the master of archery and flashed with anger.

यज्ञैरिषूः संनममानो अग्ने वाचा शल्याँ अशनिभिर्दिहानः ।
ताभिर्विध्य हृदये यातुधानान् प्रतीचो
बाहून् प्रति भङ्ग्ध्येषाम् ॥ ६ ॥

O mighty adminisrator ! you, bending your shafts through the accomplished and well-trained matheds describad by the Veda and throwing the missiles through electricity, pierce the enemies in their hearts therewith and break their arms raised to attack you.

उतारब्धान्त्स्पृणुहि जातवेद उतारेभाणाँ ऋष्टिभिर्यातुधानान् ।
अग्ने पूर्वो नि जहि शोशुचान आमादः
क्ष्विङ्कास्तमदन्त्वेनीः ॥ ७ ॥

O Wise King ! rescue those persons of your party whom the enemies have captures, strike down the attacking enemies with lethal weapons. O mighty One ! Kill the torturers of the subject keeping yourself full of power and sharp in temprament and let the flash-eating kites devour them.

इह प्र ब्रूहि यतमः सो अग्ने यातुधानो य इदं कृणोति ।
तमा रभस्व समिधा यविष्ठ नृचक्षसश्चक्षुषे रन्धयैनम् ॥ ८ ॥

O ruler ! declare by name in your empire whosoever of wickeds resort to whatsoevere antinational activities. O mighty one ! capture him by your strength and knowing his acts srom the eye of civil intellgent staff kill him.

तीक्ष्णेनाग्ने चक्षुषा रक्ष यज्ञं प्राञ्चं वसुभ्यः प्र णय प्रचेतः ।
हिंस्रं रक्षांस्यभि शोशुचानं मा त्वा दभन्
यातुधाना नृचक्षः ॥ ९ ॥

O Wise king ! guared the effairs of the administration with sarp eye. O far-sighted one ! conduct us onward to attain wealth and prosperity. O beholder of all the men capture the enemies and evil-doers. Let not the enemies and wicked trouble you who is destroyer of enimies and armed whith sharp weapons.

नृचक्षा रक्षः परि पश्य विक्षु तस्य त्रीणि प्रति शृणीह्यग्रा ।

तस्याग्ने पृष्टीर्हरसा शृणीहि त्रेधा मूलं
यातुधानस्य वृश्च ॥ १० ॥

O King ! you have your eyes on all the subjects· Look on the anti-national and anti-social element among all the subject and break his three main iimes—the two shoulders and head. O strong one break his ribs with your might and destroy his three roots—the waiste and two thigs.

त्रिर्यातुधानः प्रसितिं त एत्वृतं यो अग्ने अनृतेन हन्ति ।
तमर्चिषा स्फूर्जयञ्जातवेदः
समक्षमेनं गृणते नि युङ्ग्धि ॥ ११ ॥

O mighty ruler ! let that wicked man who by his falsehood injures rhe truth or holy order, come to your fetter and cuffs triply—in neck, hands and legs. O wise one ! fetter him before your admirers flashing you with your radiance.

यदग्ने अद्य मिथुना शपातो यद् वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शरव्या३ जायते या तया
विध्य हृदये यातुधानान् ॥ १२ ॥

O ruler ! what curse the dual in quarel utter, what rude rough and cruel word the fighting persons use,. and what arrow-like taunt and word of rage comes out from the anger of angry mind let you therewith pierce the wicked man in their heart.

परा शृणीहि तपसा यातुधानान् पराग्ने रक्षो हरसा शृणीहि ।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपः
शोशुचतः शृणीहि ॥ १३ ॥

O King exterminate the wickeds with fervent heat of anger, destroy the enemies with your power. destroy the hypocritic

persons and remove those men who are engaged day and night in their own eating and drinking and are burning with their own zeal.

परा॒द्य दे॒वा वृ॑जि॒नं शृ॑णन्तु प्र॒त्यगे॑नं श॒पथा॑ यन्तु सृ॒ष्टाः ।
वा॒चास्ते॒नं शर॑व ऋच्छन्तु म॒र्मन्
विश्व॑स्यैतु प्रसि॑तिं यातु॒धानः॑ ॥ १४ ॥

O King ! let you destroy today the evil-doers let the uttered Curses return again and strike him, let the fatal arrows pierce the lier in his vital parts and let the anti-social elements go to the binding fetters of all the subject.

यः पौरु॑षेयेण क्र॒विषा॑ सम॒ङ्क्ते यो अश्व्ये॑न प॒शुना॑ यातु॒धानः॑
यो अ॒घ्न्याया॒ भर॑ति क्षी॒रम॑ग्ने
तेषां॑ शी॒र्षाणि॒ हर॒साऽपि॑ वृश्च ॥ १५ ॥

He who partakes the flesh of human-being, he who shares with the meet of animals like the horse and he who robs of the milk of unkillable cow is the monster and must be beheaded by the ruler with striking force.

वि॒षं गवां॑ यातु॒धाना॑ भरन्ता॒मा वृ॑श्चन्ता॒मदि॑तये दु॒रेवाः॑ ।
परै॑णान् दे॒वः स॑वि॒ता द॑दातु परा॑
भा॒गमोष॑धीनां जयन्ताम् ॥ १६ ॥

If the persons torturing public give poison to cow, if evil-monger slaughter the cow let the mighty and reformer ruler confiscate there belongings and keep them deprived of the share of juice of the herbacious plants.

सं॒व॒त्स॒रीणं॒ पयं॑ उ॒स्रियां॑या॒स्तस्य॒ माशी॑द् यातु॒धानो॑ नृचक्षः ।
पी॒यूष॑मग्ने य॒तम॒स्तितृ॑प्सा॒त्
तं प्र॒त्यञ्च॑म॒र्चिषा॑ विध्य॒ मर्मा॑णि ॥ १७ ॥

O King ! you have watchful eyes over all the people. Let not wicked man taste even the minor part of the milk which a cow gives throughout the year. Let mighty one ! pierce with your power before you the vital part of whoever of the evil-doers satisfies him with the milk.

सनादग्ने मृणासि यातुधानान् न त्वा रक्षांसि पृतनासु जिग्युः
सहमूरानन्नु दह क्रव्यादो मा ते हेत्या
मुक्षत दैव्यायाः ॥ १८ ॥

O King ! you always kill the mischief-monger, never have trouble-creatig persons overcome you in fight, burn up the flesh-eaters with their person and let no one of them escap your mighty wonderful weapon.

त्वं नो अग्ने अधरादुदक्तस्त्वं पश्चादुत रक्षा पुरस्तात् ।
प्रति त्ये ते अजरासस्तपिष्ठा
अघशंसं शोशुचतो दहन्तु ॥ १९ ॥

Guard and protcet us O ruler ! from above and from under, rescue us from behind and from befor. Let your inexhaustible fiecre ever-flashing anger consume the mischief-mongers.

पश्चात् पुरस्तादधरादुतोत्तरात् कविः काव्येन परि पाह्यग्ने ।
सखा सखायमजरो जरिम्णे
अग्ने मर्ताँ अमर्त्यस्त्वं नः ॥ २० ॥

O King ! you are celebrated with wit. Let you protect us from behind, from front, from under and from above. O mighty one ! guard us till our mature age as a friend guards to his friend and attaining immortality protect us who are mortals.

तदग्ने चक्षुः प्रति धेहि रेभे शफारुजो येन पश्यसि
यातुधानान् । अथर्ववज्ज्योतिषा
दैव्येन सत्यं धूर्वन्तमचितं न्योष ॥ २१ ॥

O ruler ! keep on the peace-disturber your that watchful eye through which you watch the wickeds who trouble the people. O mighty one ! like a man of firm opinion burn with wonderful over-coming power the treacherous men who ruins the truth with untruth.

परि त्वाग्ने पुरं वयं विप्रं सहस्य धीमहि ।
धृषद्वर्णं दिवेदिवे हन्तारं भङ्गुरावतः ॥ २२ ॥

O King you are victorious. May we always set round us like a fort to you who is wise conquering and destroyer of the treacherous foe.

विषेण भङ्गुरावतः प्रति स्म रक्षसो जहि ।
अग्ने तिग्मेन शोचिषा तपुरग्राभिरर्चिभिः ॥ २३ ॥

O ruler ! Kill the rteacherous antinational elements with posion. O mighty one ; destroy them with sharpened glow of yours and with the rays which flesh with points of flames.

वि ज्योतिषा बृहता भात्यग्निराविर्विश्वानि कृणुते महित्वा ।
प्रादेवीर्मायाः सहते दुरेवाः
शिशीते शृङ्गे रक्षोभ्यो विनिक्ष्वे ॥ २४ ॥

As the fire or sun shines with its lofty splendour and makes every thing apparent with its grand power, in the same manner the King shines with the splendour of his great qualities and makes his power manifest in the Kingdom by his grandour. He conquers all the devil-like malign activities and designs and sharpens his two hornlike powers—the administration enternal and defence from outside attack.

ये ते शृङ्गे अजरे जातवेदस्तिग्महेती ब्रह्मसंशिते ।
ताभ्यां दुर्हार्दमभिदासन्तं किमीदिनं
प्रत्यञ्चमर्चिषा जातवेदो वि निक्ष्व ॥ २५ ॥

O sharp-witted King ! you destroy the trouble-creating, destructive person who takes exorbitant interests on money with those two horn like powers of yours which are inexhaustible, possessed of many sharp weapons and sharpened with the Knowledge of the Vedas and exterminate him, O learned one ! with your strength.

अ॒ग्नी रक्षां॑सि सेधति शु॒क्रशो॑चि॒रम॑र्त्यः ।
शुचिः॑ पाव॒क ईड्यः॑ ॥ २६ ॥

The mighty ruler, radiant with his glow and glamour, immortal amongst his people, destroys the wickeds. He is pious, puritan and adored.

सू० ४ ॥ ऋषिः—चातनः ॥ देवता—इन्द्रासोमादयो मन्त्रोक्ताः ॥ छन्दः —१-७, १५, १८;-२१, जगती; ८-१४, १६, १७, १९ २२, २४ त्रिष्टुप्; २०, २३ भुरिक् त्रिष्टुप्; १५ अनुष्टुप् ॥

HYMN IV

Seer—Chatanah. Subject-matter—Indra, Soma etc as described in the verses. Metre—1-7, 15, 18, 31, Jagati: 8-14, 16, 17, 19, 22, 24 Tristup; 20, 23 Bhurik Tristup; 25 Anustup.

इन्द्रा॑सोमा॒ तप॑तं॒ रक्ष॑ उ॒ब्जतं॒ न्य॑र्पयतं वृषणा तमो॒वृधः॑ ।
परा॑ शृणीतम॒चितो॒ न्यो॑षतं ह॒तं
नु॒देथां॒ नि शि॑शीतम॒त्त्रिणः॑ ॥ १ ॥

O powerful King and premier ! burn the wicked men and destroy them, send downward the persons who disseminate gloom in the people, exterminate the cruel ones, kill them and totally burn them, drive away and annihilate the men who suck and devour blood of the people in the society.

इन्द्रा॑सोमा॒ सम॒घशं॑सम॒स्य१॒घं तपु॑र्ययस्तु च॒रुर॒ग्नि॒माँ इ॑व ।

ब्रह्मद्विषे क्रव्यादे घोरचक्षसे द्वेषो
धत्तमनवायं किमीदिने ॥ २ ॥

O King and premier ! bravely encounter the offender or sinner who encourage the spread and tendency of the offence or sin and make him realise the burning consequence of his offence like the cauldron put on the flames of fire. O mighty ones ! always overlook and keep away with discard the man who casts an oblique eye on the people, who devours the living of the people, who discard knowledge and who takes exorbitant interest on money or does not do anything for the good of the people.

इन्द्रासोमा दुष्कृतो वव्रे अन्तरनारम्भणे तमसि
प्र विध्यतम् । यतो नैषां पुनरेकश्चनोदयत्
तद् वामस्तु सहसे मन्युमच्छवः ॥ ३ ॥

O King and premier ! plunge in deep depth the men who troubles the public and cost them in the supportless darkness so that none of them could return or raise his head and let your wrathful might prevail to crush them.

इन्द्रासोमा वर्तयतं दिवो वधं सं पृथिव्या
अघशंसाय तर्हणम् । उत् तक्षतं स्वर्यं१ पर्वतेभ्यो
येन रक्षो वावृधानं निजूर्वथः ॥ ४ ॥

O King and premier ! you hurl your fatal missile on the wicked man from the region of space and from the earth and fashion your wonderful weapon to aim at the mighty wicked man from the mountains so that he may be exterminated therewith.

इन्द्रासोमा वर्तयतं दिवस्पर्यग्नितप्तेभिर्युवमश्महन्मभिः ।
तपुर्वधेभिरजरेभिरत्त्रिणो नि पर्शाने
विध्यतं यन्तु निस्वरम् ॥ ५ ॥

O King and premier! you both cast from all sides, the steel-weapons blazing with flames on the anti-national and anti-social elements from the space and pierce them in their sides with everready fiery arms so that they pass away without any cry.

इन्द्रासोमा परि वां भूतु विश्वत इयं मतिः
कक्ष्याश्वेव वाजिना । यां वां होत्रां परिहिनोमि
मेधयेमा ब्रह्माणि नृपती इव जिन्वतम् ॥ ६ ॥

O King and premier ! let this good sense always prevail to you from all sides like the girth which encompasses two sides of a horse. Whatever counsel, I, the priest give to you with wisdom and discrimtnatoin, you accept it and you both occept the dictates of the Vedic speech like the good administrators.

प्रति स्मरेथां तुजयद्भिरेवैर्हतं द्रुहो रक्षसो भङ्गुरावतः ।
इन्द्रासोमा दुष्कृते मा सुगं भूद्यो मा
कदा चिदभिदासति द्रुहः ॥ ७ ॥

O King and premier ! you both, encounter the treacherous, brutal enemy with impetuos weapon or the policies. Whoso-ever of enemies once attacks us let not enjoy any happiness.

यो मा पाकेन मनसा चरन्तमभिचष्टे अनृतेभिर्वचोभिः ।
आप इव काशिना संगृभीता
असन्नस्त्वासत इन्द्र वक्ता ॥ ८ ॥

O Mighty King ! let that speaker of untruth who by the speeches of falsehood accuses me when I am dealing the affairs with mature and guileless mind, be thrown away like the water filled in the cavity of folded hands.

ये पाकशंसं विहरन्त एवैर्ये वा भद्रं दूषयन्ति स्वधाभिः ।
अहये वा तान् प्रददातु सोम
आ वा दधातु निर्ऋतेरुपस्थे ॥ ९ ॥

Let the King hand over for serpentlike cruel man those person who discard and accuse the man dealing affaris with right eousness and who harm the virtue and virtuous man with their own interests and let them be consigned to calamity.

यो नो रसं दिप्सति पित्वो अग्ने अश्वानां गवां यस्तनूनाम् ।
रिपु स्तेन स्तेयकृद् दभ्रमेतु
नि ष हीयतां तन्वा३ तना च ॥ १० ॥

O King ! send to punishment destruction with his body and children the men who takes away our water and food from us and who snatch away our bodies, horses and cows as he is, enemy and robber.

परः सो अस्तु तन्वा३ तना च तिस्रः पृथिवीरधो
अस्तु विश्वाः । प्रति शुष्यतु यशो अस्य देवा
यो मा दिवा दिप्सति यश्च नक्तम् ॥ ११ ॥

O officials of the state ! may be swept away himself and with children and be sent down in the eyes of the three grand classes of men (Brahman, Kshatriya and Vaishya) the person who attempt to destroy us in the day or in the night and let all his glory go to an inglorious end.

सुविज्ञानं चिकितुषे जनाय सच्चासच्च वचसी पस्पृधाते ।
तयोर्यत् सत्यं यतरदृजीयस्तदित्
सोमोऽवति हन्त्यासत् ॥ १२ ॥

It is easy for a prudent man to distinguish truth and falsehood. The true and false speeches appose each other.

Of these two the truth is incomplicated and the man of justice and righteousness protects the truth and obliterate the falsehood.

न वा उ सोमो वृजिनं हिनोति न क्षत्रियं मिथुया धारयन्तम्

हन्ति रक्षो हन्त्यासद् वदन्तमुभाविन्द्रस्य

प्रसितौ शयाते ॥ १३ ॥

The just King never encourages the sin or sinner, he never gives shelter or encouragement to warrior or brave man who falsely claims his title. He kills the wicked, destroys the person speaking untruth and both of these two remain entangled in the noose of the King.

यदि वाहमनृतदेवो अस्मि मोघं वा देवाँ अप्यूहे अग्ने ।

किमस्मभ्यं जातवेदो हृणीषे द्रोघवाचस्ते

निर्ऋथं सचन्ताम् ॥ १४ ॥

O wise King ! If I worship untruth as truth, if I, in vain think of many worshippable deities, do you become angry upon us ? Let the calamity fall upon them (be they others or be they we) who speak lie against you.

अद्या मुरीय यदि यातुधानो अस्मि यदि वायुस्ततप पूरुषस्य ।

अधा स वीरैर्दशभिर्वि यूया

यो मा मोघं यातुधानेत्याह ॥ १५ ॥

O King ! so may I die now if I am the wicked and torturer of people and if I harass any man's life. So let loose himself with his ten vital airs the man who calls me *yatudhana* (mischief creating wicked) in vain.

यो मायातुं यातुधानेत्याह यो वा रक्षाः शुचिरस्मीत्याह ।

इन्द्रस्तं हन्तु महता वधेन

विश्वस्य जन्तोरधमस्पदीष्ट ॥ १६ ॥

Let the mighty King kill, with lethal weapon, to the man who calls me wicked and mischiefmonger while I am free from all the devilish nature, who being himself treacherous wicked declares that he is a man of puritan type and let him as vilest of all creatures perish.

प्र या जिगाति खर्गलेव नक्तमप द्रुहुस्तन्वं१ गूहमाना ।
वव्रमनन्तमव सा पदीष्ट ग्रावाणो
घ्नन्तु रक्षस उपब्दैः ॥ १७ ॥

Head-long fall into the deep unfathomable ditch the woman who bearing ill-motives or mallgnance for others wanders at night time like an owl masquerading her face. Let the wise statesmen beat the wickeds with their instructive words.

वि तिष्ठध्वं मरुतो विक्ष्वि१च्छत गृभायत रक्षसः सं पिनष्टन ।
वयो ये भूत्वा पतयन्ति नक्तभिर्ये
वा रिपो दधिरे देवे अध्वरे ॥ १८ ॥

O man of army! spread out in the people, search out among them, arrest and crush down the wickeds who wander at the night attaining activities of birds and who commit violence in the good administration of the King.

प्र वर्तय दिवोऽश्मानमिन्द्र सोमशितं मघवन्त्सं शिशाधि ।
प्राक्तो अपाक्तो अधरादुदक्तो३भि
जहि रक्षसः पर्वतेन ॥ १९ ॥

O mighty King! hurl down your steelweapen which is sharpened by electricity and smite and slay the mischief-creators forward, behind and from above and under with your weapon having edges.

एत उ त्ये पतयन्ति श्वयातव इन्द्रं दिप्सन्ति दिप्सवोऽदाभ्यम्।
शिशीते शक्रः पिशुनेभ्यो वधं नूनं
सृजदशनिं यातुमद्भ्यः ॥ २० ॥

These enemies possessing dog-like activities, benton mischief wander and desire to kill the indomitable King. Let the powerful King make bolt-like weapon with certainity and sharpen it for slaying the griedy treacherous assailing enemies.

इन्द्रो यातूनामभवत् पराशरो हविर्मथीनामभ्या३विवासताम् ।
अभीदु शक्रः परशुर्यथा वनं पात्रेव
भिन्दन्त्सत एतु रक्षसः ॥ २१ ॥

The mighty King becomes the annihilator of those wickeds and foes who poision the water and food and who come near as assailants. The powerful King smashing like jugs the enemies present as an axe cuts the jungle.

उलूकयातुं शुशुलूकयातुं जहि श्वयातुमुत कोकयातुम् ।
सुपर्णयातुमुत गृध्रयातुं दृषदेव प्र मृण रक्ष इन्द्र ॥ २२ ॥

O mighty ruler ! exterminate the owl-like activity, owlet-like activity, doglik activity, destroy the wolf-like activity, vulture-like acts and eagle-like activities. O King destroy all these mishchievous activities and save the State from them.

मा नो रक्षो अभि नड् यातुमावदपोच्छन्तु मिथुना
ये किमीदिनः । पृथिवी नः पार्थिवात् पात्वंहसोऽन्तरिक्षं
दिव्यात् पात्वस्मान् ॥ २३ ॥

Let not trouble-creating mischief-mongers come near us, let them who create violence and who are robbers and dacoits be far away from us. May the earth save us from

earthly calamities and may the heavenly region keep up safe from the celestial trouble.

इन्द्रं जहि पुमांसं यातुधानमुत स्त्रियं मायया शाशंदानाम् ।
विग्रीवासो मूरंदेवा ऋदन्तु मा
ते दृशन्त्सूर्यमुच्चरंन्तम् ॥ २४ ॥

O mighty King ! destroy the male who is the creator of wickedness, or the female who is very keen inplaying treachery and evil tricks. Let the persons of hypcritic activities and nature perish deprived of their necks and they could not see the sun when it arises.

प्रति चक्ष्व वि चक्ष्वेन्द्रश्च सोम जागृतम् ।
रक्षोभ्यो वधमस्यतमशनिं यातुमद्भ्यः ॥ २५ ॥

O King ! look carefully the affairs of your state, O premier ! examine every matter of the state, with clear wit and thus both of you be watchful and aware. Cast your weapons against mischief-mongers and your deadly weapon against assailants.

सू० ५ ॥ ऋषिः—शुक्रः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१, ६ उपरिष्टाद् बृहती; २ त्रिपदा विराड् गायत्री; ३ भुरिग् जगती; ४, १२; १३, १६-१८ अनुष्टुप्; ५ भुरिक् संस्तारपङ्क्तिः; ७, ८ ककुम्मत्यनुष्टुप्; ९ पुरस्कृतिर्जगती १० त्रिष्टुप्; ११ पथ्या पङ्क्तिः; १४ षट्पदा जगती; १५ पुरस्ताद् बृहती;; १९ जगतीगर्भा त्रिष्टुप्; २० विराड् गर्भाऽऽस्तारपङ्क्तिः; २१ विराट् त्रिष्टुप्; २२ सप्तपदा विराड् गर्भा भुरिक् शक्वरी ॥

HYMN. V.

Seer—Shukrah. Subject-matter—as described in the verses. Metre—1,6 Uparistad Brihati ; 2 Tripada Virad Gayatri ; 3 Bhurik Jagati ; 4, 12, 13 16-18 Anustup ; 5 Bhurik Sanstar Panktih ; 7, 8 Kakummati Anustup ; 9 Puraskrit Jagati ; 10 Tristup ; 11 Pathya Panktih ; 14 Shatpada jagati ; 15 Purastad Brihati 19 Jagatigarbha

Tristup 20 Viradgarbha Ashtarpanktih ; 21 ViratTristup ; 22Satpada Viradgarbha Shakvari.

N.B. : The term *Manih* in this hymn stands to mean the medal awarded by the states to the person of merits. It is the mark of respect in appreciation of their services and achevements. This is not an amulet.

अयं प्रतिसरो मणिर्वीरो वीराय बध्यते ।
वीर्यवान्त्सपत्नहा शूरवीरः परिपाणः सुमङ्गलः ॥ १ ॥

This *Mani*, (medal) is the sign of bravery, this is the mark of power, this is the mark awarded to foe-slayer, this is the symbol of heroic and brave deeds, this is a safety sign of prosperity, and mark of advancement and this is awarded and bound and bound to the man who is distinguished in bravery.

अयं मणिः सपत्नहा सुवीरः सहस्वान् वाजी सहमान उग्रः ।
प्रत्यक् कृत्या दूषयन्नेति वीरः ॥ २ ॥

This Mani is the sign of Killing enemies, this is the mark of good heroism, this is the sign of victory, this is the symbol of strength, conquest and might. Let this succeed ruining the enemies.

अनेनेन्द्रो मणिना वृत्रमहन्ननेनासुरान् पराभावयन्मनीषी ।
अनेनाजयद् द्यावापृथिवी उभे इमे
अनेनाजयत् प्रदिशश्चतस्रः ॥ ३ ॥

The King decorated with this Mani destroys the assailant ; the enlightened statesman decorated with this inflicts defeats to anti-social and anti-national elements ; decorated with this the King becomes victorious over earth and heaven both ; he maintaing through this his supremacy in the four regions.

अयं स्राक्त्यो मणिः प्रतीवर्तः प्रतिसरः ।
ओजस्वान् विमृधो वशी सो अस्मान् पातु सर्वतः ॥ ४ ॥

This *Mani* is a sign of industry, this is the sign of alround achievements, this a symbol of progressive enterprize ; this is the mark of courage, this is the medal which inspires the spirit of controlling foes and let it be the means to save us from all sides.

तदग्निराह तदु सोम आह बृहस्पतिः सविता तदिन्द्रः ।
ते मे देवाः पुरोहिताः प्रतीचीः
कृत्याः प्रतिसरैरजन्तु ॥ ५ ॥

The enlightened man describe this aspect of Mani, the man of genial temprament describes this aspect of Mani, the master of Vedic speech, describes this merit of Mani, the man of constructive geneus admires this aspect of *Mani*, the mighty King describes this aspect of *Mani*, and let these men of merit do the strategies of enemies useless by their encountering attacks.

अन्तर्दधे द्यावापृथिवी उताहरुत सूर्यम् ।
ते मे देवाः पुरोहिताः प्रतीचीः
कृत्याः प्रतिसरैरजन्तु ॥ ६ ॥

I, the mighty King who has this *Mani* surround the enemies in earth and space, I have in my jurisdiction the day and sun. Let these men of merit coming forward make the stretigies of enemies ineffectual by their encountering attacks and activities.

ये स्राक्त्यं मणिं जना वर्माणि कृण्वते ।
सूर्यइव दिवमारुह्य वि कृत्या बाधते वशी ॥ ७ ॥

Whosoever having him in control makes the man with this

meritorious Mani his armour makes the evil designs of enemies ineffectual as the sun overcomes darkness rising upto heaven.

स्राक्त्येन॑ म॒णिन॒ ऋषि॑णेव मनी॒षिणा॑ ।
अजै॑षं॒ सर्वाः॒ पृत॑ना॒ वि मृधो॑ हन्मि र॒क्षसः॑ ॥ ८ ॥

Like the most prudent seer wearing this Mani which is the mark of industry, I the King prevail all the fight and kill the foes who are like demons.

याः कृ॒त्या आ॑ङ्गिर॒सीर्याः॑ कृ॒त्या आ॑सु॒रीर्याः॑
कृ॒त्याः स्व॒यंकृ॑ता॒ या उ॑ चा॒न्येभि॒राभृ॑ताः । उ॒भयी॒स्ताः
परा॑ यन्तु परा॒वतो॑ नव॒तिं ना॒व्या॑३ अति॑ ॥ ९ ॥

Let all those devices of both kinds which are prepared by electricity or fire, whic are prepared with cloudy vapours may be they prepared by self or may be they prepared by others, depart to remotest space past ninety rivers.

अ॒स्मै म॒णिं वर्म॑ बध्नन्तु दे॒वा इन्द्रो॒ विष्णुः॑
स॒वि॒ता रु॒द्रो अ॒ग्निः । प्र॒जाप॑तिः पर॒मेष्ठी
वि॒राड् वै॑श्वान॒र ऋष॑यश्च॒ सर्वे॑ ॥ १० ॥

May the King, priest, commanding officer the man desencing justice, learned adviser, the chief of the public welfare, and the head of the circles, most brillient learned person, leader of the administrative units, and other learned people and the seers bind this medal on this man of merit as an armour.

उ॒त्त॒मो अ॒स्योष॑धीनामन॒ड्वाञ्जग॑तामिव व्या॒घ्रः श्वप॑दामिव ।
य॒मैच्छा॒मावि॑दाम॒ तं प्र॑ति॒स्पाश॑न॒मन्ति॑तम् ॥ ११ ॥

O man (decorated with Mani) you are best of all the persons who burn the enemies ; you are like the bull

amongst domestic animals, you are like tiger amongst wild animals ; whom we sought for have found near us waiting for us.

स इद् व्याघ्रो भवत्यथो सिंहो अथो वृषा ।
अथो सपत्नकर्शनो यो बिभर्तीमं मणिम् ॥ १२ ॥

He who recieves and wears this Mani is like a tiger, like a lion and like a bull and is the subduer of enemies.

नैनं घ्नन्त्यप्सरसो न गन्धर्वा न मर्त्याः ।
सर्वा दिशो वि राजति यो बिभर्तीमं मणिम् ॥ १३ ॥

He who is reciepient of this Mani shines as King over all the regions. Neither electrical means can kill him nor the man equipped with jaseous arms and or the mortal beings.

कश्यपस्त्वामसृजत कश्यपस्त्वा समैरयत् ।
अबिभस्त्वेन्द्रो मानुषे बिभ्रत् संश्रेषिणेऽजयत् ।
मणिं सहस्रवीर्यं वर्म देवा अकृण्वत ॥ १४ ॥

This Mani to be awarded is full of multifarious might and the man of merit and knowledge make it their armour. O man ! you have been created by All-seeing God, you are sent in this world by All-seeing Lord, the mighty king has chosen you from the crowd of men as he has become victorious in the battle having you in his side. (Hence you are decorated with this Mani).

यस्त्वा कृत्याभिर्यस्त्वा दीक्षाभिर्यज्ञैर्यस्त्वा जिघांसति ।
प्रत्यक् त्वमिन्द्र तं जहि वज्रेण शतपर्वणा ॥ १५ ॥

O mighty King ! meet bravely and kill with weapon having hundred edges, the man who desires to destroy you by means of artificial devices, who desires to kill you by dint of intellectual means, and who desires to kill you by the means of organized stretigies.

अयमिद् वै प्र॑तीव॒र्त ओज॑स्वान्त्सं॒जयो॑ म॒णिः ।
प्र॒जां धनं॑ च रक्षतु परि॒पाणः॑ सुम॒ङ्गलः॑ ॥ १६ ॥

Let this Mani for you be of alround fortune, O man ! let it be the means of strength, let it be the means of victory, let it be the means of safety, let it be the means of pleasure and prosperity, let it be the means of protecting progeny and wealth.

अ॒स॒प॒त्नं नो॑ अध॒राद॑सप॒त्नं न॑ उत्त॒रात् ।
इन्द्रा॑सप॒त्नं नः॑ प॒श्चाज्ज्योतिः॑ शूर पु॒रस्कृ॑धि ॥ १७ ॥

O mighty King ! set before of us the light devoid of any fear and enemity, from bellow, set before us the light devoid of any fear and enemity from above, set before us the light devoid of any fear and threat from behind.

वर्म॑ मे॒ द्यावा॑पृथि॒वी वर्माह॒र्वर्म॒ सूर्यः॑ ।
वर्म॑ म॒ इन्द्र॑श्चा॒ग्निश्च॒ वर्म॑ धा॒ता द॑धातु मे ॥ १८ ॥

Let the heaven and earth give us armour of safety, let the day grant us armour of safety, let the sun grant us the armour of safety, let the air grant me the armour of safety, let the fire grant me the armour of safety and may All-supporting Divinity grant us the armour of safety.

ऐ॒न्द्रा॒ग्नं वर्म॑ बहु॒लं यदु॒ग्रं विश्वे॑ दे॒वा नाति॒ विध्य॑न्ति॒ सर्वे॑ ।
तन्मे॑ त॒न्वं॑ त्राय॒तां स॒र्वतो॑
बृ॒हदायु॑ष्मा॒ञ्जरद॑ष्टि॒र्यथासा॑नि ॥ १९ ॥

(The man receipient of this awarded Mani says).

This *Mani*, awarded by King and commanding Chief is that armour which is very strong and which the statesmen, officials and all the subject can not ever disregard. Let it protect my body fully so that I may be strong and enjoy long life extended to mature old age.

आ मारुक्षद् देवमणिर्मह्या अरिष्टतातये।
इमं मेथिमभिसंविशध्वं तनूपानं त्रिवरूथमोजसे ॥ २० ॥

Let this wonderful *Mani* be bound on me to keep me safe from all troubles. O learned men ! for attaining strength enter in this piilar of safety which is the protection of body and is the symbol of industry, intelligence and sincerity.

अस्मिन्निन्द्रो नि दधातु नृम्णमिमं देवासो अभिसंविशध्वम्
दीर्घायुत्वाय शतशारदायायुष्माञ्जरदष्टिर्यथासत् ॥ २१ ॥

May Almighty Divinity store in this King the strength, geneus and prosperity for his long life to last a hundred autumn. Let all the physical forces enter in him so that he may be longlived and matured with old age.

स्वस्तिदा विशां पतिर्वृत्रहा विमृधो वशी।
इन्द्रो बध्नातु ते मणिं जिगीवाँ अपराजितः
सोमपा अभयंकरो वृषा।
स त्वा रक्षतु सर्वतो दिवा नक्तं च विश्वतः ॥ २२ ॥

O man of merit ! may bind on you this Mani the King who si the master of the subject, who is the giver of peace and safety, who is dispeller of troubles, who is the conqueror of enemies, who is victorious, undefeated, protector of know-lege, feat-dispeller and powerful. May he protect you on all sides by day and night.

सू० ६ ॥ ऋषिः—मातृनामा ॥ देवता—मन्त्रोक्ताः, मातृनामा, १५ ब्रह्मणस्पतिः ॥ छन्दः—१, ३-९, १८-२६ अनुष्टुप्; २ पुरस्ताद् बृहती; १० षट्पदा जगती; ११; १२, १४, १६ पथ्या पङ्क्तिः; १५ सप्तपदा शक्वरी; १७ सप्तपदा जगती ॥

HYMN VI.

Seer—Matrinaman. Subject-matter—as described in

the verses ; Matrinaman Brahmanaspatih. Metre—1, 3, 9, 13, 18-26 Anustup ; 2 Purastad Brihati ; 10 Shatpada Jagati ; 11, 12, 14, 16, Pathya Panktih ; 15 Saptapada Shakvari ; 17 Saptapada jagati.

यौ ते मातोन्ममार्जं जातायाः पतिवेदनौ ।
दुर्णामा तत्र मा गृधदलिंश उत वत्सपः ॥ १ ॥

Let not bad named *Alinsha* (the germ which reduces strength) and *Vatsapa* (the germ which destroys fecundity), desire the pair of braces which are husband-wovers, and were cleansed by your mother at the time when you were born, O woman !

पलालानुपलालौ शर्कुं कोकं मलिम्लुचं पलीजकम् ।
आश्रेषं वव्रिवाससमृक्षग्रीवं प्रमीलिनम् ॥ २ ॥

Let not allow *Palala* (the germ which obstructs the growth of flesh), *Anuplala* (the germs hindering the vitality), *Sharkuh* (germ which causes great trouble), *Koka* (the germ which steals away the strength like wolf), Malimlucha (the germ which reduces everything of the body), *Paliyakaw* (germ killing activity), *Ashrisha* (the germ which creates great burning), *Vavrivasha* (the germ which affects the form), *Rikshgriva* (the germ which creates pain in the throat) and *Pranilin* (the germ which causes drowsiness in eyes) to affect your body.

मा सं वृतो मोप सृप ऊरू माव सृपोऽन्तरा ।
कृणोम्यस्यै भेषजं बजं दुंणामचातनम् ॥ ३ ॥

Let not disease or affection caused by these garns approach this woman; let it not come near her, let it not enter between her things as I, the physician make the harb *Baja*, a madicine which is the destroyer of *Dusnam*, to guard this woman.

दुर्णामा च सुनामा चोभा संवृतमिच्छतः ।
अरायानप हन्मः सुनामा स्त्रैणमिच्छताम् ॥ ४ ॥

The garm Durnama and Sunama both become eager to approach woman. I drive away these disease-causing enemies and let the *Sunama*, (the germ causing female diseases) go to the person who is indiscriminately absorbed in sexual intercourse with woman.

यः कृष्णः केश्यसुर स्तम्बज उत तुण्डिकः ।
अरायानस्या मुष्काभ्यां भंससोऽपं हन्मसि ॥ ५ ॥

We drive away all the disease-germs including that which is black. Which is hairy, which is trouble-some, which is born in grass-shoots and effects knees etc and which has trunk in its mont, from rhe bosom, waiste and the organ of the woman.

अनुजिघ्रं प्रमृशन्तं क्रव्यादमुत रेरिहम् ।
अरायाञ्छ्वकिष्किणो बजः पिङ्गो अनीनशत् ॥ ६ ॥

Let the yellow *Baja* (herb) destroy the diseases creating germs like *Anujighra* (that which constrains its body frequently) *Prαnrishan* (that which is highly infectious in touch), *Kravyada* (that which consumes up the flesh), *Reriha* (that which attacks violenty and *Shvakis*--Kina that which troubles like dog hooping cough etc).

यस्त्वा स्वप्ने निपद्यते भ्राता भूत्वा पितेव च ।
बजस्तान्त्सहतामितः क्लीबरूपांस्तिरीटिनः ॥ ७ ॥

Let the harb *Baja* drive away from here those impotent fatal disease-germs which comes to you in sleep like your brother and father, O woman !

यस्त्वा स्वपन्तीं त्सरति यस्त्वा दिप्सति जाग्रतीम् ।
छायामिव प्र तान्त्सूर्यः परिक्रामन्ननीनशत् ॥ ८ ॥

O woman ! the disease-germ which stealthily comes to you in sleep and that which desires to trouble you when you are

awake, be benished as the sun travelling round in the space drives away the thicket of darkness.

यः कृणोति मृतवत्सामवतोकामिमां स्त्रियम् ।
तमोषधे त्वं नाशयास्याः कमलमञ्जिवम् ॥ ९ ॥

Let this medicianl plant (Baja) destroy the disease-germ of this woman which banishes her sexual-desire, which makes her loose her child and which causes in her the tendency of abortion.

ये शालाः परिनृत्यन्ति सायं गर्दभनादिनः ।
कुसूला ये च कुक्षिलाः ककुभाः करुमाः स्रिमाः ।
तानोषधे त्वं गन्धेन विषूचीनान् वि नाशय ॥ १० ॥

Let this medicinal plant destroy with its odour to every side these germs which make sound like an ass, which affect skin, which have beg abdomen, which possess curbed bodies, which at once affect the mind and which produce virus and wandering everywhere dance in the evening.

N.B.: These are named—*Gardabhanadin. Kusul, Kukshila, Kakubha. Karuma* and *Shrima.*

ये कुकुन्धाः कुकूरभाः कृत्तीर्दूर्शानि बिभ्रति ।
क्लीबाइव प्रनृत्यन्तो वने ये कुर्वते घोषं
तानितो नाशयामसि ॥ ११ ॥

We, the physicians and banish away from here all those germs known as *Kukundha* (those which make bad sound), *Kukurbha* (those which are of grey colour), *Kritir* which possess scissor-like instrument in their mouths and which dancing like eununchs in the wood make sounds.

ये सूर्यं न तितिक्षन्त आतपन्तममुं दिवः । अरायान्
बस्तवासिनो दुर्गन्धींल्लोहितास्यान् मककान् नाशयामसि ॥१२॥

We, the physicians destroy all those trouble-some germs which cannot tolerate this sun that shines to warm us from the space and which are known as—*Bastavasinah* (the germs having goat-like mouth), *Durgandhinah* (the germs which release bad smell), *Lohithsyah* (the germs which have red mouth) and *Mamakah* (the germs which have reverse movement).

य आत्मानमतिमात्रमंसं आधाय बिभ्रति ।
स्त्रीणां श्रोणिप्रतोदिन इन्द्र रक्षांसि नाशय ॥ १३ ॥

O Indra ! (physician) destroy those disease-germs which bear heavy head on their soulders, ie which are terribe in their stature; and which pierce the loins of woman.

ये पूर्वे वध्वो३ यन्ति हस्ते शृङ्गाणि बिभ्रतः ।
आपाकेस्थाः प्रहासिन स्तम्बे ये कुर्वते
ज्योतिस्तानितो नाशयामसि ॥ १४ ॥

We destroy from here those germs which having horn-like needle-pipe on their hands torture newly married woman, which live in mess and laugh, which send forth light in the bushes.

येषां पश्चात् प्रपदानि पुरः पार्ष्णीः पुरो मुखा ।
खलजाः शकधूमजा उरुण्डा ये च मट्मटाः कुम्भमुष्का
अयाशवः । तानस्या ब्रह्मणस्पते प्रतीबोधेन नाशय ॥ १५ ॥

O Brahmanaspati ! (the Physician having mastery over the Vedas) drive away from this woman with vigilance or prophylactic measure those germs which have their toes behind their heels and faces in front, those which are known as *Khaljah* (born in grain- husking ground), *Shakadhumaja* which are born of the smokes of animal dung, *Urunda* those which ere produced in plenty), *Mutmatah* which inflict great pain), *Kumbhmuskah* (those which have

jug-shaped testicles) and *Ayashavah* (the germs which bite creepingly).

पर्यस्ताक्षा अप्रचङ्कशा अस्त्रैणाः सन्तु पण्डगाः ।
अव भेषज पादय य इमां संविवृत्सत्यपतिः
स्वपतिं स्त्रियम् ॥ १६ ॥

Let the germs which have lesser sight, which havh distorted eyes, which move on the support of their hips, be deprived of their female companions. Let the healing plant cast away this germ which, though not being husband of this woman approaches her who is wedded to her husband.

उद्धर्षिणं मुनिकेशं जम्भयन्तं मरीमृशम् ।
उपेषन्तमुदुम्बलं तुण्डेलमुत शालुडम् ।
पदा प्र विध्य पार्ष्ण्या स्थालीं गौरिव स्पन्दना ॥ १७ ॥

O physician ! kick out the desease-germs which are very trouble-some, which have hair-like monk, which cause drowsiness, which attack frequently, which move fast, which are more infectious, which have large mouths and which are very active, like the hasty cow which kicks with its foot and heel the milking pan.

यस्ते गर्भं प्रतिमृशाज्जातं वा मारयाति ते ।
पिङ्गस्तमुग्रधन्वा कृणोतु हृदयाविधम् ॥ १८ ॥

Let the *Pinga* (the herbacious plant) which is as mighty as a man having bow pierce in the heart of germ which touches your foetus, O woman ! and which kills the child if born.

ये अम्नो जातान् मारयन्ति सूतिका अनुशेरते ।
स्त्रीभागान् पिङ्गो गन्धर्वान् वातो अभ्रमिवाजतु ॥ १९ ॥

Let the *Pinga* plant drive away those germs which kill the

newly born children and which stay in the rooms where delivery of child has taken place, which make their place in ovaries of woman and are very harmful, like the wind which drives away cloud,

परिसृष्टं धारयतु यद्धितं माव पादि तत् ।
गर्भं त उग्रौ रक्षतां भेषजौ नीविभार्यौ ॥ २० ॥

Let these two medicinal plants (Pinga and Baja) Bhich are very effective healer, which are to be worn within the girdle gaurd your babe, O woman ! Let you maintain the genial seed, let your embryo laid in womb rest secure.

पवीनसात् तङ्गल्वा३च्छायकादुत नग्नकात् ।
प्रजायै पत्ये त्वा पिङ्गः परि पातु किमीदिनः ॥ २१ ॥

O woman ! let the *Pinga* plant guard you for the sake of your husband and children from the trouble-some disease-creatin germs including *Pavinasa* (which has instrumet-like strong nose), *Tangalva* (the germ which creates trouble in walking), *Chhavaka* (the germ which pierces violently) and *Nagnaka* (the germ whose instruments are always nacked)..

द्व्यास्याच्चतुरक्षात् पञ्चपादादनङ्गुरेः ।
वृन्तादभि प्रसर्पतः परि पाहि वरीवृतात् ॥ २२ ॥

O Physician ! gaurd in every side from the germ having two mouths from the germ having five feet, from the germ having fore eyes, from the germ having no finger, from the germ which creeps from the stalk of the leaves and from the germ which has a curbed motion.

य आमं मांसमदन्ति पौरुषेयं च ये क्रविः ।
गर्भान् खादन्ति केशवास्तानितो नाशयामसि ॥ २३ ॥

We, the physicians drive away from here the germs which eat uncooked flesh, which consume the flesh of man, which eat the embryo and which have long hair.

ये सूर्यात् परिसर्पन्ति स्नुषेव श्वशुरादधि ।
बजश्च तेषां पिङ्गश्च हृदयेऽधि नि विध्यताम् ॥ २४ ॥

Let the plants named *Baja* and Pinga pierce through the hearts of those germs which creep away stealthily from the sun like a woman from the house of her husband's father.

पिङ्ग रक्ष जायमानं मा पुमांसं स्त्रियं क्रन् ।
आण्डादो गर्भान्मा दभन् बाधस्वेतः किमीदिनः ॥ २५ ॥

Let the *Pinga* protect the babe at the birth, let it protect the male child and female child and let not the disease eating the testicles of the babe destroy the babe in the womb, O physician ! drive away these troublesome germs.

अप्रजास्त्वं मार्तवत्समाद् रोदमघमावयम् ।
वृक्षादिव स्रजं कृत्वाप्रिये प्रति मुञ्च तत् ॥ २६ ॥

O physician ! send the barrenness, infant's death, weeping that gives signal of woe to the undesirable harmful calamity as a man plucking garland from the tree gives to other.

सू० ७ ॥ ऋषिः—अथर्वा ॥ देवता—भैषज्यं, आयुष्यं, ओषधयः ॥
छन्दः—१, ७, ८, ११, १३, १६-२३, २७ अनुष्टुप्; २ उपरिष्टाद् भुरिक् बृहती; ३ पुरउष्णिक्; ४ पञ्चपदा परानुष्टुबतिजगती; ५, १०, २५ पथ्या पङ्क्तिः; ६ विराड् गर्भा भुरिक् पथ्या पङ्क्तिः; ९ द्विपदाऽऽर्ची भुरिगनुष्टुप्; १२ पञ्चपदा विराडतिशक्वरी; १४ उपरिष्टाद् निचृद् बृहती; [१५ त्रिष्टुप्; २४ षट्पदा जगती;] २६ निचृदनुष्टुप्; २८ भुरिगनुष्टुप् ॥

HYMN VII.

Seer—Atharvan. Subject-matter—Bhaishajyam, Ayushyam, Oshadhayah. Metre—1, 7, 8, 11, 13, 16-23, 27 Anustup. 2 Uparishtad Bhurig Brihati; 3 Pura Ushnik; 4 Panchapada Paranustup Atiyagati; 5,10, 25 Pathya Panktih

6 Viradgarbha Bhurik Pathya Panktih; 9 Dvipada Archi Bhurig Anustup; 12 Panchapada Virad Atishakvari, 14 Uparistad Nichrid Brihati; 15 Tristup, 24 Shatpade Jagati; 26 Nichrid Anustup, 28 Bhurig Anustup.

या बभ्रवो याश्च शुक्रा रोहिणीरुत पृश्नयः ।
असिक्नीः कृष्णा ओषधीः सर्वा अच्छावदामसि ॥ १ ॥

We, the physicians desire all these medicinal plants which are tawny-coloured, which are pale, which are variegated, which are red, which are dusky and which are black-coloured.

त्रायन्तामिमं पुरुषं यक्ष्माद् देवेषितादधि ।
यासां द्यौष्पिता पृथिवी माता
समुद्रो मूलं वीरुधां बभूव ॥ २ ॥

Let these herbacious plants, the heaven is whose father, the earth whose mother and the firmament whose root, deliver this man from consumption which is caused by over-absorption in the carnal and material pleasures.

आपो अग्रं दिव्या ओषधयः ।
तास्ते यक्ष्ममेनस्य१मङ्गादङ्गादनीनशन् ।
स्तम्बिनीरेकशुङ्गाः प्रतन्वतीरोषधीरा वदामि । ॥ ३ ॥

The pure waters are the first and best of the medicines which removes consumption caused by disobedience of nature's law from every limb of yours, O man !

प्रस्तृणती अंशुमतीः काण्डिनीर्या विशाखा ह्वयामि
ते वीरुधो वैश्वदेवीरुग्राः पुरुषजीवनीः ॥ ४ ॥

O man ! I, the physician describe to you the healing herbs which spread more, which are bushy, which are creeping ones and which are single-sheathed. I further tell you of

the herbacious plants which possess fibres which are reed-like, which have plenty of branches, which are of various utility and effectivities, which are strong in their effect and which give life to men.

यद् वः सहः सहमाना वीर्यं१ यच्च वो बलम् ।
तेनेममस्माद् यक्ष्मात् पुरुषं
मुञ्चतौषधीरथो कृणोमि भेषजम् ॥ ५ ॥

Let these powerful plants deliver this man from this consumption by whatever overcoming power and whatever strength they possess in them. I, the physician prescribe these medicines.

जीवलां नघारिषां जीवन्तीमोषधीमहम् ।
अरुन्धतीमुन्नयन्तीं पुष्पां मधुमतीमिह
हुवेऽस्मा अरिष्टतातये ॥ ६ ॥

I, the physician prescribe for the health of this man the *Jivanti* plant which gives new life, which is harmless, rescueing, strengthening, flowery and full of sweet juice.

इहा यन्तु प्रचेतसो मेदिनीर्वचसो मम ।
यथेमं पारयामसि पुरुषं दुरितादधि ॥ ७ ॥

Let sapient plants according to my learned physician advice come here so that we could raise this man from this evil trouble.

अग्नेर्घासो अपां गर्भो या रोहन्ति पुनर्नवाः ।
ध्रुवाः सहस्रनाम्नीर्भेषजीः सन्त्वाभृताः ॥ ८ ॥

Let the herbacious plants which possess heat in them, which are full of watery substance which are ever-growing, fresh and new, which have various names, be procured.

अवकोल्वा उदकात्मान ओषधयः ।
व्यृषन्तु दुरितं तीक्ष्णशृङ्गयः ॥ ९ ॥

Let the plants which grow up in water, and *Avaka*, the *Blyxa-Octandra* which burns up the pain and which have sharp thorn dispel away disease and its troubles.

उन्मुञ्चन्तीर्विवरुणा उग्रा या विषदूषणीः ।
अथो बलासनाशनीः कृत्यादूषणीश्च
यास्ता इहा यन्त्वोषधीः ॥ १० ॥

Let the medicinal plants which release the troubles, which are strong and powerful, which are antidote of poisions, which are free from plentiful watery substance, which drive away *catarrh* etc, and which frustrate the choking pains, be procured here.

अपक्रीताः सहीयसीर्वीरुधो या अभिष्टुताः ।
त्रायन्तामस्मिन् ग्रामे गामश्वं पुरुषं पशुम् ॥ ११ ॥

Let the plants of medicine which are praised for their efficacy, which have conquering effect and which are purchased, rescue, the cow, horse, men and animal in this village.

मधुमन्मूलं मधुमदग्रमासां मधुमन्मध्यं वीरुधां बभूव ।
मधुमत् पर्णं मधुमत् पुष्पमासां मधोः
संभक्ता अमृतस्य भक्षो घृतमन्नं दुहृतां गोपुरोगवम् ॥ १२ ॥

The root of these herb is sweet, the top-portion of them is sweet, the interim portion of them is sweet, the leaf of them is sweet, the flower of them is also sweet, these are combined with sweet these are the food filled with nectar or immortality and let them make the ghee and cerial preparations of which

the milk of cow is first and best, wholesome (when mixed in them).

यावतीः कियतीश्चेमाः पृथिव्यामध्योषधीः ।
ता मा सहस्रपर्ण्यो मृत्योर्मुञ्चन्त्वंहसः ॥ १३ ॥

Let these medicianal plants that grow over on the earth and that have thousand leaves, whatever their number and their size be, free me from the sin of death.

वैयाघ्रो मणिर्वीरुधां त्रायमाणोऽभिशस्तिपाः ।
अमीवाः सर्वा रक्षांस्यप हन्त्वधि दूरमस्मत् ॥ १४ ॥

Let *Mani*, the tablet prepared of these herbacious plants know as *vaiygaghra* (as powerful as lion), protective and guard against disease, beat the diseases, and all troubles off from us,

सिंहस्येव स्तनथोः सं विजन्तेऽग्नेरिव विजन्त आभृताभ्यः ।
गवां यक्ष्मः पुरुषाणां वीरुद्भिरतिनुत्तो
नाव्या एतु स्रोत्याः ॥ १५ ॥

As the wild animals fly away with fear from the roar of lion, as they fly away from fire so the diseases fly away from the medicinal plants collected and procured. Let the consumption of cow and men expelled by the plants pass away from us to the revers navigable.

मुमुचाना ओषधयोऽग्नेर्वैश्वानरादधि ।
भूमिं संतन्वतीरित यासां राजा वनस्पतिः ॥ १६ ॥

Let the plants whose king is the tree expelling out diseases go and spread attaining power from fire prevalent in all the worldly objects and covering the earth (with iheir luxuriant growth).

या रोहन्त्याङ्गिरसीः पर्वतेषु समेषु च ।
ता नः पयस्वतीः शिवा ओषधीः सन्तु शं हृदे ॥ १७ ॥

May these juicy plants which are known as *Angirasa* (possessing the properties of heat) and grow on mountains and on plains be auspicious and pleasant for my heart.

याश्चाहं वेद वीरुधो याश्च पश्यामि चक्षुषा ।
अज्ञाता जानीमश्च या यासु विद्म च संभृतम् ॥ १८ ॥

Let through my speach be known all those medicinal plants which are to know, which I see by my eyes, which are unknown which I see by my eyes, which are unkhown, which I have to know and in which the power is stored.

सर्वाः समग्रा ओषधीर्बोधन्तु वचसो मम ।
यथेमं पारयामसि पुरुषं दुरितादधि ॥ १९ ॥

Let all the medicinal plants be known to people through my utterance and speeches, it is also known to them as how I, the physician rescue this man from severe distress.

अश्वत्थो दर्भो वीरुधां सोमो राजामृतं हविः ।
व्रीहिर्यवश्च भेषजौ दिवस्पुत्रावमर्त्यौ ॥ २० ॥

Ashvattha, Ficus Religiosa ; *Darbha*, (a kind of grass) *Soma* plant which is the king of all herbs and cerals are Amrit, the most useful and effectual. Barley and rice are the healing balms and are the product of rain possessing immortal effect.

उज्जिहीध्वे स्तनयत्यभिक्रन्दत्योषधीः ।
यदा वः पृश्निमातरः पर्जन्यो रेतसावति ॥ २१ ॥

These medicinal plants the earth whose mother grow up when the cloud thunders and roars and this rain protect them with rainy water.

तस्यामृतस्येमं बलं पुरुषं पाययामसि ।
अथो कृणोमि भेषजं यथासच्छतहायनः ॥ २२ ॥

We, the physicians give the essence of that cloud or rain (in the form of this medicinal plant) to this man to drink. Thus I, the physician prepare remedy that he may live hundred years.

वराहो वेद वीरुधं नकुलो वेद भेषजीम् ।
सर्पा गन्धर्वा या विदुस्ता अस्मा अवसे हुवे ॥ २३ ॥

The wild boar knows the medicianl herbs and mongoose also knows the healing herbs. I, the physician collect for the aid of this man the plants which are known by serpent and the reptiles living in the earth.

याः सुपर्णा आङ्गिरसीर्दिव्या या रघटो विदुः ।
वयांसि हंसा या विदुर्याश्च सर्वे पतत्रिणः ।
मृगा या विदुरोषधीस्ता अस्मा अवसे हुवे ॥ २४ ॥

I collect for the aid of this man the medicinal herbs which are *Angirasa* (of hot properperties) and known to hawks, mighty ones to which the eagle knows, which are known to swans ; which are known to lesser fowl which are known to all the birds that fly, and which are known to sylvan beasts.

यावतीनामोषधीनां गावः प्राश्नन्त्यघ्न्या यावतीनामजावयः ।
तावतीस्तुभ्यमोषधीः शर्म यच्छन्त्वाभृताः ॥ २५ ॥

Let the multitude of herbs procured and collected which the cows, not to be killed eat, which are the food of goats and sheep, give protection to you, O man !

यावतीषु मनुष्या भेषजं भिषजो विदुः ।
तावतीर्विश्वभेषजीरा भरामि त्वामभि ॥ २६ ॥

I, the physician bring here for you, O man! all those curing herbs wherein the physicians have discovered healing or health-restoring power.

पुष्पवतीः प्रसूमतीः फलिनीरफला उत ।
संमातरइव दुह्रामस्मा अरिष्टतातये ॥ २७ ॥

Let the herbacious plants with flowers, with buds, with fruits and without fruits yield their health-restoring power for the perfect health of this man like the mother to her children.

उत् त्वाहार्षं पञ्चशलादथो दशशलादुत ।
अथो यमस्य पड्बीशाद् विश्वस्माद् देवकिल्बिषात् ॥ २८ ॥

I deliver you, O man! from the pain in five cognitive organs, from the pain in ten organs, from the fetter of all-binding death and from all the troubles and pains caused by disobedience of the law of nature.

सू० ८ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—इन्द्रः, वनस्पतिः, परसेनाहननं च ॥ छन्दः—१, ५, १३-१८ अनुष्टुप्, २, ८-१०, २३ उपरिष्टाद् बृहती; ३ विराड् बृहती; ४ बृहती पुरस्तात् प्रस्तारपङ्क्तिः;६ आस्तारपङ्क्तिः; ७ विपरीतपादलक्ष्मा चतुष्पदाऽतिजगती; ११ पथ्या बृहती; १२ भुरिगनुष्टुप्; १९ पुरस्ताद् विराड् बृहती; २० निचृद् पुरस्ताद् बृहती; २१ त्रिष्टुप्; २२ चतुष्पदा शक्वरी; २४ त्रिष्टुबुष्णिग् गर्भा पराशक्वरी पञ्चपदा जगती ॥

HYMN. VIII.

Seer——Bhrigvangiras. Subject-matter—Indrah : Vanaspatih and Parsena-hananam. Metre—1, 5, 13-18 Anustup ; 2, 8-10, 23, Uparisted Brihati ; 3 Virad Brihati ; 4 Brihati Purastat Prastrarpanktih ; 6 Astarpanktih ; 7 Viparit-padlakshna Chatuspada Atijagati ; 11 Pathya Brihati, 12 Bhuriganustup ; 19 Purasted Virad Brihati ; 20 Purastad Nichrid Brihati ; 21 Tristup ; 22 Chatuspada

Shakvari ; 24 Tristub Ushnikgarbha Para Shakvari Panchapada jagati.

इन्द्रो मन्थतु मन्थिता शक्रः शूरः पुरंदरः ।
यथा हनाम सेना अमित्राणां सहस्रशः ॥ १ ॥

May the King who is shaker of all, powerful brave and the demolisher of the forts of the enemies, shake the enemies so that we may strik the armies of our foes into thousands of fragments.

पूतिरज्जुरुपध्मानी पूतिं सेनां कृणोत्वमूम् ।
धूममग्निं परादृश्यामित्रा हृत्स्वा दधतां भयम् ॥ २ ॥

Let the smell-releasing flames of the burning weapons make the army that is youder army of the foes burnt to release burning smell. Let terror smite the hearts of our enemies when fire and smoke are seen a far.

अमूनश्वत्थ निः शृणीहि खादामून् खदिराजिरम्
ताजद्भङ्ग इव भज्यन्तां हन्त्वेनान् वधको वधैः ॥ ३ ॥

O hourse-mounting King ! rend those men, O ferocious commander ! devour them quickly. Let these foes be broken through like the stalk of *Munja* grass. Let the slaughtering officer of army kill them with mortal weapons.

परुषानमून् परुषाह्वः कृणोतु हन्त्वेनान् वधको वधैः ।
क्षिप्रं शर इव भज्यन्तां बृहज्जालेन संदिताः ॥ ४ ॥

Let the men tough in their act and speech kill these cruel foes, let the man causing slaughter kill them with fatal weapons, and thus, let the enemies bound in mighty net break quickly like the stalk of *Munja* grass.

अन्तरिक्षं जालमासीज्जालदण्डा दिशो महीः ।
तेनाभिधाय दस्यूनां शक्रः सेनामपावपत् ॥ ५ ॥

The firmament is like a net, great corners are like the rod of net and Shakrah, the mighty electricity surrounding therewith cast down the host of clouds.

बृहद्धि जालं बृहतः शक्रस्य वाजिनीवतः ।
तेन शत्रूनभि सर्वान् न्युब्ज यथा
न मुच्यातै कतमश्चनैषाम् ॥ ६ ॥

Great is the net of mighty king who is rich in wealth. O Commanding Officer ! press therewith all the enemies in such a way that no one of them escape.

बृहत् ते जालं बृहत इन्द्र शूर सहस्रार्घस्य शतवीर्यस्य ।
तेन शतं सहस्रमयुतं न्यर्बुदं जघान
शक्रो दस्यूनामभिधाय सेनया ॥ ७ ॥

O mighty King ! the net of yours who is great, match for a thousand, possessor of hundred powers, is great. Holding them with his army, *Indra*, the commanding officer slaughters a hundred, thousand, myriad hundred millions of the enemies.

अयं लोको जालमासीच्छक्रस्य महतो महान् ।
तेनाहमिन्द्रजालेनामूंस्तमसाभि दधामि सर्वान् ॥ ८ ॥

This world is the great net of the great mighty *Indra*, the sun. With this net of Indra I envelop all those men of foes with gloom.

सेदिरुग्रा व्यृद्धिरार्तिश्चानपवाचना ।
श्रमस्तन्द्रीश्च मोहश्च तैरमूनभि दधामि सर्वान् ॥ ९ ॥

With these—the great weakness, misfortune, indescribale pain, fatigue, lenguor, drowsiness and giddiness—I, the king encompass all the foes.

मृत्यवेऽमून् प्र यच्छामि मृत्युपाशैरमी सिताः ।
मृत्योर्ये अघला दूतास्तेभ्य एनान्
प्रति नयामि बद्ध्वा ॥ १० ॥

I hand over these foes to death, they are really bound in the bonds of death, and I, the King carry them away binding fast, to meet the wicked messangers, the unfore-known calamities.

नयतामून् मृत्युदूता यमदूता अपोम्भत ।
परःसहस्रा हन्यन्तां तृणेढ्वेनान् मत्यं भवस्य ॥ ११ ॥

Let the cause bringing death bear them away, let the binding forces of nature hold them fast, let more than a thousand be killed and let the blow of King pierce them through.

साध्या एकं जालदण्डमुद्यत्य यन्त्योजसा ।
रुद्रा एकं वसव एकमादित्यैरेक उद्यतः ॥ १२ ॥

The external airs (Sadhyah) go forth in their activities with might bearing one net-pole high *Rudras*, the ten vital airs and the soul eleventh or the nine forms of wordly fire bear one netpole, *Vasus* the eight Vasus including, the earth, the water, the fire, the air, space, the sun and stars carry one and one is carried by *Adityas*, the twelve months of the year.

विश्वे देवा उपरिष्टादुब्जन्तो यन्त्वोजसा ।
मध्येन घ्नन्तो यन्तु सेनामङ्गिरसो महीम् ॥ १३ ॥

Let all the learned men go forth in their activities with might defeating the enemies from above. Let the men of the science of heat and motion go actively killing the mighty host from the midst.

वनस्पतीन् वानस्पत्यानोषधीरुत वीरुधः ।
द्विपाच्चतुष्पादिष्णामि यथा सेनाममूं हनन् ॥ १४ ॥

I, the commander-in-chief desire to utilize the trees, the things made of trees, the herbacious plants, the plants, biped and quadroped in such a way that they could strike that army dead.

गन्धर्वाप्सरसः सर्पान् देवान् पुण्यजनान् पितॄन् ।
दृष्टानदृष्टानिष्णामि यथा सेनाममूं हनन् ॥ १५ ॥

I desire to employ in work on duty learned men, women, reptiles, mighty persons or physical objects of power, pious persons, experienced and practical elders, the acquainted and unacquainted men in such a way that they may be able to strike that army dead.

इम उप्ता मृत्युपाशा यानाक्रम्य न मुच्यसे ।
अमुष्या हन्तु सेनाया इदं कूटं सहस्रशः ॥ १६ ॥

O enemy ! here all spread the snare of death or the fatal missiles of which you can never escape and this complicated device would smite and slay the thousand persons of enemy-host.

घर्मः समिद्धो अग्निनायं होमः सहस्रहः ।
भवश्च पृश्निबाहुश्च शर्व सेनाममूं हतम् ॥ १७ ॥

This *Gharma Homa*, the hot battle (*Yuddhayajna*) which kills a thousand of foes enkindled with fiery rage and enthusiasm,. Let *Bhava*, the fire which sustain the earth on its two powers-resistence and attraction and the *sharva*, the fire of another kind destroy that army.

मृत्योराषमा पद्यन्तां क्षुधं सेदिं वधं भयम् ।
इन्द्रश्चाक्षुजालाभ्यां शर्व सेनाममूं हतम् ॥ १८ ॥

Let the foe-men get as theis share, the flame of death, hunger, exhaustion, slaughter and fear. Let the electricity and fire destroy that host of enemy with the snares and nets prepared of them.

पराजिताः प्र त्रसतामित्रा नुत्ता धावत ब्रह्मणा ।
बृहस्पतिप्रणुत्तानां मामीषां मोचि कश्चन ॥ १९ ॥

O foe-men ! you are conquered, fly, be afraid and you are defeated by the force and maneuvering. Let not even one of these men who are routed by the man of science, escape out.

अव पद्यन्तामेषामायुधानि मा शकन् प्रतिधामिषुम् ।
अथैषां बहु बिभ्यतामिषवो घ्नन्तु मर्मणि ॥ २० ॥

Let fall their weapons on the ground, let not they have any strength to point a shaft and let the arrows wound their vital parts in their dreadful terror.

सं क्रोशतामेनान् द्यावापृथिवी समन्तरिक्षं सह देवताभिः ।
मा ज्ञातारं मा प्रतिष्ठां विदन्त मिथो
विघ्नाना उप यन्तु मृत्युम् ॥ २१ ॥

Let heaven and earth roar in lamentation upon their fate, let the middle region with other physicial forces therein lament over their fate, let them not find any refuge or man to guide and guard, let them not attain any respect and let them go to death killing each other themselves.

दिशश्चतस्रोऽश्वतर्यो देवरथस्य पुरोडाशाः शफा अन्तरिक्षमुद्धिः
द्यावापृथिवी पक्षसी ऋतवोऽभीशवोऽन्तर्देशाः
किंकरा वाक् परिरथ्यम् ॥ २२ ॥

The four quarters of the space are like the mules of *devaratha*, the wonderous universe, *Purodashah*, the cerial prepared for the *yajna* are like the hooves of the atmosphere

is like body, the heaven and the earth are like two sides, the six seasons are like reins, the middle regions are like grooms and voice is its hood.

संवत्सरो रथः परिवत्सरो रथोपस्थो विराडीषाग्नी रथमुखम् ।
इन्द्रः सव्यष्ठाश्चन्द्रमाः सारथिः ॥ २३ ॥

Year or the time is like chariot, the space spreading all over is like the seat, *Virad*, the all-including nebulous form of the world is like the pole. fire is like the mouth of the *Ratha*, Indra, the sun is like the man sitting near driver and the moon is like driver.

इतो जयेतो वि जय सं जय जय स्वाहा ।
इमे जयन्तु परामी जयन्तां स्वाहैभ्यो दुराहामीभ्यः ।
नीललोहितेनामूनभ्यवतनोमि ॥ २४ ॥

Hence conquer, conquer further, conquer thoroughly, this praise go to you. Let these persons of ours celeberate victory, let the men in the rank of enemy be conquered and defeated, let there be praise and appreciation fot our men and let there be shame for these men of enemy. I, the commander cover those enemies with dark-blue and red ie. they are beaten blue and red.

सू० ९ ॥ ऋषिः—अथर्वा ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१, ६, ७, १०, १३, १५-२१, २४ त्रिष्टुप्; २ पङ्क्तिः; ३ आस्तारपङ्क्तिः; ४, ५, २३, २५, २६ अनुष्टुप्; ८, ११, १२, २२ जगती; ९ भुरिक् त्रिष्टुप्; १४ चतुष्पदाऽतिजगती ॥

HYMN. IX.

Seer—Atharvan. Subject-matter—as described in the verses. Metre—1,6,7,10,13, 15-21, 24, Tristup; 2 Panktih; 3 Astarpanktih; 4,5,23,25,26 Anustup; 8,11,12,22 Jagati; 9 Bhurik Tristup; 14 Chatuspada Atijagati.

कुतस्तौ जातौ कतमः सो अर्धः कस्माल्लोकात् कतमस्याः पृथिव्याः । वत्सौ विराजः सलिलादुदैतां तौ त्वा पृच्छामि कतरेण दुग्धा ॥ १ ॥

Whence were these two *Vatsa* God and soul manifested, what is that most important thing? from what world and from which earth they have their being. These two vatsa, God and soul came into their manifestation from the tenacious matter which has many forms in it and I, the desciple ask you O, learned teacher as whosoever of these two milks the cow-like matters.

यो अक्रन्दयत् सलिलं महित्वा योनिं कृत्वा त्रिभुजं शयानः । वत्सः कामदुघो विराजः स गुहा चक्रे तन्वः पराचैः ॥ २ ॥

He who created three-fold localities and pervading in them disturbed matter, the material cause of the universe through His greatness or mighty power. He, as the calf of *virat*, the matter that is to fulfil the all desres of creation, created the bodies of the world in the space which are far off.

यानि त्रीणि बृहन्ति येषां चतुर्थं वियुनक्ति वाचम् । ब्रह्मैनद् विद्यात् तपसा विपश्चिद् यस्मिन्नेकं युज्यते यस्मिन्नेकम् ॥ ३ ॥

These three properties of matter—the phosphorescence, motion and inertia (*Sattva*, *Rajus* and *Tamas*) possess great power, the fourth of which (God) divides the speeches from matter and its objects to reveal it to men. May *Brahman* the learned man know this fourth entity (God) by the dint of austerity and meditation wherein the main object is only God and really He alone is the object of austerity and meditation.

बृहतः परि सामानि षष्ठात् पञ्चाधि निर्मिता ।

बृहद् बृहत्या निर्मितं कुतोऽधि बृहती मिता ॥ ४ ॥

The five *Somans* are formed and revealed by *Brihat*, the great Divinity who is *Shastha*, the All-conquering force. *Brihat saman* is formed from Brihati metre and whence was the *Brihati* composed ?

बृहती परि मात्राया मातुर्मात्राधि निर्मिता ।
माया ह जज्ञे मायाया मायाया मातली परि ॥ ५ ॥

Brihati, the structure of gross elements was formed from *Matra*, the five rare element (Known as Pancha Shuksma Bhuta); these five rare elements were formed from the *Matar*, their mother—the differentiation (Ahankara); *Maya* the resolution (Mahattatva) was manifest from *Maya* the primeval matter (Prakriti); and Matali, the soul attains its everything from *Msya*, the matter oxx or the soul is the master over maya, the resolution.

वैश्वानरस्य प्रतिमोपरि द्यौर्यावद् रोदसी विबबाधे अग्निः ।
ततः षष्ठादामुतो यन्ति स्तोमा
उदितो यन्त्यभि षष्ठमह्नः ॥ ६ ॥

Whatever part of the space of the complete zodiacal circle is crossed by the *Agni* to separate the earth and heaven, thence, from the sixth month, for the duration of six months, the day is shortened and in other six months the day is lengthened.

षट् त्वा पृच्छाम ऋषयः कश्यपेमे त्वं हि युक्तं युयुक्षे योग्यं च
विराजमाहुर्ब्रह्मणः पितरं तां नो
वि धेहि यतिधा सखिभ्यः ॥ ७ ॥

O Kashyapa (the man of thorough penetration) we ask you, because you have direct contact with the things proved and within the trial that those six cognitive organs including the

mind tell us that *virat*, the matter in working of God is the father, *ie* the cause of this universe. So let us know of her, the *Virat* in all its figures and forms as we are your friends.

यां प्रच्युतामनु युज्ञाः प्रच्यवन्त उपतिष्ठन्त उपतिष्ठमानाम् ।
यस्या व्रते प्रसवे यक्षमेजति
सा विराडृषयः परमे व्योमन् ॥ ८ ॥

O Rishis (the persons of keen geneus) she in the vaste-space, is *virat*, the matter under working of God which advancing the activities of integration disintegration go forward in continuity. which being stopped to stand still all these activities stand still and under the creation-process of which the integrated world comes to its being.

अप्राणैति प्राणेन प्राणतीनां विराट् स्वराजमभ्येति पश्चात् ।
विश्वं मृशन्तीमभिरूपां विराजं पश्यन्ति
त्वे न त्वे पश्यन्त्येनाम् ॥ ९ ॥

Virat, the material cause in tenacious form is inanimate and innert but it moves by the breath of animate creatures. It follows after *Svaraj*, the self-shining God. Some men possessing sharp sight see this *virat* when it comes in the contact of God and some others do not behold.

को विराजो मिथुनत्वं प्र वेद क ऋतून् क उ कल्पमस्याः ।
क्रमान् को अस्याः कतिधा विदुग्धान्
को अस्या धाम कतिधा व्युष्टीः ॥ १० ॥

Who has perceived the contact of *virat* with God ? who has known the seasons or the periods of it ? Who has known its capacity ? Who has seen its orders ? as how far and how of they are expended ? Who has realized its main abode and whatever are its powers.

इयमेव सा या प्रथमा व्यौच्छदास्वितरासु चरति प्रविष्टा ।
महान्तो अस्यां महिमानो
अन्तर्वधूर्जिगाय नवगज्जनित्री ॥ ११ ॥

She is that first who first of all spread out her lustre and moves through her essence in all the objects of the world created thereof. This *virat* possesses exalted powers in her and like a newly married bride, this mother of the world prevails in all the world.

छन्दःपक्षे उषसा पेपिशाने समानं योनिमनु सं चरेते ।
सूर्यपत्नी सं चरतः प्रजानती
केतुमती अजरे भूरिरेतसा ॥ १२ ॥

Both the dawns having the four directions as their wings and shining with red lustre move together in the space which is the common abode of them. Both unwasting like the wives of the sun possessing ample power, giving the signal of sun-rise and sun-set and telling the people of day and night move together.

ऋतस्य पन्थामनु तिस्र आगुस्त्रयो घर्मा अनु रेत आगुः ।
प्रजामेका जिन्वत्यूर्जमेका राष्ट्रमेका रक्षति देवयूनाम्॥ १३ ॥

Three powers—Right thinking, right action and right speech (in other words—*Ida, Sarasvati* and *Bharati* or Mantrashakti, *Yantrashakti* and *Tantrashakti*) follow the path of eternal truth and three *gharms* the sacrifice, organisation and worship go together in conformity to the seed power of them. One of them qruickens the spirit in the subject, one strengthen the vitality of the nation and one protects the kingdom of the men of science, statesmanship and philosophy.

अग्नीषोमावदधुर्या तुरीयासींद् यज्ञस्य पक्षावृषयः कल्पयन्तः ।
गायत्रीं त्रिष्टुभं जगतीमनुष्टुभं बृहदर्की
यजमानाय स्वराभरन्तीम् ॥ १४ ॥

The men of penetrative geneus making the sun and moon the two inportant aspects of *yajna* retain in their knowledge the vedic speech which is the fourth of the three material properties and is in the forms of ***Gavatri, Tristubh, Jagati, Anustuhh*** and ***Brihadarki*** (Brihati) which bears knowledge and light for *yajmana* the performer of *yajna.*

पञ्च व्युष्टीरनु पञ्च दोहा गां पञ्चनाम्नीमृतवोऽनु पञ्च ।
पञ्च दिशः पञ्चदशेन क्लृप्तास्ता
एकमूर्ध्नीरभि लोकमेकम् ॥ १५ ॥

There in the *Virat* are included the five elements (Tanmatras) with the five gross elements (***Pancha sthula Bhuta***); with five directions of the sky are included the five seasons; these are made powerful in their activities by the individual soul which is the master of fifteen—the five vital airs, five elements and five cognitive organs. They have only one head known as God and one purpose—emancipation.

षड् जाता भूता प्रथमजर्तस्य षडु सामानि षडहं वहन्ति ।
षड्योगं सीरमनु सामसाम
षडाहुर्द्यावापृथिवीः षडुर्वीः ॥ १६ ॥

The six elements (earth, air, fire, water ether and subtle element), born first in the order by the power of God and six samans carry the world which is the modification of the six elements. The world is the effect of these six elements and it is combined with integrating force and unity accompanied by uniformity. The vast heavenly region and earth are also engrossed with these six elements.

षडाहुः शीतान् षडु मास उष्णानृतुं नो ब्रूत यतमोऽतिरिक्तः
सप्त सुपर्णाः कवयो नि षेदुः
सप्त च्छन्दांस्यनु सप्त दीक्षाः ॥ १७ ॥

The learned persons call six months as cold and six as hot

ones. Tell us O wisemen! as whatever season is redundant. The seven sharp rays spread in the space and there seven metres in the Vedic speech and in conformity to them there are seven fixed performances of *yajna.*

सप्त होमाः समिधो ह सप्त मधूनि सप्त ऋतवो ह सप्त ।
सप्ताज्यानि परि भूतमायन् ताः
सप्तगृध्रा इति शुश्रुमा वयम् ॥ १८ ॥

Seven are the *Homas*; seven are the fuels of *Yajnas:* seven are the articles used as oblations and seven are the seasons including the period of intercalary month. There are seven organs including five cognitive organs, intellect and mind which are at the disposal of soul and we the desciples hear of them as the *seven vultures* or the seven organs hunting the external world.

सप्त छन्दांसि चतुरुत्तराण्यन्यो अन्यस्मिन्नध्यार्पितानि ।
कथं स्तोमाः प्रति तिष्ठन्ति तेषु
तानि स्तोमेषु कथमार्पितानि ॥ १९ ॥

The seven vedic metres are founded upon each other by the process of increasing four syllables. How are the adorations supported on them and how are they imposed on adorations.

कथं गायत्री त्रिवृतं व्याप कथं त्रिष्टुप्
पञ्चदशेन कल्पते । त्रयस्त्रिंशेन जगती
कथमनुष्टुप् कथमेकविंशः ॥ २० ॥

How the *Gayatri* metre used in the *Saman*-song of *yajna* has filled out three triplets, how the *Tristup* is moulded on the fifteen, how jagati is formed, how *Anustup* and how *Ekvinshah* ?

अष्ट जाता भूता प्रथमजर्तस्याष्टेन्द्र ऋत्विजो दैव्या ये ।

अष्टयोनिरदितिरष्टपुत्राष्टमीं रात्रिमभि हव्यमेति ॥ २१ ॥

O Indra ! (Individual soul) these eight elements—five cognitive organs, mind, intellect and ego, first norn in order of the cosmic creation are the eight celestial or elementary priests or forces to conduct the process of creation. The eternal matter (Aditi) is thus known as *Ashtauoni*, the material causes of these eight elements and *Ashtaputra*; the mother of eight *Adityas* (which are the scientific names of these eight elements). At Ratri, the dissolution which devours all the objects of the world (Asth Ashtami) the material cause of the universe (Aditi) takes away the world in it.

इत्थं श्रेयो मन्यमानेदमागमं युष्माकं सख्ये अहमस्मि शेवा ।
समानजन्मा क्रतुरस्ति वः शिवः स वः
सर्वाः सं चरति प्रजानन् ॥ २२ ॥

O Individual souls ! this Virat, the tenacious matter, in this way, planning bliss for you, being auspicious for you, has come down to the form of the world in the friendship of you. God who is eternal like the material cause is the creator of the world and is your well-wisher. He knowing all your activities plays his roles.

अष्टेन्द्रस्य षड् यमस्य ऋषीणां सप्त सप्तधा ।
अपो मनुष्या३नोषधीस्तां उ पञ्चानु सेचिरे ॥ २३ ॥

The five elements are watering existence and growth of the six organs of the soul, six elements of the body, seven activities of the seven organs, seven organs including mind and intellect, water, human beings assuming bodies and all kinds of herbs.

केवलीन्द्राय दुदुहे हि गृष्टिर्वशं पीयूषं प्रथमं दुहाना ।
अथातर्पयच्चतुरश्चतुर्धा देवान् मनुष्याँ३
असुरानुत ऋषीन् ॥ २४ ॥

This Virat (tenacious matter) like a lonely cow having her newly born calf yielding the first things gives controlling power and worldly enjoyment,. This virat satisfy Devas, the learned men, the ordinary men, the men deprived of hu .anity, and the seers who are the four divisions of men made by qualities.

को नु गौः क एकऋषिः किमु धाम का आशिषः ।
यक्षं पृथिव्यामेकवृदेकऋतुः कतमो नु सः ॥ २५ ॥

Who is the only resisting power ? Who is the seer of all seers ? What is the only abode of the world ? What are the benedictions ? What is one only spirit on the wonderous universe ? Which of the number is single season or order ?

एको गौरेक एकऋषिरेकं धामैकधाशिषः ।
यक्षं पृथिव्यामेकवृदेकऋतुर्नाति रिच्यते ॥ २६ ॥

God is the only resisting power, God is the only seer of all seers, God is the only abode of the world, God is only the benedection of all benedictions, God is the one only spirit on the wonderous universe, God is the only order and God is the single order and he is never limited by time and space.

सू० १० (१) ॥ ऋषिः—अथर्वाचार्यः ॥ देवता—विराट् ॥ छन्दः—१ आर्ची पङ्क्तिः; २, ४, ६, ८, १०, १२ याजुषी जगती; ३, ९ साम्न्यनुष्टुप्; ५ आर्च्यनुष्टुप्; ७, १३ विराड् गायत्री; ११ साम्नी बृहती ॥

HYMN X (1)

Seer—Atharvan. Subject-matter—Virat. Metre—1 Archi Panktih ; 2, 4, 6, 8, 10, 12 Yajushi Jagati ; 3. 9, Samni Anustup ; 5 Arshi Anustup ; 7, 13. Virad Gayatri ; 11 Samni Brihati.

विराड् वा इदमग्र आसीत् तस्या जातायाः
सर्वमबिभेदियमेवेदं भविष्यतीति ॥ १ ॥

This universe before coming into its manifestative state was *Virat*, the tenacious nebulous matter. At the stage of its

manifestation process all that was included and collected in its fold feared as the thought that it would become all caused teror.

सोदक्रामत् सा गार्हपत्ये न्यक्रामत् ॥ २ ॥

This rose and this entered into the *Garhyapatya* fire.

गृहमेधी गृहपतिर्भवति य एवं वेद ॥ ३ ॥

He who thus knows this becomes ideal householder and performer of the domestic *yajna* known as Garhapatya.

सोदक्रामत् साहवनीये न्यक्रामत् ॥ ४ ॥

This mounted up, this entered in the *Ahavaniya* fire.

यन्त्यस्य देवा देवहूतिं प्रियो देवानां भवति य एवं वेद ॥ ५ ॥

He who thus, knows this becomes the favourite of the learned men who conduct *yajnas* and these learned mer participate in his *yajna* (Devahuti) accepting his invitation.

सोदक्रामत् सा दक्षिणाग्नौ न्यक्रामत् ॥ ६ ॥

This rose and this entered in the *Dakshinagni.*

यज्ञर्तो दक्षिणीयो वासतेयो भवति य एवं वेद ॥ ७ ॥

He who thus knows this becomes respectable in *yajna*, attains the good consequences thereof and fit for living in the house.

सोदक्रामत् सा सभायां न्यक्रामत् ॥ ८ ॥

This rose and this entered in the consultation.

यन्त्यस्य सभां सभ्यो भवति य एवं वेद ॥ ९ ॥

He who thus knows this becomes fit to be consulted and the men of learning and statesmanship come for his consultation.

सोद॑क्रामत् सा समि॑तौ॒ न्य॑क्रामत् ॥ १० ॥

This mounted and this entered the parliament of people.

यन्त्य॑स्य॒ समि॑तिं सामित्यो॒ भवति॒ य ए॒वं वेद॑ ॥ ११ ॥

He who thus knows this becomes a good parliamentarian and people come to take his advice and consultation.

सोद॑क्रामत् साम॑न्त्र॒णे न्य॑क्रामत् ॥ १२ ॥

This mounted and entered negotiation and conversation.

यन्त्य॑स्यामन्त्र॒णमाम॑न्त्र॒णीयो॒ भवति॒ य ए॒वं वेद॑ ॥ १३ ॥

He who thus knows this becomes fit for negotiation and conversation.

सू० १०(२) ॥ ऋषिः—अथर्वाचार्यः ॥ देवता—विराट् ॥ छन्दः—१ त्रिपदा साम्न्यनुष्टुप्; २ उष्णिक् गर्भा चतुष्पदोपरिष्टाद् विराड् बृहती; ३ एकपदा याजुषी गायत्री; ४ एकपदा साम्नी पङ्क्तिः; ५ विराड् गायत्री; ६ आर्च्यनुष्टुप्; ७ साम्नी पङ्क्तिः; ८ आसुरी गायत्री; ९ साम्न्यनुष्टुप्; १० साम्नी बृहती ॥

HYMN. 10 (2)

Seer—Atharvacharyah. Subject-matter — Virat. Metre—1 Tripada Samni Anustup ; 2 Ushniggarbha Chatuspad Uparistad Virad Brihati ; 3 Ekapada Yajushi-Gayatri ; 4 Ekpada Samni Panktih ; 5 Virad Gayatri ; 6 Arshi Anustup ; 7 Samni Panktih ; 8 Asuri Gayatri ; 9 Samni Anustup ; 10 Samni Brihati.

सोद॑क्राम॒त् सान्तरि॑क्षे चतु॒र्धा विक्रा॑न्तातिष्ठत् ॥ १ ॥

That Virat rose up and that remained stationed in the firmament divided into four.

तां दे॑वमनु॒ष्या॑ अब्रुवन्नि॒यमे॒व तद् वे॑द॒ यदु॑भय॑
उप॒जीवे॑मे॒मामुप॑ ह्वयाम॒हा इति॑ ॥ २ ॥

The physical forces and the men relalised of her being in Knowledge of that which both of them live upto and they decided to invoke that (virat).

तामुपाह्वयन्त ॥ ३ ॥

Thus, they did invoke this.

ऊर्ज एहि स्वध एहि सूनृत एहीरावत्येहीति ॥ ४ ॥

O strength ! come ; O self-supporting one ! Come ; O good speech ! come ; O food giver or water-giver ! Come.

तस्या इन्द्रो वत्स आसीद् गायत्र्यभिधान्यभ्रमूधः ॥ ५ ॥

Indra, the mighty electricity or air wasxit its calf, Gayatri metre became its rope, the cloud became its under.

बृहच्च रथन्तरं च द्वौ स्तनावास्तां
यज्ञायज्ञियं च वामदेव्यं च द्वौ ॥ ६ ॥

Brihat and *Rathantar Saaman* become like its two teats and *yajnayajniya* and *Vamdevya* became another two teats (thus four teats in number).

ओषधीरेव रथन्तरेण देवा अदुह्रन् व्यचो बृहता ॥ ७ ॥

The physical forces milked herbs from this with *Rathantara* and the vast space with *Brihati*.

अपो वामदेव्येन यज्ञं यज्ञायज्ञियेन ॥ ८ ॥

They milked out waters with *Vamdevya* and with *ujnayajyaya yajna*, the right acts.

ओषधीरेवास्मै रथंतरं दुहे व्यचो बृहत् ॥ ९ ॥

For the person who knows this Rathantara poures out herbs and Brihat pours out wide expansion.

अपो वामदेव्यं यज्ञं यज्ञायज्ञियं य एवं वेद ॥ १० ॥

For him who knows this Vamdevyam pours out waters and *yajnayajniya* pours out yajna.

सू० १०(३) ॥ ऋषिः—अथर्वाचार्यः ॥ देवता—विराट् ॥ छन्दः—१ चतुष्पदा विराडनुष्टुप्; २ आर्ची त्रिष्टुप्; ३, ५, ७ चतुष्पदा प्राजापत्या पङ्क्तिः; ४, ६, ८ आर्ची बृहती ॥

HYMN. X (3)

Seer—Atharvacharyah. Subject-matter—Virat. Metre—1 Chatuspada Viradanustup; 2 Archi Tristup; 3, 5, 7, chatuspada Prajapatya Panktih; 4, 6, 8, Archi Brihati.

सोदक्रामत् सा वनस्पतीनागच्छत् तां
वनस्पतयोऽघ्नत सा संवत्सरे समभवत् ॥ १ ॥

This Virat mounted up and this reached the trees. Trees wounded this virat. This restored the wound healed in a year.

तस्माद् वनस्पतीनां संवत्सरे वृक्णमपि
रोहति वृश्चतेऽस्याप्रियो भ्रातृव्यो य एवं वेद ॥ २ ॥

It is why the wound of trees heals over in a year. He who knows this finds his rival enemy wounded.

सोदक्रामत् सा पितॄनागच्छत् तां
पितरोऽघ्नत सा मासि समभवत् ॥ ३ ॥

This mounted up and came to men of practice and action. They wounded this virat. In a month this got it healed.

तस्मात् पितृभ्यो मास्युपमास्यं ददति
प्र पितृयाणं पन्थां जानाति य एवं वेद ॥ ४ ॥

Hence the people give monthly remuneration to men of practice and action, or perform monthly yajna. He who knows this knows the path called *Pitriyana.*

सोदक्रामत् सा देवानागच्छत् तां देवा
अघ्नत सार्धमासे समभवत् ॥ ५ ॥

This rose up and this came to the enlightened persons. They did wound it. This got the wound healed in a fortnight.

तस्माद् देवेभ्योऽर्धमासे वषट् कुर्वन्ति
प्र देवयानं पन्थां जानाति य एवं वेद ॥ ६ ॥

It is why the men pay their respect to the enlightened persons. He who knows this knows the path named as *Devayana*.

सोदक्रामत् सा मनुष्या३नागच्छत्
तां मनुष्या अघ्नत सा सद्यः समभवत् ॥ ७ ॥

This mounted up and this came to ordinary men. They wounded it and this got its wound healed instantaneously.

तस्मान्मनुष्येभ्य उभयद्युरुप हरन्त्युपास्य
गृहे हरन्ति य एवं वेद ॥ ८ ॥

Hence the people give food and water to men on both days. He who knows this gets present brought to his home by others.

सू० १०(४) ॥ ऋषिः—अथर्वाचार्यः ॥ देवता—विराट् ॥ छन्दः—१, ५ चतुष्पदा साम्नी जगती; २, ६, १० साम्नी बृहती; ३, १४ साम्न्युष्णिक्; ४, ८ आर्च्यनुष्टुप्; ७ आसुरी गायत्री; ९; १३ चतुष्पदोष्णिक्; ११ प्राजापत्यानुष्टुप्; १२, १६ आर्ची त्रिष्टुप्; १५ विराड् गायत्री ॥

HYMN. X (4)

Seer—Atharvacharyah. Subject-matter—Virat. Metre —1, 5 Chatuspada Samni Jagati ; 2, 6, 10 Samni Brihati ; 3, 14 Samni Ushnik ; 4, 8, Archi Anustup ; 7 Asuri Gayatri ; 9, 13, Chatuspada Ushnik ; 11 Prajapatya Anustup ; 12, 16 Archi Tristup ; 15 Virad Gayatri.

सोदक्रामत् सासुरानागच्छत् तामसुरा
उपाह्वयन्त माय एहीति ॥ १ ॥

This Virat mounted up, this approached clouds. They invocated come O *Maya* ! Come hither.

N.B : (*Maya* here stands for tricky play which is always played by *Asuras*. *Asuras*, the clouds have very close connection with *Maya*.

तस्या विरोचनः प्राह्लादिर्वत्स आसीदयस्पात्रं पात्रम्॥ २ ॥

Pleasant and resplendent lightning or the sun was the calf of that virat. The milking vessel was a pot of iron.

तां द्विमूर्धार्त्व्योऽधोक् तां माया॑मेवाधोक् ॥ ३ ॥

The season-creating Sun which has two kinds of rays milked this, really milked this Maya.

तां मायामसुरा उप जीवन्त्युपजीवनीयो
भवति य एवं वेद ॥ ४ ॥

Asuras, the clouds depend for their life on Maya. He who knows this becomes a fit supporter.

सोदक्रामत् सा पितॄनागच्छत् तां पितर
उपाह्वयन्त स्वध एहीति ॥ ५ ॥

This Virat rose, this approached *Pitar*, the rays of moon, they cried 'O Svadha Come, come hither. (*Swadha* here stands to mean the Sushumna rays of the Sun which feed up the moon).

तस्या यमो राजा वत्स आसीद् रजतपात्रं पात्रम् ॥ ६ ॥

Yama, the year or time which governs the whole universe by its operation was the calf of this virat and selver-pot was the milking vessal.

तामन्तको मार्त्यवोऽधोक् तां स्वधामेवाधोक् ॥ ७ ॥

The exterminating death milked this and really milked the Svadha.

तां स्वधां पितर उप जीवन्त्युपजीवनीयो
भवति य एवं वेद ॥ ८ ॥

The rays of moon depend on *Suadha* for their life and he who knows it becomes a compitent supporter.

सोदक्रामत् सा मनुष्या३नागच्छत्
तां मनुष्या३ उपाह्वयन्तेरावत्येहीति ॥ ९ ॥

This Virat mounted up, this came to men and they addressing her as Iravati requested to come.

तस्या मनुर्वैवस्वतो वत्स आसीत् पृथिवी पात्रम् ॥ १० ॥

Manu, the agriculturist who is well-versed in meteorology was the calf of this virat and the earth as the vessel for milking.

तां पृथी वैन्योऽधोक् तां कृषिं च सस्यं चाधोक् ॥ ११ ॥

The widely experienced specialist of agricultural knowledge milked this and milked husbandry and grain.

ते कृषिं च सस्यं च मनुष्या३ उप जीवन्ति
कृष्टराधिरुपजीवनीयो भवति य एवं वेद ॥ १२ ॥

These men depend for thrir lives on corn and agriculture or tillage. He who knows this becomes successful in tilling and fit supporter.

सोदक्रामत् सा सप्तऋषीनागच्छत्
तां सप्तऋषय उपाह्वयन्त ब्रह्मण्वत्येहीति ॥ १३ ॥

This virat mounted up and this approached *seven organs of cognition* (five cognitive senses, mind and intellect). They cried Come O Brahmanvati ! come hither. (Brahmanvati here stands to mean Vedic speech which is stored with the treasure of Knowledge).

तस्याः सोमो राजा वत्स आसीच्छन्दः पात्रम् ॥ १४ ॥

The individual soul which has its control on body and limbs was the calf of this virat. The vedic metre was the pan of milking.

तां बृहस्पतिराङ्गिरसोऽधोक्
तां ब्रह्म च तपश्चाधोक् ॥ १५ ॥

God. the master of Vedic Speech and who as universal soul is permeating all the parts of the universe, milked this and milked out knowledge and austerity.

तद् ब्रह्म च तपश्च सप्तऋषय उप जीवन्ति
ब्रह्मवर्चस्युपजीवनीयो भवति य एवं वेद ॥ १६ ॥

These seven organs depend on knowledge and austerity for their maintenances and he who knows this becomes compitent in the knowledge of the Vedas and becomes a fit supporter.

सू०१०(५) ॥ ऋषिः—अथर्वाचार्यः ॥ देवता—विराट् ॥ छन्दः—१, १३ चतुष्पदा साम्नी जगती; २, ३ साम्न्युष्णिक्; ४; १६ आर्च्यनुष्टुप्; ५ चतुष्पदा प्राजापत्या जगती; ६ साम्नी बृहती त्रिष्टुप्;७, ११ विराड् गायत्री; ८ आर्ची त्रिष्टुप्; ९ चतुष्पदोष्णिक्; १०, १४ साम्नी बृहती; १२ त्रिपदा ब्राह्मी भुरिक् गायत्री; १५ साम्न्यनुष्टुप् ॥

HYMN. X (5)

Seer—Atharvacharyah. Subject-matter—Virat. Metre —1, 13 Chatuspada Samni Jagati; 2, 3 Samni Ushnik; 4,16 Archi Anustup: 5 Chatuspada Prajaptya Jagati, 6 Samni Brihati Tristup; 7,11 Virad Gayatri; 8 Archi Tristup,

9 Chatuspada Ushnik; 10,14 Samni Ushnik; 12 Tripada Brahmi Bhurik Gayatri; 15 Samni Anustup.

सोदक्रामत् सा देवानागच्छत्
तां देवा उपाह्वयन्तोर्ज एहीति ॥ १ ॥

This Virat mounted up, this approached *Deva*, the physical forces or the Sun-rays. They Cried 'Come O *Urja*, Come hither. (*Urja* hear stands to mean molecular energy).

तस्या इन्द्रो वत्स आसीच्चमसः पात्रम् ॥ २ ॥

Indra, the electricity was the calf of this and *chamas*, the middle region its milking pot.

तां देवः सविताधोक् तामूर्जामेवाधोक् ॥ ३ ॥

The resplendent sun milked this virat, really it milked *urja*.

तामूर्जां देवा उप जीवन्त्युपजीवनीयो भवति य एवं वेद॥ ४॥

The physical forces depend on the atomic energy for their operation and he who knows this becomes a fit supporter.

सोदक्रामत् सा गन्धर्वाप्सरस आगच्छत्
तां गन्धर्वाप्सरस उपाह्वयन्त पुण्यगन्ध एहीति ॥ ५ ॥

This Virat mounted up and this came to clouds and electricities in them. They invoked this *virat* by addressing it *Punyagandha* and requested to go there. (Here Gandh stands for the fragrance of rain when showers fall on the earth. Being the cause thereof the *Virat* is called here *Punyagandha*.

तस्याश्चित्ररथः सौर्यवर्चसो वत्स आसीत्
पुष्करपर्णं पात्रम् ॥ ६ ॥

Chitraratha, the electricity of this name which gets its vigour from the sun was its calf and the space was milking pan.

तां वसुरुचिः सौर्यवर्चसोऽधोक्
तां पुण्यमेव गन्धमधोक् ॥ ७ ॥

Vasuruchih, the sun-rays illuminating the other planets and geting its light from the centre of the sun milked this and really milked *Punygandba*.

तं पुण्यं गन्धं गन्धर्वाप्सरस उप जीवन्ति
पुण्यगन्धिरुपजीवनीयो भवति य एवं वेद ॥ ८ ॥

The clouds and electricities in them depend on the Punyagandha and he who knows this becomes the fit supporter and all the odour diliciously breath round him.

सोदक्रामत् सेतरजनानागच्छत् तामितरजना
उपाह्वयन्त तिरोध एहीति ॥ ९ ॥

This Virat mounted up and this approached the other people (the people deprived of enlightenment and unrighteousness). They cried, Come clandestineness ! Come hither.

तस्याः कुबेरो वैश्रवणो वत्स आसीदामपात्रं पात्रम् ॥ १० ॥

The dark-nights, darkness prevailing on the earth wherein the avdibility becomes less was the calf of this virat and untempered pot was the milking vessel.

तां रजतनाभिः काबेरकोऽधोक् तां तिरोधामेवाधोक्॥ ११ ॥

The darkness which presents silvery phenomenon milked the clandes-tiveness.

तां तिरोधामितरजना उप जीवन्ति तिरो धत्ते
सर्वं पाप्मानमुपजीवनीयो भवति य एवं वेद ॥ १२ ॥

These other people depend on the *tirodha*, the trick of concealment and he who knows this becomes fit support and all the evils disappear from him.

सोदक्रामत् सा सर्पानागच्छत् तां सर्पा
उपाह्वयन्त विषवत्येहीति ॥ १३ ॥

This Virat mounted up and this approached the venomous reptile. They Cried 'Come Venomous ! come hither.

तस्यास्तक्षको वैशालेयो वत्स आसीदलाबुपात्रं पात्रम् ॥ १४ ॥

The wild serpent known as *Takshaka*, was the calf of this virat and gourd-bottle was the pan of milking.

तां धृतराष्ट्र ऐरावतोऽधोक् तां विषमेवाधोक् ॥ १५ ॥

Dhritarashtra serpent which lives in the ocean or sea-land milked this and milked out only poison.

तद् विषं सर्पा उप जीवन्त्युपजीवनीयो
भवति य एवं वेद ॥ १६ ॥

The venomous reptiles depend on this poison and he who knows this becomes the fit supporter.

सू० १०(६) ॥ ऋषिः—अथर्वाचार्यः ॥ देवता—विराट् ॥ छन्दः—१ द्विपदा विराड् गायत्री; २ द्विपदा साम्नी त्रिष्टुप्; ३ द्विपदा प्राजापत्यानुष्टुप्; ४ द्विपदाऽऽर्च्यनुष्टुप् ॥

HYMN. X. (6)

Seer—Atharvacharyah. Subject-matter-Virat. Metre-1 Dvipada virad Gayatri 2 Dvipada Samni Tristup; 3 Dvipada praja-paty Anustup; 4 Dvipada Archi Anustup.

तद् यस्मा एवं विदुषेऽलाबुनाभिषिञ्चेत् प्रत्याहन्यात् ॥ १ ॥

So the man whosoever has this knowledge wardoff the poison if any one sprinkle the water with gourd-bottle.

न चं प्रत्याह॒न्यान्मन॑सा त्वा प्र॒त्याह॒न्मीति॑ प्र॒त्याह॑न्यात्॥ २ ॥

If he did not repel the poison he would do it if he says in his mind. "I word off this poison by mind".

यत् प्र॑त्याह॒न्ति वि॒षमे॒व तत् प्र॒त्याह॑न्ति ॥ ३ ॥

Whatever he wards off, he wards off the poison.

वि॒षमे॒वास्याप्रि॑यं भ्रातृ॑व्यमनु॒विषि॑च्यते॒ य ए॒वं वेद॑ ॥ ४ ॥

One who knows this pours its venom on his deadly fce.

❀–❀–❀

BOOK IX

सू०१ ।। ऋषिः—अथर्वा ।। देवता—मधु, अश्विनौ ।। छन्दः—१, ४, ५ त्रिष्टुप्; २ त्रिष्टुब्गर्भा पङ्क्तिः; ३ पराऽनुष्टुप् (?); ६ अतिशक्वरीगर्भा यवमध्या महाबृहती; ७ अतिजगतीगर्भा यवमध्या महाबृहती; ८ बृहतीगर्भा संस्तारपङ्क्तिः; ९ पराबृहती प्रस्तारपङ्क्तिः; १० पुरउष्णिक् पङ्क्तिः; ११-१३, १५, १६, १८, १९ अनुष्टुप्; १४ पुरउष्णिक्, १७ उपरिष्टाद् विराड् बृहती; २० भुरिक् विष्टारपङ्क्तिः; २१ द्विपदाऽऽर्च्यनुष्टुप् (एकावसाना), २२ द्विपदा ब्राह्मीपुरउष्णिक्; २३ द्विपदाऽऽर्ची पङ्क्तिः; २४ षट्पदाऽष्टिः ।।

HYMN I

Seer—Atharvan. Subject-matter—Madhu, Ashvinau. Metre—1, 4, 5 Tristup; 2 Tristugarbha Panktih; 3 Paranus.(?); 6 Atishakvari-garbh Yavamadhya Mahabrihati; 7 Atijgati-garbha yavamadhya Mahabrihati; 8 Brihatigarbha Sanstarpanktih; 9 Parabrihati Prasterpanktih; 10 Pura-Ushnik Panktih; 11-13, 15, 16, 18-19 Anustup; 14 Pura Ushnik, 17 Uparistad Virad Brihati; 20 Bhurig Vistarpanktih; 21 Dvipada Archi Anustup (Ekavasana); 22 Dvipada Brahmi Pura Ushnik; 23 Dvipada Archi Panktih; 24 Shatpada Ashtih.

N. B. This hymn is concerned with *Madhukasha.* while the subject-matter is *Madn* and Ashvinau. What is this *Madhukasha* ? *Madhu* stands for knowldge whether be spiritual, scientifiic or of any other branch. *Kasha* is read in the names of *Vak*, the speech. Here *Kasha* seems to mean speech. The speech full of Knowledge is *Madhukasha.* But in some verses Madh *stands* for its ordinary meaning.

Further it can be said that *Kasha* means whip. This Whip belongs to *Ashvinau*, the earth and heaven day and night, redish and yellow light before the dawn etc. But what is this *Kasha* or Whip. Here *Kash* root is to mean Gati. Thus etymologically here means breae or the light before dawn which enlivens, vivifies ad quickens, creative energy

and activity. Therefore Madhukasha is the sweet breeze of Ashvinau.

दिवस्पृथिव्या अन्तरिक्षात् समुद्रादग्नेर्वातान्मधुकशा हि जज्ञे ।
तां चायित्वामृतं वसानां हृद्भिः प्रजाः
प्रति नन्दन्ति सर्वाः ॥ १ ॥

Madhukasha, the speech was born from heavely region from the earth, frome firmament from ocean, from fire and, air. All the living [creatures with their joyful hearts a welcome this which contains nectar gathered in it.

महत् पयो विश्वरूपमस्याः समुद्रस्य त्वोत रेत आहुः ।
यत ऐति मधुकशा रराणा
तत् प्राणस्तदमृतं निविष्टम् ॥ २ ॥

The strength of this Madhukasha is very great and in every form. The learned persons call it the essance of ether. That is the vital spirit and innortability is therein whenece this speech full of kuowledge comes bestowing bounty.

पश्यन्त्यस्याश्चरितं पृथिव्यां पृथङ्नरो बहुधा मीमांसमानाः
अग्नेर्वातान्मधुकशा हि जज्ञे मरुतामुग्रा नप्तिः ॥ ३ ॥

The men frequently reflecting view upon the earth, describe the course and action of this *Madhukasha* separately. This is most powerful strength of the *Maruts*, the various airs as it is norn from fire and wind.

माता दित्यानां दुहिता वसूनां प्राणः प्रजानाममृतस्य नाभिः ।
हिरण्यवर्णा मधुकशा घृताची महान्
भर्गश्चरति मर्त्येषु ॥ ४ ॥

Madhukashā, the Vedic speech is like the mother of *Aditays*, learned men who practised the discipline of celibacy for 48

years and attained knowledge, is like the daughter of the learned men who observed the rules of continet and austerity for 25 years and attained knowledge; is vital force of all the creatures and is the store of immortality and blessedeness. Possessing its own effulgcnce, full of all knowledge this Madhukasha is a mighty splendour whieh moves in the immortals.

मधोः कशामजनयन्त देवास्तस्या गर्भो अभवद् विश्वरूपः ।
तं जातं तरुणं पिपर्ति माता स जातो
विश्वा भुवना वि चष्टे ॥ ५ ॥

The physical forces produced this speech of articulation and its essence assumed many forms. This speech like mother nourishes the tender infant (when he is born) and he being mature observes all the world.

कस्तं प्र वेद क उ तं चिकेत यो अस्या हृदः कलशः
सोमधानो अक्षितः । ब्रह्मा सुमेधाः
सो अस्मिन् मदेत ॥ ६ ॥

Who does understand and who perfectly perceives whatever wisdom containing jug is concealed in the heart of this speech without any injury ? Only he who is well-acceomplished *Brahman* (Wise) can take the pleasure and joy in it.

स तौ प्र वेद स उ तौ चिकेत यावस्याः
स्तनौ सहस्रधारावक्षितौ । ऊर्जं दुहाते अनपस्फुरन्तौ ॥ ७ ॥

Only he understands and he perceives those two breast (the word and meaning) of this speech which are full of thousands of knowledge streams, which are inexhaustible and permament and which yield strength and vigour.

हिङ्करिक्रती बृहती वयोधा उच्चैर्घोषाभ्येति या व्रतम् ।
त्रीन् घर्मानभि वावशाना मिमाति मायुं पयते पयोभिः॥ ८ ॥

The *Madhyma Vak* (from of the speech) is the support of life and is grand. This is the storming and producing constant clamour comes to water, the rain. This having contact with three objects of light—the Sun, Air and cloud creates storming sound and fill the earth with rainy waters.

यामापींनामुपसीदन्त्यापः शाक्वरा वृषभा ये स्वराजः ।
ते वर्षन्ति ते वर्षयन्ति तद्विदे काममूर्जमापः ॥ ९ ॥

This is the grand *Madhyama Vak* which the mighty water-streams and the cloud that are respledent—have in their folds. These clouds rain and cause to rain plentiful strength and vigour upon him who knows this.

स्तनयित्नुस्ते वाक् प्रजापते वृषा शुष्मं क्षिपसि भूम्यामधि ।
अग्नेर्वातान्मधुकशा हि जज्ञे मरुतामुग्रा नप्तिः ॥ १० ॥

O Lord of the creatures ! thunder is thy voice (inarticulate). Thou art the giver of all prosperity and thou castest thy vigour on the earth. *Madkukasha* comes out from fire, air and it is binding force of gusts of winds.

यथा सोमः प्रातःसवने अश्विनोर्भवति प्रियः ।
एवा मे अश्विना वर्च आत्मनि ध्रियताम् ॥ ११ ॥

As the child in the life of celibacy becomes affectionate to both of you. O father and mother ! so you both lay splendour and vigour in my soul.

यथा सोमो द्वितीये सवन इन्द्राग्न्योर्भवति प्रियः ।
एवा म इन्द्राग्नी वर्च आत्मनि ध्रियताम् ॥ १२ ॥

As the child becoming youth enter into house-hold life becomes lovely to his father and mother in the same manner lay splendour and in my soul, O Ashvinau ! (father and mother).

यथा सोमस्तृतीये सवन ऋभूणां भवति प्रियः ।
एवा म ऋभवो वर्च आत्मनि ध्रियताम् ॥ १३ ॥

As the full-fledged man in the life of *Vanaprastha* (the life of austerity) becoms beleved to the persons of learning and actions in the same manner lay splendour and vigour in my soul, O Ribhus ! (the learned persons).

मधु जनिषीय मधु वंशिषीय ।
पयस्वानग्न आगमं तं मा सं सृज वर्चसा ॥ १४ ॥

O teacher ! you are calebrated with knowledge. May I bring forth sweetness and wisdom may I ask you to give me sweetness with good understanding in my life. I have approached you and you bestow on me splendour and vigour.

सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।
विद्युर्मे अस्य देवा इन्द्रो विद्यात् सह ऋषिभिः ॥ १५ ॥

O teacher ! grant me splendour and strength, grant me progeny and grant me lengthy life. May the learned men know me as I am and may the King with the men of great penetrative geneus.

यथा मधु मधुकृतः संभरन्ति मधावधि ।
एवा मे अश्विना वर्च आत्मनि ध्रियताम् ॥ १६ ॥

As honey-bees collect and add fresh honey to their honey-store in the same manner lay splendour and vigour in my soul, O teacher and preacher !

यथा मक्षा इदं मधु न्यञ्जन्ति मधावधि ।
एवा मे अश्विना वर्चस्तेजो बलमोजश्च ध्रियताम् ॥ १७ ॥

As bees besmear this honey-store on the honey in the same mennerlay in me, O teacher and preacher! splenour, strength, power and might.

यद् गिरिषु पर्वतेषु गोष्वश्वेषु यन्मधु ।
सुरायां सिच्यमानायां यत् तत्र मधु तन्मयि ॥ १८ ॥

Let come into me the vigour which is found in mountain, clouds and which is in cows and horses which is seen there where the Pungent drink is sprinkled out.

अश्विना सारघेण मा मधुनाङ्क्तं शुभस्पती ।
यथा वर्चस्वतीं वाचमावदानि जनाँ अनु ॥ १९ ॥

Let father and mother make us provisioned with honey prepared by bees, so that I may speek the word of splendour and strength amongst the men.

स्तनयित्नुस्ते वाक् प्रजापते वृषा शुष्मं क्षिपसि भूम्यां दिवि ।
तां पशव उप जीवन्ति सर्वे तेनो सेषमूर्जं पिपर्ति ॥ २० ॥

O Lord of the creatures ! thunder is thy inarticulate voice. Thou art mighty one. Thou castest strength on the earth and in the heaven, for their existence all the cattles look to that and it is the reason that this voice nourihes their force and vigour.

पृथिवी दण्डो३ऽन्तरिक्षं गर्भो द्यौः कशा विद्युत्
प्रकशो हिरण्ययो बिन्दुः
सप्त मधूनि वेद मधुमान् भवति । ॥ २१ ॥

O Lord of the creaters ! earth is your handle, firmament is all-containing space, heaven is your whip, electricity is your lash and the sun is your central point which encompasses the space.

यो वै कशायाः ब्राह्मणश्च राजा च धेनुश्चानड्वांश्च
व्रीहिश्च यवश्च मधु सप्तमम् ॥ २२ ॥

He who knows the seven main thing of *Kasha* bccomes men endowed with sweetness and knowledge. Vadic priest, the King, the cow, the Ox, pady, barley and honey, the seventh are the seven main things of *Kasha*.

मधुमान् भवति मधुमदस्याहार्यं भवति ।
मधुमतो लोकाञ्जयति य एवं वेद ॥ २३ ॥

He who knows this becomes the man of sweet nature, his food etc are also rich with sweetness and he conquers to attain the worlds which are filled with sweetness and bliss. i. e. the state of salvation.

यद् वीध्रे स्तनयति प्रजापतिरेव तत् प्रजाभ्यः प्रादुर्भवति ।
तस्मात् प्राचीनोपवीतस्तिष्ठे प्रजापतेऽनु मा बुध्यस्वेति ।
अन्वेनं प्रजा अनु प्रजापतिर्बुध्यते य एवं वेद ॥ २४ ॥

When the cloud thunders in the sky this is the manifestation of the power of the Lord of the creatures for the living creatures and I, the devotee sit, therefore, wearing my sacred thread on my right shoulder and pray Him show mercy upon me, O Lord of the creatures. To Him who knows it people become benevolent and Lord of the universe shows His mercy upon him.

सू० २ ॥ ऋषिः—अथर्वा ॥ देवता—कामः ॥ छन्दः—१-४,६, ९ १०, १९, २४, २५ त्रिष्टुप्; ५ अति-त्रिष्टुप्; १२ अनुष्टुप्; १३ द्विपदाऽऽर्च्यनुष्टुप्; १६ चतुष्पदा शक्वरीगर्भा परा जगती ॥जगती; ७, १४, १५, १७, १८, २१, २२ जगती; ८ त्रिपदाऽऽर्ची पङ्क्तिः; ११, २०, २३ भुरिक्

HYMN II

Seer—Atharvan. Subject-matter—Kamah. Metre—1-4, 6, 9, 10, 19, 24, 25, Tristup; 5 Atijagati; 7, 14, 15, 17, 18, 21, 22, Jagati; 8 Tripada Archi Pangtih! 11, 20, 23 Bhurik Tristup; 12 Anustup 13 Dvipada Archi Anustup; 16 Chatuspada Shakvarigarbha Para Jagati.

N.B. : In this hymn *Kama* stands for a general desire of all that is good. Desire of good thing is *Kama*. Any good idea, thing or glory is called Kama.

सपत्नहनमृषभं घृतेन कामं शिक्षामि हविषाज्येन ।
नीचैः सपत्नान् मम पादय
त्वमभिष्टुतो महता वीर्येण ॥ १ ॥

I faishion with enlightenment, faith and knowledge the law of high morality which is the destroyer of all internal enemies of man and which is a thing of great excellence. Let this law of high morality accomplished well cast down our internal enemies under our feet with its tremendous power.

यन्मे मनसो न प्रियं न चक्षुषो यन्मे बभस्ति नाभिनन्दति ।
तद् दुःष्वप्न्यं प्रति मुञ्चामि सपत्ने
कामं स्तुत्वोदहं भिदेयम् ॥ २ ॥

That what is not liking to my mind, that what is not favourite to my eye, that what robs me of enjoyment and that wich is an evil dream cast upon my internal enemies—aversion etc. May I rend these evil things praising the law of high morality.

दुःष्वप्न्यं काम दुरितं च कामप्रजस्तामस्वगतामवर्तिम् ।
उग्र ईशानः प्रति मुञ्च तस्मिन्
यो अस्मभ्यमंहूरणा चिकित्सात् ॥ ३ ॥

O noble soul ! you are powerful and cantroller of all organs. You cast away bad dreams or disturbed sleep, trouble, poverty, want of progeny and utter destitution upon the man who designs the sin of my ruin.

नुदस्व काम प्र णुदस्व कामावर्तिं यन्तु मम ये सपत्नाः ।

तेषां नुत्तानामधमा तमांस्यग्ने वास्तूनि निर्दह त्वम् ॥ ४ ॥

Let my noble intention cause me proceed on the path of progress. let it make us advance further, let our internal enemies go to calamity. O enlightened man ! you burn down the abiding supports of those our internal enemies which are gropping in the deepest darkness of ignorance.

सा ते काम दुहिता धेनुरुच्यते यामाहुर्वाचं कवयो विराजम् ।
तया सपत्नान् परि वृङ्ग्धि ये मम
पर्येनान् प्राणः पशवो जीवनं वृणक्तु ॥ ५ ॥

O all-desirable Divinity ! that speech of yours is called *Duhita*, that which fulfils all the desires and that is that which the men of penetrative geneus describe *Virat*, the speech which is refulgent with meenings. With that speech drive away our internal foes and let the life, animals and the source of life leave them out.

कामस्येन्द्रस्य वरुणस्य राज्ञो विष्णोर्बलेन सवितुः सवेन ।
अग्नेर्होत्रेण प्र णुदे सपत्नाञ्छम्बीव नावमुदकेषु धीरः ॥ ६ ॥

I remove away my internal enemies (aversion etc) by the force of noble intention, mighty soul, intellct, shining mind and by the strength of constructive intuition and through the practice of *yajna* as a deft steersman drives his boat through waters.

अध्यक्षो वाजी मम काम उग्रः कृणोतु मह्यमसपत्नमेव ।
विश्वे देवा मम नाथं भवन्तु सर्वे
देवा हवमा यन्तु म इमम् ॥ ७ ॥

May All-desirable Lord who is the presiding power overe all worldly principles, who is mightier than a mighty power who is strong make me without foes. May all the physical and supraphysical forces beoome my protection and may all

the learned men respond to my call by their arrival and compnany.

इदमाज्यं घृतवज्जुषाणाः कामज्येष्ठा इह मादयध्वम् ।
कृण्वन्तो मह्यमसपत्नमेव ॥ ८ ॥

O men of great ambition! accepting this ghee-sprinkled articles of *yajna*, making me without foe bless me with pleasure in this life.

इन्द्राग्नी काम सरथं हि भूत्वा नीचैः सपत्नान् मम पादयाथः
तेषां पन्नानामधमा तमांस्यग्ने वास्तून्यनुनिर्दह त्वम्॥ ९ ॥

O King, O Commanding Chief! O my Self! you joining together cast my adversaries down beneath me. O Commanding Chief! with your fire consume the dwellings of those our enemies when they are sunk in deepest darkness.

जहि त्वं काम मम ये सपत्ना अन्धा तमांस्यव पादयैनान् ।
निरिन्द्रिया अरसाः सन्तु सर्वे
मा ते जीविषुः कतमच्चनाहः ॥ १० ॥

O mine Self! exterminate them which are my internal enemies (Aversion, anger etc; hurl them head-long to the depth of binding darkness. Let them be away from our orgens, let them be powerless ond let none of them have a single day's existence.

अवधीत् कामो मम ये सपत्ना उरुं लोकमकरन्मह्यमेधतुम् ।
मह्यं नमन्तां प्रदिशश्चतस्रो मह्यं षडुर्वीर्घृतमा वहन्तु॥ ११ ॥

The noble intention of mine kills those evil thoughts which are my enemies, this gives me ample room to grow and prosper. These four regions bow them down before us and the six expanses bring me all things of utility from all sides.

तेऽधराञ्चः प्र प्लवन्तां छिन्ना नौरिव बन्धनात् ।

न सायकप्रणुत्तानां पुनरस्ति निवर्तनम् ॥ १२ ॥

Let our enemies drift downward like a boat torn from the rope holding it fast. There is no return back for those whom the keen arrows have repelled.

अग्निर्यव इन्द्रो यवः सोमो यवः । यवयावानो देवा यावयन्त्वेनम् असर्ववीरश्चरतु प्रणुत्तो द्वेष्यो मित्राणां परिवर्ग्यः स्वानाम् । ॥ १३ ॥

Agni, the fire is great averting force, Indra, the electricity is also an averting power, *Soma*, the air is a huge warding off power and let these mighty forces possessing averting power ward off this enemy of mine.

उत पृथिव्यामव स्यन्ति विद्युत उग्रो वो देवश्च मृणत् सपत्नान् च्युता चेयं बृहत्यच्युता च विद्युत् बिभर्ति स्तनयित्नूंश्च सर्वान् । ॥ १४ ॥

Let my foe wander avoided by all bravemen, repelled detested and excommunicated by friends and his kindmen. As the lightning flashes descend on the earth so the strong mighty king des- troy your foemen, O people !

उद्यन्नादित्यो द्रविणेन तेजसा नीचैः सपत्नान् नुदतां मे सहस्वान् यत् ते काम शर्म त्रिवरूथमुद्भु ब्रह्म वर्म विततमनतिव्याध्यं कृतम् । ॥ १५ ॥

This powerful lightning nourishes things perishable and imperishable and all the the thunders. Let the splendid powerful sun rising up drive my enemies down ward with its ever-coming mighty splendour.

तेन सपत्नान् परि वृङ्ग्धि ये मम पर्येनान् प्राणः पशवो जीवनं वृणक्तु ॥ १६ ॥

As this *Kama*, the sexual desire has made the body, mind and intellect its vest home and as it has made the knowkedge, its weapon-proof extended armour so it drive away my enemies and let the cattle, vital breath and life forsake them.

येन॑ दे॒वा असु॑रा॒न् प्राणु॑दन्त॒ येनेन्द्रो॒ दस्यू॑नध॒मं तमो॑ नि॒नाय॑ ।
तेन॒ त्वं का॑म॒ मम॒ ये स॒पत्ना॒स्ताना॒स्माल्लो॒कात्
प्र णु॑दस्व दू॒रम् ॥ १७ ॥

Let the noble and firm intention send my internal enemies for away from this world of mine through the force wherefor away the Sun-rays repell the disease-germs and wherewith Indra, the powerful electricity cost down the clouds in deepest darkness to release the waters contained by them.

यथा॑ दे॒वा असु॑रा॒न् प्राणु॑दन्त॒ यथेन्द्रो॒ दस्यू॑नध॒मं तमो॑ बबा॒धे ।
तथा॒ त्वं का॑म॒ मम॒ ये स॒पत्ना॒स्ताना॒स्माल्लो॒कात्
प्र णु॑दस्व दू॒रम् ॥ १८ ॥

Let *Kama*, the noble intention drive away our internal enemies to distant place from this world in the manner as the physical force of the world repell the nabulous mass in the beginning of the creation and as Indra, the air-carries away the clouds to deep darkness to make them fall down as rains.

कामो॑ ज॒ज्ञे प्र॑थ॒मो नैनं॑ दे॒वा आ॑पुः पि॒तरो॒ न मर्त्याः॑ ।
तत॒स्त्वम॑सि॒ ज्याया॑न् वि॒श्वहा॑ म॒हांस्तस्मै॑
ते काम॒ नम॒ इत् कृ॑णोमि ॥ १९ ॥

The desire was manifest first before all. Physical forces, the rays of moon and the localities of immortality could not match it. This is stronger than that 1f these, it has the power of overpowering all and is great. Thus I accept this strength of Kama.

यावती द्यावापृथिवी वरिम्णा यावदापः सिष्यदुर्यावदग्निः ।
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै
ते काम नम इत् कृणोमि ॥ २० ॥

This *Kama* is so wide as the space which the earth and heavenly region extensively encompass, it is as far as the waters flow and it is so extensive as the fire spreads out, it is stronger than these, it has the power of over -powering all and is great. Thus I accept this strength of Kama.

यावतीर्दिशः प्रदिशो विषूचीर्यावतीराशा अभिचक्षणा दिवः
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै
ते काम नम इत् कृणोमि ॥ २१ ॥

This Kama is as vast as the quarters of sky and region that lie between them spread in all directions, it is as vast as the celestial tracts and views that heaven form, it has the power of overpowering all and is stronger than those and is great. Thus I accept this strength of *Kama*.

यावतीर्भृङ्गा जत्वः कुरूरवो यावतीर्वघा वृक्षसर्प्यो बभूवुः
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै
ते काम नम इत् कृणोमि ॥ २२ ॥

This *Kama* is stronger than those bees, bats, kites, locusts, and the worms living on the trees, it has the power of over-powering all and is great. Thus I accept the strength of Kama.

ज्यायान् निमिषतोऽसि तिष्ठतो ज्यायान्त्समुद्रादसि
काम मन्यो । ततस्त्वमसि ज्यायान्
विश्वहा महांस्तस्मै ते काम नम इत् कृणोमि ॥ २३ ॥

This Kama which is a mental tension is stronger than that

which lives and twinkles, stronger than that which stands steady, it is stronger than the ocean, it has the power of overpowering all and is great. Thus I accept the strength of Kama.

न वै वातश्चन काममाप्नोति नाग्निः सूर्यो नोत चन्द्रमाः
ततस्त्वमसि ज्यायान् विश्वहा महांस्तस्मै
ते काम नम इत् कृणोमि ॥ २४ ॥

Neither air is the peer of this Kama nor the fire ; neither the sun is equal of this Kama nor the moon ; this is stronger than that of these and this has the power of overpowering all and is great. Thus I accept the strength of Kama.

यास्ते शिवास्तन्वः काम भद्रा याभिः सत्यं भवति यद् वृणीषे
ताभिष्ट्वमस्माँ अभिसंविशस्वान्यत्र
पापीरप वेशया धियः ॥ २५ ॥

Let this *Kama* come to enter unto us with those strength which are auspicious and pleasant ; and whereby the thing which is builds or shaps becomes real. Let make our malignant intentions live elsewhere.

सू० ३ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—शाला ॥ छन्दः—१-५,८-१४, १६, १८-२०, २२-२४ अनुष्टुप्; ६ पथ्या पङ्क्तिः; ७ परउष्णिक्; १५ पञ्चपदातिशक्वरी; १७ प्रस्तारपङ्क्तिः; २१ आस्तारपङ्क्तिः; २५, ३१ त्रिपदा प्राजापत्या बृहती; २६ त्रिपदा साम्नी त्रिष्टुप्; २७-३१ त्रिपदा प्रतिष्ठानाम गायत्री; (२५-३१ एकावसाना) ॥

HYMN. III.

Seer—Bhriguangiras. Subject-matter—*Shala*. Metre—1-5, 8-14,16, 18-20, 22-24, Anustup ; 6 Pathya Panktih ; 7 Para ushik ; 15 Panchapada Atishakvari ; 17 Prastar Panktih ; 21 Astarpanktih ; 25,31 Tripada Prajapatya Brihati, 26 Tripada Samni Tristup ; 27-30 Tripada Pratishtha Gayatri (25-31 Ekavasanna).

उपमितां प्रतिमितामथो परिमितामुत ।
शालाया विश्ववाराया नद्धानि वि चृतामसि ॥ १ ॥

We construct the house symmetrical, spacious and well-measured. We loose all kinds of fastening and ties of the house which it has in the time of construction.

यत् ते नद्धं विश्ववारे पाशो ग्रन्थिश्च यः कृतः ।
बृहस्पतिरिवाहं बलं वाचा वि स्रंसयामि तत् ॥ २ ॥

I, the owner of the house, loose whatever knot, whatever knot and whatever cord is attached to build the beautiful house like the atmospheric vault which discloses the firm tie of cloud through the thundering sound of lightning.

आ ययाम सं बबर्ह ग्रन्थींश्चकार ते दृढान् ।
परूंषि विद्वाञ्छस्तेवेन्द्रेण वि चृतामसि ॥ ३ ॥

The architact make the bands of this house firm, he raises its height by building it up, we loose all the bands of this with the help of able architect as the clever carpenter cuts the joints of the wood.

वंशानां ते नहनानां प्राणाहस्य तृणस्य च ।
पक्षाणां विश्ववारे ते नद्धानि वि चृतामसि ॥ ४ ॥

We loose the bands of bamboos, of both, of fastening and of thatch fixed in it. We loose the ties of the side-posts of this beautiful house.

संदंशानां पलदानां परिष्वञ्जल्यस्य च ।
इदं मानस्य पत्न्या नद्धानि वि चृतामसि ॥ ५ ॥

We, thus, loose all the bands and ties of straw in bundles, of clamps and of all that binds this house which is the well-established outline of the measurement.

यानि तेऽन्तः शिक्यान्याबेधू रण्याय कम् ।
प्र ते तानि चृतामसि शिवा मानस्य पत्नी
न उद्धिता तन्वे भव ॥ ६ ॥

He loose those loops which the men have bound within this house for making it beautiful and comfortable. Let this well-established outline of measurements be auspicious for our bodies and let it stand raised.

हविर्धानमग्निशालं पत्नीनां सदनं सदः ।
सदो देवानामसि देवि शाले ॥ ७ ॥

This comfortable house has the cornstore, *yajnashala*, lady's dweling and the residence. This is the house where learned persons are well-come.

अक्षुमोपशं विततं सहस्राक्षं विषूवति ।
अवनद्धमभिहितं ब्रह्मणा वि चृतामसि ॥ ८ ॥

I loose the wreath of leaves which has many holes and is tied round, which is bound securely with the Vedic mantras at the time of entrance ceremony.

यस्त्वा शाले प्रतिगृह्णाति येन चासि मिता त्वम् ।
उभौ मानस्य पत्नि तौ जीवतां जरदष्टी ॥ ९ ॥

He who takes into his possession this well-established outline of measurements, the house and he who builds it up—both live a long life extended to old age.

अमुत्रैनमा गच्छताद् दृढा नद्धा परिष्कृता ।
यस्यास्ते विचृतामस्यङ्गमङ्गं परुष्परुः ॥ १० ॥

Let this building strongly fastened and prepared and of which limbs and parts I loose (when I am demolishing it to

make new one) again come to this man (when it is built up newly).

यस्त्वा शाले निमिमार्य संजभार वनस्पतीन् ।
प्रजायै चक्रे त्वा शाले परमेष्ठी प्रजापतिः ॥ ११ ॥

He who builds up this building and collect timbers of trees (for coutrination purposes) makes this for his progeny as he is the performer of *yajnas* and he is the parent of children.

नमस्तस्मै नमो दात्रे शालापतये च कृण्मः ।
नमोऽग्नये प्रचरते पुरुषाय च ते नमः ॥ १२ ॥

We pay our homage to him who gives the house as a gift, we pay our homage to him who is the master of a house, we pay our respect to him who enkindles the *yajna* fire (in the house) and we pay our due respect to him who resides in this house.

गोभ्यो अश्वेभ्यो नमो यच्छालायां विजायते ।
विजावति प्रजावति वि ते पाशांश्चृतामसि ॥ १३ ॥

We give water and fodder to cows and houses who are born in this house. We loose the bands and ties of this house which is fortunate with the progeny and children of the persons living in it.

अग्निमन्तश्छादयसि पुरुषान् पशुभिः सह ।
विजावति प्रजावति वि ते पाशांश्चृतामसि ॥ १४ ॥

This house gives shelter within to men with domestic animals and keeps up the fire of *yajna* enkindled always. I loose the bands and fastenings of this house which is fortunate with the progeny and children of the persons living in it.

अन्तरा द्यां च पृथिवीं च यद् व्यचस्तेन शालां
प्रति गृह्णामि त इमाम् ।

यदन्तरिक्षं रजसो विमानं तत् कृण्वेऽहमुदरं शेवधिभ्यः ।
तेन शालां प्रति गृह्णामि तस्मै ॥ १५ ॥

O house-hold lady ! I, the master of the house take for your possession the house which is errected in the space spreading between the earth and heaven and the inner space of the house that measures out the wide void I make the hollow to contain your treasure and wealth. Therefore I take this house for your possession.

ऊर्जस्वती पयस्वती पृथिव्यां निमिता मिता ।
विश्वान्नं बिभ्रती शाले मा हिंसीः प्रतिगृह्णतः ॥ १६ ॥

Let not this house enriched with prosperity, rich in milk, founded and built in measured way on the earth, possessed of the plenty of various corns, give any trouble to inmates of it.

तृणैरावृता पलदान् वसाना रात्रीव शाला जगतो निवेशनी ।
मिता पृथिव्यां तिष्ठसि हस्तिनीव पद्वती ॥ १७ ॥

This house covered with grass, thatehed with straw, comfort-giving to persons like the night, founded on the earth—stands (on the pillers) like a she-elephant on her foot.

इटस्य ते वि चृताम्यपिनद्धमपोर्णुवन् ।
वरुणेन समुब्जितां मित्रः प्रातर्व्युब्जतु ॥ १८ ॥

I, the master of the house loosen and remove from this house the covering formed of mats of reed. Whatever of it is covered by the night let the sun in the mornin illuminate.

ब्रह्मणा शालां निर्मितां कविभिर्निर्मितां मिताम् ।
इन्द्राग्नी रक्षतां शालाममृतौ सोम्यं सदः ॥ १९ ॥

Let the everlasting air and light make comfortale the house that is built up with skill and knowledge and measured and errected by the learned architects.

कुलायेऽधि कुलायं कोशे कोशः समुब्जितः ।
तत्र मर्तो वि जायते यस्माद् विश्वं प्रजायते ॥ २० ॥

This house is built up as the nest rests on the nest and the compartment on the compartment. In this the men propagates his kind and thus everything is born.

या द्विपक्षा चतुष्पक्षा षट्पक्षा या निमीयते ।
अष्टापक्षां दशपक्षां शालां मानस्य
पत्नीमग्निर्गर्भइवा शये ॥ २१ ॥

Like the animal heat in the body and foetus in the womb I, the master of the house live in the houses which are built with two wings, four wings, six wings, eight wings, and are constructed in appropriate measurement.

प्रतीचीं त्वा प्रतीचीनः शाले प्रैम्यहिंसतीम् ।
अग्निर्ह्य१न्तरापश्च ऋतस्य प्रथमा द्वाः ॥ २२ ॥

I come to this comfortable house which stands in my front keeping it face to face. The fire of yajna and water are always within it. This is the first door of yajna or social and moral order.

इमा आपः प्र भराम्ययक्ष्मा यक्ष्मनाशनीः ।
गृहानुप प्र सीदाम्यमृतेन सहाग्निना ॥ २३ ॥

I bring herein the waters which destroy all the consumption and are free from the germs of consumption. I with the fire immortal enter the house. (The fire of *yajna* shold always be kept in the house unextinguished).

मा नः पाशं प्रति मुचो गुरुर्भारो लघुर्भव ।
वधूमिव त्वा शाले यत्र कामं भरामसि ॥ २४ ॥

Let not this hou:e cut its ties from us, let the burden of

maintaining it be light,. We, like bride construct this at the place which we select and choose.

प्राच्या॑ दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑

दे॒वेभ्यः॑ स्वा॒ह्ये॒भ्यः ॥ २५ ॥

May from the east side of the house we attain grandeur. Whatever is uttered herein is true. Let this house be the resort of the learned scholars performing yajna and propagating the knowledge of the Vedic speeches.

दक्षि॑णाया दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑

दे॒वेभ्यः॑ स्वा॒ह्ये॒भ्यः ॥ २६ ॥

May from the south side of this house we attain grandeur of generesity. Whatever is uttered herein is true. Let this be the resort of the learned scholars performing yajna and propagating the knowledge of the Vedic speech.

प्र॒तीच्या॑ दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑

दे॒वेभ्यः॑ स्वा॒ह्ये॒भ्यः ॥ २७ ॥

May from the west side of this house we attain the grendeur of prosperity. Whatever is uttered herein is true. Let this be the resort of the learned scholars performing yajna and propagating the knowledge of the Vedic speech.

उदी॑च्या दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑

दे॒वेभ्यः॑ स्वा॒ह्ये॒भ्यः ॥ २८ ॥

May from north side of this house we attain the grandeur of knowledge. Whatever is uttered herein is true. Let this be the resort of the learned scholars performing yajnas and propagating the knowledge of the Vedic speech.

ध्रु॒वाया॑ दि॒शः शाला॑या॒ नमो॑ महि॒म्ने स्वाहा॑

दे॒वेभ्यः॑ स्वा॒ह्ये॒भ्यः ॥ २९ ॥

May from the below side of this house we attain the grandeur of pleasure. Whatever is uttered herein is true. Let this be the resort of the learned scholars performing yajnas and propagating the knowledge of the Vedic speech.

ऊर्ध्वाया दिशः शालाया नमो महिम्ने स्वाहा
देवेभ्यः स्वाह्येभ्यः ॥ ३० ॥

May from the above side of this house we attain the grandeur of fame. Whatever is uttered herein is true. Let this be the resort of the learned scholars performing yajnas and propagating the knowledge of the Vedic speech.

दिशोदिशः शालाया नमो महिम्ने स्वाहा
देवेभ्यः स्वाह्येभ्यः ॥ ३१ ॥

May from all the sides of this house we attain the grandeur of plenty. Whatever is uttered herein is true. Let this be the resort of the learned scholars performing yajnas and propagating the knowledge of the Vedic speech.

सू० ४ ॥ ऋषिः—ब्रह्मा ॥ देवता—ऋषभः ॥ छन्दः—१-५, ७, ९, २२ त्रिष्टुप्; ६, १०, २४ जगती; ८ भुरिक् त्रिष्टुप्; ११-१७, १९, २०, २३ अनुष्टुप्; १८ उपरिष्टाद् बृहती; २१ आस्तारपङ्क्तिः ॥

HYMN. IV.

Seer—Brahman. Subject-matter—Rishabhah. Metro—1-5,7,9,22. Tristup; 6,10,24 Jagati, 8 Bhurik Tristup; 11-17, 19,20,23 Anustup; 18 Uparistad Brihati; 21 Astarpanktih.

साहस्रस्त्वेष ऋषभः पयस्वान् विश्वा रूपाणि वक्षणासु बिभ्रत् ।
भद्रं दात्रे यजमानाय शिक्षन्
बार्हस्पत्य उस्रियस्तन्तुमातान् ॥ १ ॥

The Almghty God who is the master of *Sahasra*, the universa order endowed with natural vigour, pervading all the ordainer of the causal atoms of nature, revealer of the Vedic

speech bearing all the forms of the world in various directions, giving all prosperity to generous performer of *yajna* stretches out of thread of cosmic order.

अपां यो अग्रे प्रतिमा बभूव प्रभूः सर्वस्मै पृथिवीव देवी
पिता वत्सानां पतिरघ्न्यानां साहस्रे
पोषे अपि नः कृणोतु ॥ २ ॥

May He who at the beginning of the creation becomes the modeling power over the atoms of tenacious matter, who is the controlling authority of the whole universe and the support thereof like the vast mighty earth, who is the creator of the created objects and the master of the non-manifested casual atoms, secure us thousand fold wealthy abundance.

पुमानन्तर्वान्त्स्थविरः पयस्वान् वसोः कबन्धमृषभो बिभर्ति ।
तमिन्द्राय पथिभिर्देवयानैर्हुतमग्निर्वहतु जातवेदाः ॥ ३ ॥

God who protects all, who takes every item of the world within His who survives all eternities and who possesses all the powers of creation and destruction sustains the structure of the universe. Let the *yojnas* the ascetic well-versed in the vedic speech attain that worshipable God for his soul's benifit through the pathways paved by the learned persons.

पिता वत्सानां पतिरघ्न्यानामथो पिता महतां गर्गराणाम् ।
वत्सो जरायुः प्रतिधुक् पीयूष आमिक्षा
घृतं तद्व् अस्य रेतः ॥ ४ ॥

He is the creator of manifested world, master of the eternal causes and the first teacher of the great seers. Calf of cow, the cover of foetus fresh milk, curd and butter—whatever we find in this world is due to the power of this God.

देवानां भाग उपनाह एषा३पां रस ओषधीनां घृतस्य ।

सोमस्य भक्षमवृणीत शक्रो बृहन्नद्रिरभवद् यच्छरीरम् ॥ ५ ॥

He is the abode and store of noble qualities, He pervading all the ings is like the essence of waters, herbs and ghee. Omnipotent he consumes the world at the time of dissolution and these great mountains and clouds are his body.

सोमेन पूर्णं कलशं बिभर्षि त्वष्टा रूपाणां जनिता पशूनाम् ।
शिवास्ते सन्तु प्रजन्व इह या इमा न्य१स्मभ्यं
स्वधिते यच्छ या अमूः ॥ ६ ॥

O God! thou bearest the vast void full of electricity, thou art the fashioner of worldly forms and begetter of the cattle. Be auspicious to us, O Lord sustainer thy these creations present here and those remaining yonder.

आज्यं बिभर्ति घृतमस्य रेतः साहस्रः पोषस्तमु यज्ञमाहुः ।
इन्द्रस्य रूपमृषभो वसानः सो अस्मान्
देवाः शिव ऐतु दत्तः ॥ ७ ॥

His splendid power upholds the things of the world, He is the master of the world and is the protector of the world. The learned persons call Him *yajna*, the integrater, disinegr and the object of worship. May this almighty benevolent Lord having spiritual nature and substance be attained by us as being.

इन्द्रस्यौजो वरुणस्य बाहू अश्विनोरंसौ मरुतामियं ककुत् ।
बृहस्पतिं संभृतमेतमाहुर्ये धीरासः
कवयो ये मनीषिणः ॥ ८ ॥

In Him has been held the vigour of electricity. the active forms of varuna, the water, the supporting powers of the sun and the earth and the strength of winds. He is the lord of all the grand worlds of the universe and to Him those

learned men who are of firm knowledge and those who have full control over mind call as the compact of all these powers.

दैवीर्विशः पर्यस्वाना तनोषि त्वामिन्द्रं त्वां सरस्वन्तमाहुः ।
सहस्रं स एकमुखा ददाति
यो ब्राह्मण ऋषभमाजुहोति ॥ ९ ॥

O God ! Thou art the possessor of all powers and actions. Thou enlargest the power of the men of learning endowed with virtuous qualities and acts. The learned describe the *Indra*. the almighty one and *Sarasvan*, the master of Vedic speech and knowledge. He who grasp the clue of Lord through out the *Brahmana*, the grand panoroma of the world imparts the various sciences of the Veda to others.

बृहस्पतिः सविता ते वयो दधौ त्वष्टुर्वायोः
पर्यात्मा त आभृतः । अन्तरिक्षे मनसा
त्वा जुहोमि बर्हिष्टे द्यावापृथिवी उभे स्ताम् ॥ १० ॥

O Divinity ! sun which is the supporter of all the grand worlds has sustained in it Thy power, Thy spirit, has Thy hold over the sun-light and air and I, the devoee attain you in the void of heart-cave by concentrated mind. Let twain of the heavenly regiod and the earth be Thy great seat for men.

य इन्द्रइव देवेषु गोष्वेति विवावदत् ।
तस्य ऋषभस्याङ्गानि ब्रह्मा सं स्तौतु भद्रया ॥ ११ ॥

Let the master of the four Vedas describe through the Vedic speech the nature and properties of all the parts of the world of that almighty God who, like an an ascetic preaching, comes to learned men and the priests of the *yajnas*.

पार्श्वे आस्तामनुमत्या भगस्यास्तामनूवृजौ ।
अष्ठीवन्तावब्रवीन्मित्रो ममैतौ केवलाविति ॥ १२ ॥

Brahma, the Chief priest of the yajna describes—that Anumati, the portion of heavenly light claims that the two sides of the almighty God are of it or from it, Bhaga, the resplendency of world claims that two rib; pieces of Divine power are from it and the wind claiming speaks like thus that these knee-bones of Divinity are lonely and only from it.

भसदासीदादित्यानां श्रोणी आस्तां बृहस्पतेः ।
पुच्छं वातस्य देवस्य तेन धूनोत्योषधीः ॥ १३ ॥

In this. way, Adityas, the twelve months of the year laim hinder parts; the loins are clained by *Brihaspati* the fire; the celestial wind claims the tail with which it sters the plants and herbs.

गुदा आसन्त्सिनीवाल्याः सूर्यायास्त्वचमब्रुवन् ।
उत्थातुरब्रुवन् पद ऋषभं यदकल्पयन् ॥ १४ ॥

The learned persons when they imagin God in the form of ***Rishabha***, the mighty worldly bull assign His inward parts to sinivali, the fourteenth night of lunar dark fortnight, they assign the skin to the light of sun and assign the feet rising vital air.

क्रोड आसीज्जामिशंसस्य सोमस्य कलशो धृतः ।
देवाः संगत्य यत् सर्व ऋषभं व्यकल्पयन् ॥ १५ ॥

The learned men when they aspire in their imagination calculating all to its nearest resemblence, assign his lap to the man of praiseworthy knowledge which is a jar full of *Soma*, the juice of herbs and plants.

ते कुष्ठिकाः सरमायै कूर्मेभ्यो अदधुः शफान् ।

ऊर्बध्यमस्य कीटेभ्यः श्ववर्तेभ्यो अधारयन् ॥ १६ ॥

They in their imagination assigned the scraps of the feet to *Sarma*, the night and the hooves to Kurma, the vital airs. They assign it undigested food to worm and the germs which creep and crawl.

शृङ्गाभ्यां रक्ष ऋषत्यवर्तिं हन्ति चक्षुषा ।
शृणोति भद्रं कर्णाभ्यां गवां यः पतिरघ्न्यः ॥ १७ ॥

This imaginery Worldly unkillable Rishabha which is the male of the all moving objects in the form of planets, cows etc. pierces the disease-creating germs with its horns, kills the troubles with its eyes and hears the good with its ears.

शतयाजं स यजते नैनं दुन्वन्त्यग्नयः ।
जिन्वन्ति विश्वे तं देवा यो ब्राह्मण ऋषभमाजुहोति ॥ १८ ॥

He who grasps the almighty God in the grand panorama of the universe, performs the hundreds of the *yajna*, the heat of three kinds of pains does not burn him and all the learned persons promote him.

ब्राह्मणेभ्य ऋषभं दत्त्वा वरीयः कृणुते मनः ।
पुष्टिं सो अघ्न्यानां स्वे गोष्ठेऽव पश्यते ॥ १९ ॥

He who gives the knowledge of almighty Divinity to the devotees of knowledge and action makes his mind delightful and free and he sees the growth and increases cows in his cattle-pen.

गावः सन्तु प्रजाः सन्त्वथो अस्तु तनूबलम् ।
तत् सर्वमनु मन्यन्तां देवा ऋषभदायिने ॥ २० ॥

Let there be cows, let there be progeny and let there be the strength of body. Let the learned men grant all this to him who is the propagator of the knowledge of almighty God.

अयं पिपान इन्द्र इद् रयिं दधातु चेतनीम् ।
अयं धेनुं सुदुघां नित्यवत्सां
वशं दुहां विपश्चितं परो दिवः ॥ २१ ॥

Only almighty God is the highest strong power. May he bestow conspicuous wealth. May He give us a deft cow good to milk and whose calf is never wanting. May he give us the self-controlled wise man who is far from the worldly attachments.

पिशङ्गरूपो नभसो वयोधा ऐन्द्रः शुष्मो विश्वरूपो न आगन् ।
आयुरस्मभ्यं दधत् प्रजां
च रायश्च पोषैरभि नः सचताम् ॥ २२ ॥

May God who is refulgent like fire, who is the support of all the worlds of heavenly region, who is full of the vigour of spirit (or full of spiritual vigour), who is strong, and all-pervading, come to us in our knowledge. May he grant us long life and progeny. May come to us with the strength and vigour of werlth.

उपेहोपपर्चनास्मिन् गोष्ठ उप पृञ्च नः ।
उप ऋषभस्य यद् रेत उपेन्द्र तव वीर्यम् ॥ २३ ॥

O God, thou art ever nearest to us, please be attained by us in our conscience which is the bulwork of many organs of our. O Lord come to us with the strength and splendour of powerful thine.

एतं वो युवानं प्रति दध्मो अत्र तेन क्रीडन्तीश्चरत वशाँ अनु ।
मा नो हासिष्ट जनुषा सुभागा
रायश्च पोषैरभि नः सचध्वम् ॥ २४ ॥

O learned persons ! we restore you for the attainment of this ever-mature God. O people of the world ! you wander in

this world rejoicing with God and having various possessions. O ye men of riches ! may we not be reft of progeny and do ye favour us growth of riches.

सू०५ ॥ ऋषिः—भृगुः ॥ देवता—अजः पञ्चौदनः ॥ छन्दः—१, २, ५-९, ११-१३, १५, १९, २६ त्रिष्टुप्; ३ चतुष्पदा पुरोऽतिशक्वरी जगती; ४, १० जगती; १४, १७, २७-२९ अनुष्टुप्; ३० ककुम्मत्यनुष्टुप्; १६ त्रिपदानुष्टुप्; १८, ३७ त्रिपदा विराड् गायत्री; २०-२२, २५ पञ्चपदानुष्टुबुष्णिग्गर्भोपरिष्टाद् बार्हता भुरिक् (?); २३ पुरउष्णिक्; २४ पञ्चपदाऽनुष्टुबुष्णिग्गर्भोपरिष्टाद् बार्हता विराड् जगती; ३१ सप्तपदाऽष्टिः; ३२-३५ दशपदा प्रकृतिः; ३६ दशपदाऽऽकृतिः; ३८ द्विपदा साम्नी त्रिष्टुप् (एकावसाना) ॥

HYMN V

Seer—Briguh. Subject-matter—Aja Panchaudanah. Metre—1, 2, 5, 9, 11-13, 15, 19, 26 Tristup; 3 Chatuspada Puro-atishakvari Jagati; 4, 10 Jagati; 14, 17-29 Anustup; 30 Kakummati Anustup; 16 Tripadanustup; 18, 27 Tripada Virat Gayatri; 20-22, 25 Panchpada Anustup Ushnik; 23 Pura-Ushnik; 24 Panchpada Anustup Ushnik, 31 Saptapada Ashtih, 32-35 Dashpada Prakritih; 36 Dashpada Akritih; 38 Dvipada Samni Tristup Ekavasana.

N. B. : *Aja* here stands to mean eternal things-God, soul and matter. Here it stands for soul. *Aja* means he goat also. Here in the hymn *Aja*, the soul is imagined as worldly goat. To show the similarity between soul and goat imagination aspires high. Soul lives in the body. Body is nourished by five elements—Air. space, fire, water and the earth. Therefore, this body of soul is called *Panchaudan*. As soul lives soundly in the sound body and soundness of body depends in these five elements, therefore, the soul is called *Panchaudana*. By nature soul is unborn and immortal. The term Aja denotes this unbornness of the soul as it is Aja. unborn.

आ नयैतमा रभस्व सुकृतां लोकमपि गच्छतु प्रजानन् ।

तीर्त्वा तमांसि बहुधा महान्त्यजो
नाकमा क्रमतां तृतीयम् ॥ १ ॥

O learned man ! bring this man of household life hither and make him active. He knowing the utility of the *Ashramas* enter into the sphere of the men of good actions. He again crossing the mighty darkness of worldly affairs and realizing him to be eternal and unborn accepts the third *Ashrama* known as Vanaprsatha. the life of austerity.

इन्द्राय भागं परि त्वा नयाम्यस्मिन् यज्ञे यजमानाय सूरिम् ।
ये नो द्विषन्त्यनु तान् रभस्वानागसो
यजमानस्य वीराः ॥ २ ॥

O eternal soul ! you are the fortunate devotee of Indra. the Almighty God and are endowed with innate knowledge. I bring you to this *yajna* of the performer of *yajna* to know it. O learned man ! fight against those evils which cause aversion into us and let the men of the performer of *yajna* be pious and free from evils.

प्र पदोऽव नेनिग्धि दुश्चरितं यच्चचार शुद्धैः
शफैरा क्रमतां प्रजानन् । तीर्त्वा तमांसि बहुधा
विपश्यन्नजो नाकमा क्रमतां तृतीयम् ॥ ३ ॥

O man ! wash your feet from all the trase of evil-doing and knowing the disadvantage thereof proceed onward with good and pure actions. Let this eternal soul of yours crossing the worldly various darkness and seeng the worldly troubles inter to the third Ashrama known as Vanaprastha, the life of austerity.

अनु च्छ्य श्यामेन त्वचमेतां विशस्तर्यथापर्वसिना
माभि मंस्थाः । माभि द्रुहः परुशः कल्पयैनं तृतीये
नाके अधि वि श्रयैनम् ॥ ४ ॥

O man ! you are the uprooter of ignorance, you by the sword of discrimination completely cut up the cover that like skin covers the intellect, do not ever cultivate the habit of pride and do not be inimical to anyone. Strong in will you make this your soul capable and establish it in the third Ashram known as Vanaprashtha, the life of austerity.

ऋचा कुम्भीमध्यग्नौ श्रयाम्या सिञ्चोदकमव धेह्येनम् ।
पर्याधत्ताग्निना शमितारः शृतो गच्छतु
सुकृतां यत्र लोकः ॥ ५ ॥

I, the priest put the cauldron on the fire to warm the ghee, O another priest ! you pour the *yajnakunda;* O third one ! tell the technic of the yajna this *yajmana:* O learned ones ! enkindle the woods of *yajnaakunda,* let the yajmanana, being ripe and matured in knowledge and action attain the state and life of pious and righteous men.

उत्क्रामातः परि चेदतप्तस्तप्ताच्चरोरधि नाकं तृतीयम् ।
अग्नेरग्निरधि सं बभूविथ
ज्योतिष्मन्तमभि लोकं जयैतम् ॥ ६ ॥

O man ! proced onward without being vexed with worries and torments of wordld and house-hold life ond enter into the third *Ashrama* known as Vanaprastha from the pleasure and plenty of house-hold life which is affected with the heat of pain and torment. You are arisen out like the fire from the worldly fire and hence you win the wolrd of splendour and enlightenment (Vanasprastha).

अजो अग्निरजमु ज्योतिराहुरजं जीवता ब्रह्मणे देयमाहुः ।
अजस्तमांस्यप हन्ति दूरमस्मिँल्लोके श्रद्दधानेन दत्तः। ७ ॥

The learned persons say that the eternal soul is effulgent and intelligent; eternal soul is the light of all bodily lights and the enernal soul is to be surrendered to Brahman, the

Supreme Being in the life tire time (time of jivanmukti). This eternal soul surrendered to God by a debout devotee dispels away after all sorts of darknes of the material world, in this world and in this life.

पञ्चौदनः पञ्चधा वि क्रमतामाक्रंस्यमानस्त्रीणि ज्योतींषि ।
ईजानानां सुकृतां प्रेहि मध्यं तृतीये
नाके अधि वि श्रयस्व ॥ ८ ॥

This soul flourished in the body of five material elements and affected with the five rare elements (Panchtanmatras) starts its wide activities to attain body organ and the objects of enjoyment and sufference. Let this man go and enjoy the company of the men who perform *yajnas* and pious deeds and let him enjoy the state of third Ashrama, known as Vanaprastha.

अजा रोह सुकृतां यत्र लोकः शरभो न चत्तोऽति दुर्गाण्येषः ।
पञ्चौदनो ब्रह्मणे दीयमानः स दातारं तृप्त्या तर्पयाति ॥ ९ ॥

O eternal soul ! raise yourself to the state which the pious and righteous persons aspire to. You like a lion being delighted over-come all the difficulties in the way. This eternal soul flourishing in the body of five elements surrendered to God satisfy the giver with all fulness.

अजस्त्रिनाके त्रिदिवे त्रिपृष्ठे नाकस्य पृष्ठे ददिवांसं दधाति ।
पञ्चौदनो ब्रह्मणे दीयमानो विश्वरूपा
धेनुः कामदुघास्येका ॥ १० ॥

The eternal soul flourishing in the body of fiive elements surrenered to Brahmana, the Supreme Being holds firm contact with its surrendering self in the third Ashrama which is the state blessed with the trio of pleasure, matterial, physical and spiritual, trio of thought, act and speech and trio of knowledge, action and meditaion. This Ashram is an all-purposed cow which yields all wishes.

एतद् वो ज्योतिः पितरस्तृतीयं पञ्चौदनं ब्रह्मणेऽजं ददाति ।
अजस्तमांस्यप हन्ति दूरमस्मिँल्लोके
श्रद्दधानेन दत्तः ॥ ११ ॥

O men of experience and action ! this the third phase of the knowledge of yours that inspires the spirit to surrender the eternal soul flourished with the body of five elements to Brahman, the Suprame Being. This eternal soul surrendered to Brahman by a devont devotee dispels away after all sorts of darkness of material world in this world and in this life.

ईजानानां सुकृतां लोकमीप्सन् पञ्चौदनं ब्रह्मणेऽजं ददाति ।
स व्याप्तिमभि लोकं जयैतं शिवो३ऽस्मभ्यं
प्रतिगृहीतो अस्तु ॥ १२ ॥

The man desiring the state attainable by the persons performing *yajnas* and pious deeds, surrender the eternal soul flourished with the body of five elements to the Supreme Being. O man ! that of you win this third Ashram to attain high status and thus accepted therein be auspicious for us.

अजो ह्य१ग्नेरजनिष्ट शोकाद् विप्रो विप्रस्य सहसो विपश्चित्
इष्टं पूर्तमभिपूर्तं वषट्कृतं तद् देवा
ऋतुशः कल्पयन्तु ॥ १३ ॥

This eternal soul which is endowed with knowledge and observes of the world is manifest in the body from the glamouring heat of all knowledge, almighty Divinity. So let the learned men arrange and perform full-fledged *yajnas*. act of devotion and act of benevolence at proper seasons.

अमोतं वासो दद्याद्धिरण्यमपि दक्षिणाम् ।
तथा लोकान्त्समाप्नोति ये दिव्या
ये च पार्थिवाः ॥ १४ ॥

The man performing *yajnas* should give home-woven raiment and also gold as guerdon to priests. Thus he attains completely all the celestial and terrestrial worlds.

एतान्त्वाजोप यन्तु धाराः सोम्या देवीर्घृतपृष्ठा मधुश्चुतः
स्तभान पृथिवीमुत द्यां नाकस्य
पृष्ठे अधि सप्तरश्मौ ॥ १५ ॥

O eternal soul ! let these streams or sustaining powers which are full of worldly pleasures, which are supranatural or wonderous, which are full of ghee or light and which are full of honey or sweet come to you. You establish yourself on earth, in heavenly region, in firmament and in the sun.

अजो ऽस्यज स्वर्गोऽसि त्वया लोकमङ्गिरसः प्राजानन् ।
तं लोकं पुण्यं प्र ज्ञेषम् ॥ १६ ॥

O eternal soul ! thou art unbegotten by nature, thou hast the attribute of pleasure by nature, the learned and ascetic persons know *Loka*. Divinity through thee. May I, the devotee know that God who is holy by nature.

येना सहस्रं वहसि येनाग्ने सर्ववेदसम् ।
तेनेमं यज्ञं नो वह स्वर्देवेषु गन्तवे ॥ १७ ॥

Let this fire of yajna be source of carrying the substance of the articles offered in the *yajnavedi* of our *yajnas* to the vast space to let this go to the physical elements. through that power by which this (fire) bears the thousands of things and all of the worldly materials.

अजः पक्वः स्वर्गे लोके दधाति पञ्चौदनो निर्ऋतिं बाधमानः
तेन लोकान्त्सूर्यवतो जयेम ॥ १८ ॥

The eternal soul ! living in the body of five elements when ripe and mature in knowledge, action and meditation establishes itself in the state of spiritual light and pleasure dispell-

ing the troubl ete ; By this I can win the states of high splendour and enlightenment.

यं ब्राह्मणे निदधे यं च विक्षु या विप्रुषं ओदनानामजस्यं ।
सर्वं तदग्ने सुकृतस्य लोके जानीतान्नः
संगमने पथीनाम् ॥ १९ ॥

O learned ascetic ! you allow to come us in the state of good acts (the Vanaprastha) and the meeting place of the other mundane pathways. all that power of the eternal soul which Divinity has in the man knowing God which power he has placed in the subjects of the world and which are the most powerful activities of this soul engaged in enjoying its worldly affections and attachments.

अजो वा इदमग्रे व्यक्रमत तस्योर इयमभवद् द्यौः पृष्ठम् ।
अन्तरिक्षं मध्यं दिशः पार्श्वे समुद्रौ कुक्षी ॥ २० ॥

The unbegotten and eternal soul of the Universe and beyond in the beginning manifested his power and action in multifarious directions. His breast was this earth, His back this heavenly region, His middle part this firmament, His sides were these regions and the hollows of His belly these two oceans—the terrestual and celestial.

सत्यं च ऋतं च चक्षुषी विश्वं सत्यं श्रद्धा प्राणो विराट् शिरः
एष वा अपरिमितो यज्ञो यदजः पञ्चौदनः ॥ २१ ॥

His eyes were truth and eternal order, the whole together was the truth, faith was his breath and the all-containing nabulous mass His head. This eternal soul living in the body of five elements with all its aspects is the boundless *yajna* of the creation.

अपरिमितमेव यज्ञमाप्नोत्यपरिमितं लोकमव रुन्द्धे ।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ २२ ॥

He who surrenders to God this eternal soul living in the

body and possessing the light of knowledge, attain to know this unlimited *yajna* and the unlimited *Loka* Divinity.

नास्यास्थीनि भिन्द्यान्न मज्ज्ञो निर्धयेत् ।
सर्वमेनं समादायेदमिदं प्र वेशयेत् ॥ २३ ॥

Let not the physician break his bones, let not him suck out his marrow by instrument, let him take in this men entire, here, even, here, the medicine should be incised.

इदमिदमेवास्य रूपं भवति तेनैनं सं गमयति ।
इषं मह ऊर्जमस्मै दुहे यो३जं पञ्चौदनं
दक्षिणाज्योतिषं ददाति ॥ २४ ॥

This, even this is his true form says an ascetic and he unites him with God, for him who surrenders this soul living in body of five elements and possessing the light of knowledge, to God, this process of surrender brings spiritual knowledge, supremacy and strength.

पञ्च रुक्मा पञ्च नवानि वस्त्रा पञ्चास्मै धेनवः
कामदुघा भवन्ति । यो३जं पञ्चौदनं
दक्षिणाज्योतिषं ददाति ॥ २५ ॥

For him who surrenders to God the eternal soul living in the body and possessing the light of knowledge five shining objects of perception, five good sheaths and five cognitive organs become the fulfiler of all desires.

पञ्च रुक्मा ज्योतिरस्मै भवन्ति वर्म वासांसि तन्वे भवन्ति ।
स्वर्गं लोकमश्नुते यो३जं पञ्चौदनं
दक्षिणाज्योतिषं ददाति ॥ २६ ॥

He who surrenders to God the eternal soul living in the body and possessing the light of knowledge attain salvation in life and five cognitive organs become a light to enlighten him and the garment-like bodies become armour to defend him.

या पूर्वं पतिं वित्त्वाथान्यं विन्दतेऽपरम् ।
पञ्चौदनं च तावजं ददातो न वि योषतः ॥ २७ ॥

The woman who has been wedded to husband (but after his death) becomes wedded to another man, she and her husband both if surrender their eternal spirit living in body to each other with affection do not ever separate them from each other.

समानलोको भवति पुनर्भुवापरः पतिः ।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ २८ ॥

A widower, who re-marrying him becomes husband if surrenders his eternal spirit living in body of five elements and having the light of knowledge, to his wife lives with her unseparated.

अनुपूर्ववत्सां धेनुमनड्वाहमुपबर्हणम् ।
वासो हिरण्यं दत्त्वा ते यन्ति दिवमुत्तमाम् ॥ २९ ॥

They who give as guerdon a cow which drops a calf each season, an ox, a coverlet, cloth and gold to the priests in *yajna* attain the lofty pleasure of salvation.

आत्मानं पितरं पुत्रं पौत्रं पितामहम् ।
जायां जनित्रीं मातरं ये प्रियास्तानुप ह्वये ॥ ३० ॥

I call with due respect to all like myself, the father, the son, the grandson, the grandfather, wife, the mother who gave birth to me, and these who love us.

यो वै नैदाघं नाम ऋतुं वेद । एष वै नैदाघो नाम ऋतुर्यदजः पञ्चौदनः ।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना ।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३१ ॥

He who knows the season of scorching heat, in reality, the eternal soul brings in the body of five elements which is the season of scorching heat, burns up the glory of his hated rival certainly and decidedly lives with his spirit if he surrenders the eternal soul living in the body of five elements and possessing light of knowledge, to God.

यो वै कुर्वन्तं नाम॑ ऋतुं वेद॑ । कुर्वतींकुर्वतीमेवाप्रि॑यस्य॒
भ्रातृ॑व्यस्य॒ श्रिय॒मा द॑त्ते ।
एष वै कु॒र्वन्नाम॑ ऋतुर्यद॒जः पञ्चौ॑दनः ।
निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं॑ दहति॒ भव॑त्या॒त्मना॑ ।
यो३॒॑जं पञ्चौ॑द॒नं दक्षि॑णाज्योतिषं॒ ददा॑ति ॥ ३२ ॥

He who knows the season named Working (the rainy season) take to himself the active fame, his rival's active fame. This eternal soul living in the body of five elements is the real season of working. He burns up the glory of his hated rival certainly and decidedly lives with his spirit if he surrenders the etarnal soul living in the body of five elements and possessing light of knowledge, to God.

यो वै सं॒यन्तं॒ नाम॑ ऋ॒तुं वेद॑ ।
सं॒यतींसंयतीमे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रिय॒मा द॑त्ते ।
एष वै सं॒यन्नाम॑ ऋ॒तुर्यद॒जः पञ्चौ॑दनः ।
निरे॒वाप्रि॑यस्य॒ भ्रातृ॑व्यस्य॒ श्रियं॑ दहति॒ भव॑त्या॒त्मना॑ ।
यो३॒॑जं पञ्चौ॑द॒नं दक्षि॑णाज्योतिषं॒ ददा॑ति ॥ ३३ ॥

He who knows the season called the Meeting (thg Autumn) takes to himself the gathering fame, his hated rivals gathering fame. Really this eternal soul living in the body of five elements is Meeting season. He burns up the glory of his hated rivals certainly and decidedly lives with his spirit if he surrenders the eternal soul living in the body of five elements and possessing light to God

यो वै पिन्वन्तं नाम॑ ऋतुं वेद॑ ।
पिन्वतींपिन्वतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते ।
एषं वै पिन्वन्नाम ऋतुर्यदजः पञ्चौदनः ।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना ।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३४ ॥

He who knows the season called the swelling (Winter) takes to himself the swelling fame, the swelling glory of his hated rival. Really this soul living in the body of five elements is this sweeling season. He burns up the glory of his hated rival certainly and decidedly lives with his spirit if he surrenders the eternal soul living in the body of five elements and possessing the light of knowledge, to God.

यो वा उद्यन्तं नाम॑ ऋतुं वेद॑ ।
उद्यतीमुंद्यतीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते ।
एष वा उद्यन्नाम ऋतुर्यदजः पञ्चौदनः ।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना ।
योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३५ ॥

He who knows the season called the Rising takes to himself the rising fame, his hated rivals swelling fame. Really this eternal soul living in the body of five elements is the Rising Season. He burns up the glory of his hated rival certainly and decidedly lives with his spirit if he surrenders the eternal soul living in the body of five elements and possessing the light of knowledge, to God.

यो वा अभिभुवं नाम॑ ऋतुं वेद॑ ।
अभिभवन्तीमभिभवन्तीमेवाप्रियस्य भ्रातृव्यस्य श्रियमा दत्ते ।
एष वा अभिभूर्नाम ऋतुर्यदजः पञ्चौदनः ।
निरेवाप्रियस्य भ्रातृव्यस्य श्रियं दहति भवत्यात्मना ।

योऽजं पञ्चौदनं दक्षिणाज्योतिषं ददाति ॥ ३६ ॥

He who knows the season called the surpassing (The Spring) takes to himself the surpassing fame, his hated rivals surpassing fame. Really this eternal soul living in the body of five elements is the surpassing season. He burns up the glory of his hated rival certainly and decidedly lives with his spirit if he surrenders the soul living in the body of five elements and possessing the light of knowledge to God.

अजं च पचत पञ्च चौदनान् ।
सर्वा दिशः संमनसः सध्रीचीः सान्तर्देशाः
प्रति गृह्णन्तु त एतम् ॥ ३७ ॥

O ascetic ! make ripe and mature the eternal soul by the practice of austerity and also make ripe and capable the five elements maintaining the body. Let all the regions and intermediate cornors united together and accordant accept this soul for your well-being.

तास्ते रक्षन्तु तव तुभ्यमेतं ताभ्य
आज्यं हविरिदं जुहोमि ॥ ३८ ॥

Let all these preserve this soul for your well-being. I, the *yajman* offer oblations of molten ghee to purify these regions and intermediate points.

सू० ६(१) ॥ ऋषिः—ब्रह्मा ॥ देवता—अतिथिः; विद्या ॥ छन्दः—१ नागीनामत्रिपाद्गायत्री; २ त्रिपदाऽऽर्षी गायत्री; ३, ७ साम्नी त्रिष्टुप्; ४, ९ आर्च्यनुष्टुप्; ५ आसुरी गायत्री; ६ त्रिपदा साम्नी जगती; ८ याजुषी त्रिष्टुप्; १० साम्नी भुरिग्बृहती; ११, १४-१६ साम्न्यनुष्टुप्; १२ विराड् गायत्री; १३ साम्नी निचृत् पङ्क्तिः; १७ त्रिपदा भुरिग् विराड् गायत्री ॥

HYMN VI (I)

Seer—Brahman. Subject-matter—Atithih, Vidya. Metre-1 Naginamani Tripd Gayatri; 2 Tripada Arshi Gayatri; 3,7 Samni Tristup ; 4,9 Archi Anustup ; 5 Asuri Gayatri, 6 Tripada Samni Jagati; 8 Yajushi Tristup ; 10 Samni Bhurig Brihati ; 11, 14-16 Samni Anustup ; 12 Virad Gayatri ;

13 Samni Nichrid Panktih ; 17 Tripada Bhurig Virad Gayatri.

यो विद्याद् ब्रह्म प्रत्यक्षं परूंषि यस्य संभारा
ऋचो यस्यानूक्यम् ॥ १ ॥
सामानि यस्य लोमानि यजुर्हृदयमुच्यते
परिस्तरणमिद्धविः ॥ २ ॥

The qualified guest visiting to a house-holder's home should be he who knows through intuititive perception the Supreme Spirit whose members are the stuff of *yajna*, whose spine are the verses (Riks) whose hair are the psalms of *Saman*, whose heart is called *yajus*, and whose coverlet is known as oblation.

यद् वा अतिथिपतिरतिथीन् प्रतिपश्यति
देवयजनं प्रेक्षते ॥ ३ ॥

Verily when the host looks at his guest he looks at the *devayajna*, the second of the five *Maha yajnas*.

यदभिवदति दीक्षामुपैति यदुदकं याचत्यपः
प्र णयति ॥ ४ ॥

When he salutes the guest with reverence he takes the vow of performing yajna, when he asks for water for the guest he performs the water-sprinkling procedure of *yajna*.

या एव यज्ञ आपः प्रणीयन्ते ता एव ताः ॥ ५ ॥

The waters brought for the guest are the same solemn water which are arranged for the *yajna*.

यत् तर्पणमाहरन्ति य एवाग्नीषोमीयः
पशुर्बध्यते स एव सः ॥ ६ ॥

The libation brought for the drinking of guest is like that of the same animal which is tied in the post at the time of yajna for the demonstration of the cattle and possesses the qualities of Agni and Soma—the positive and negative—electricity or electrons.

यदावसथान् कल्पयन्ति सदोहविर्धानान्येव तत् कल्पयन्ति ॥ ७ ॥

When they arrange dwelling rooms for the guest, they really arrange the sacred chamber for the yajna and the car named as *Shakata*.

यदुपस्तृणन्ति बर्हिरेव तत् ॥ ८ ॥

What they spread out on the floor to seat him is just like the grass which is used in *yajna* the *kusha*.

यदुपरिशयनमाहरन्ति स्वर्गमेव तेन लोकमवं रुन्द्धे ॥ ९ ॥

With the conch which they bring for the guest the host for him wins the life of high prosperity and happiness.

यत् कशिपूपबर्हणमाहरन्ति परिधय एव ते ॥ १० ॥

The pillow-coverings that they bring for the guest is like the *paridhis* of the *yajna*.

यदाञ्जनाभ्यञ्जनमाहरन्त्याज्यमेव तत् ॥ ११ ॥

Whatever ointment and the material of inunction they bring for the guest is like the ghee for *yajna*.

यत् पुरा परिवेषात् खादमाहरन्ति पुरोडाशावेव तौ ॥ १२ ॥

The food that they bring for the guest before the general distribution reprepents two *purodashas* of *yajna*.

यदशनकृतं ह्वयन्ति हविष्कृतमेव तद्ध्वयन्ति ॥ १३ ॥

When they call the man who prepares food for the guest,

they summon the man who preparcs the oblation for the *yajna*.

ये व्रीहयो यवा निरुप्यन्तेंऽशव एव ते ॥ १४ ॥

Whatever like rice and barley are selected for the guest are the Anshus of Soma-plant.

यान्युलूखलमुसलानि ग्रावाण एव ते ॥ १५ ॥

The pestle and mortar are the stones of pressing and crushing the Soma-plant.

शूर्पं पवित्रं तुषा ऋजीषाभिषवणीरापः ॥ १६ ॥

The benowing-basket is the filter, the huska are chafts the Soma dregs, the water the pressing gear.

स्रुग् दर्विर्नेक्षणमायवनं द्रोणकलशाः कुम्भ्यो वायव्यानि पात्राणीयमेव कृष्णाजिनम् ॥ १७ ॥

The spoon, ladle, fork and stirring-prong are wooden Soma-tube ; the earthen cooking-pots are the mortar-shaped Soma-vassels ; this earth is just the black-antelopa's skin.

सू० ६(२) ॥ ऋषिः—ब्रह्मा ॥ देवता—अतिथिः, विद्या ॥ छन्दः—१ विराट् पुरस्ताद् बृहती; २, १२ साम्नी त्रिष्टुप्; ३ आसुरी त्रिष्टुप्; ४ साम्न्युष्णिक्; ५ साम्नी बृहती; ६ आर्च्यनुष्टुप्; ७ पञ्चपदा विराट् पुरस्ताद् बृहती; [८], ९ साम्न्यनुष्टुप्; १० त्रिपदाऽऽर्ची त्रिष्टुप्; ११ भुरिक् साम्नी बृहती; १३ त्रिपदाऽऽर्ची पङ्क्तिः ॥

HYMN VI (2)

Seer—Brahman. Subject-matter—Atithih, Vidya. Metre—1 Virat Purastad Brihati ; 2, 12 Samni Tristup, 3 Asuri Tristup ; 4 Samni Ushnik ; 5 Samni Brihati : 6 Archi Anustup ; 7 Penchapada Virat purastad Brihati ; 8,9 Samni Anustup ; 10 Tripada Archi Tristup ; 11 Bhurik Samni Brihati ; 13 Tripada Archi Pankti.

यजमानब्राह्मणं वा एतदतिथिपतिः कुरुते यदाहार्याणि प्रेक्षत इदं भूया३ इदा३मिति ॥ १ ॥

When the host looks at the gift or the utensils to be given to guest and says More here, yet more here, he does the acts which should do to the priest of *yajna* (Yajman Brahmana).

यदाह भूय उद्धरेति प्राणमेव तेन वर्षीयांसं कुरुते ॥ २ ॥

When host says to guest 'Please take more' he strengthens his life thereby.

उप हरति हवींष्या सादयति ॥ ३ ॥

When he brings the things near the guest he brings the oblations of *yajna*.

तेषामासन्नानामतिथिरात्मञ्जुहोति ॥ ४ ॥

The guest when eats of the eatables to send to his stomach he offers the oblations of *yajna*.

स्रुचा हस्तेन प्राणे यूपे स्रुक्कारेण वषट्कारेण ॥ ५ ॥

In eating the food he uses the handlike spoon, his *Prana* is like the post and his sound of *Sruk* (Sarak) is like the exclamation of *Vashat*.

एते वै प्रियाश्चाप्रियाश्चर्त्विजः स्वर्गं लोकं गमयन्ति यदतिथयः ॥ ६ ॥

These guest, be the beloved or not beloved. are like the priests of *yajna* who by their performances enable the performer of yajna to attain salvation.

स य एवं विद्वान् न द्विषन्नश्नीयान्न द्विषतोऽन्नमश्नीयान्न मीमांसितस्य न मीमांसमानस्य ॥ ७ ॥

The guest who knows the great courtesy of the hospitality should not eat hating, should not eat the food of the man who hates him, should not eat the food of one who is in dubiousity, and should not eat the food of ones who is always in scepticism.

सर्वो वा एष जग्धपाप्मा यस्यान्नमश्नन्ति ॥ ८ ॥

All these men whose food the guests eat blot out their those sins whieh are committed in violating the principles of hospitality of a guest.

सर्वो वा एषोऽजग्धपाप्मा यस्यान्नं नाश्नन्ति ॥ ९ ॥

The house-holding men whose food these guests do not eat, do not become free from the sins which are committed in-violating the prineiples of hospitality of a gucst,

सर्वदा वा एष युक्तग्रावार्द्रपवित्रो वितताध्वर
आहृतयज्ञक्रतुर्य उपहरति ॥ १० ॥

He who extends the proper courtesy to guest is treated to be equipped with pressing stone, with wet-some filter, and is always engaged in well-prepared religious rites and the well-arranged acts of the yajna.

प्राजापत्यो वा एतस्य यज्ञो विततो य उपहरति ॥ ११ ॥

The arranged yajna of the man who offers food to guests etc is a yajna which is concerned with house-holder's well-being.

प्रजापतेर्वा एष विक्रमाननुविक्रमते य उपहरति ॥ १२ ॥

The man who offers food to guest ete, follows the steps of Prajapati, the Lord of the universe of the ideal house-holder.

योऽतिथीनां स आहवनीयो यो वेश्मनि स गार्हपत्यो
यस्मिन् पचन्ति स दक्षिणाग्निः ॥ १३ ॥

The man serving the guests should realize, that the fire of the body of guest is the *Ahavaniya*, the fire kept in the house of a house-holder is Garhpatya and the fire on which food for guest the hosts cook is *Dakshinagni*.

सू०६(३) ॥ ऋषिः—ब्रह्मा ॥ देवता—अतिथिः, विद्या ॥ छन्दः—१-६, ९ त्रिपदा पिपीलिकमध्या गायत्री; ७ साम्नी बृहती; ८ पिपीलिकमध्योष्णिक्

HYMN VI (3)

Seer—Brahman. Subject-matter—Atithih. Vidyia, Metre—1-6, 9 Tripada Pipilikamadhya Gayatri; 7 Samni Brihati; 8 Pipilikamadhya Ushnik.

इष्टं च वा एष पूर्तं च गृहाणामश्नाति यः
पूर्वोऽतिथेरश्नाति ॥ १ ॥

This house-holding man who eats before giving food to his guest eats up *yajna karma* and meritorous act of the house.

पयश्च वा एष रसं च गृहाणामश्नाति यः
पूर्वोऽतिथेरश्नाति ॥ २ ॥

The house-holdiug man who eats before giving food to his guest consumes up milk, juice of fruits of the house.

ऊर्जां च वा एष स्फातिं च गृहाणामश्नाति यः
पूर्वोऽतिथेरश्नाति ॥ ३ ॥

The house-holding man who eats before givine food to his guests devours up all the vigour and prosperity of the house.

प्रजां च वा एष पशूंश्च गृहाणामश्नाति यः
पूर्वोऽतिथेरश्नाति ॥ ४ ॥

The house-holding man who eats before giving food to his guest devours up the progeny and cattle of the house.

कीर्तिं च वा एष यशश्च गृहाणामश्नाति यः
पूर्वोऽतिथेरश्नाति ॥ ५ ॥

The house-holding men who eats before giving food to his guest consumes up the glory and understanding of the house.

श्रियं च वा एष संविदं च गृहाणामश्नाति यः
पूर्वोऽतिथेरश्नाति ॥ ६ ॥

The house-holding man who eats before giving food to his guest devours up the solidarity and good sentiments of the house.

एष वा अतिथिर्यच्छ्रोत्रियस्तस्मात् पूर्वो नाश्नीयात् ॥ ७ ॥

It is the guest who is a *Shrotriya*, learned spiritual man well-versed in the Vedas and therefore a house-holder should not take his meal before giving to him.

अशितावत्यतिथावश्नीयाद् यज्ञस्य सात्मत्वाय
यज्ञस्याविच्छेदाय तद् व्रतम् ॥ ८ ॥

For the animation of the yajna, the procedure and rules prescribed for serving the guest and for the preservation of the continivity of such praetice a house-holding man should make this code of conduct that he would take his meal after the guest has eaten up.

एतद् वा उ स्वादीयो यदधिगवं क्षीरं वा मांसं
वा तदेव नाश्नीयात् ॥ ९ ॥

Whatever eatable of palatability like the preperation of milk of the cow, the substantial part of the fruits, the house-holding man should not eat before the guest.

सू०६(४) ॥ ऋषिः—ब्रह्मा ॥ देवता—अतिथिः, विद्या ॥ छन्दः—१,
३, ५, ७ प्राजापत्याऽनुष्टुप्; २, ४, ६, ८ त्रिपदा गायत्री; [भुरिक् अनुष्टुप्.
९ भुरिक् प्राजापत्या गायत्री; १० चतुष्पदा प्रस्तारपङ्क्तिः ॥

HYMN VI (4)

Seer—Brahman. Subject-matter—Atithih, Vidya. Metre—1, 3, 5, 7 Prajapatya Anustup; 2, 4, 6, 8 Tripada Gayatri; 9 Bhurik Prajapatya Gayatri; 10 Chatuspada Prastarpanktih.

स य एवं विद्वान् क्षीरमुपसिच्योपहरति ॥ १ ॥
यावदग्निष्टोमेनेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे॥ २ ॥

1+2.The house-holding man who possesses this knowiedge and offers food to guest pouring milk, attains for him as mueh thereby as he can gain by the performance of successful *Agnistoma yajna.*

स य एवं विद्वान्त्सर्पिरुपसिच्योपहरति ॥ ३ ॥
यावदतिरात्रेणेष्ट्वा सुसमृद्धेनावरुन्द्धे तावदेनेनाव रुन्द्धे ॥ ४ ॥

3+4.The house-holding man who possesses this knowledge and offers food to guest pouring ghee, attains for him as much thereby as he can gain by the performance of successful *Atiratra Yajna.*

स य एवं विद्वान् मधूपसिच्योपहरति ॥ ५ ॥
यावत् सत्त्रसद्येनेष्ट्वा सुसमृद्धेनावरुन्द्धे
तावदेनेनाव रुन्द्धे ॥ ६ ॥

5+6.The house-holding man who possesses the exact knowledge of this and offers food to guest pouring honey attains for him as much thereby as he can gain by performance of successful *Satrasadya Yajna.*

स य एवं विद्वान् मांसमुपसिच्योपहरति ॥ ७ ॥
यावद् द्वादशाहेनेष्ट्वा सुसमृद्धेनावरुन्द्धे
तावदेनेनाव रुन्द्धे ॥ ८ ॥

7+8. The house-holding man who possesses this exact knowledge and offers food to guest pouring substantial part of the fruits, attains for him as much as he can gain by the performance of successful *Dvadshaha Yajna*.

स य एवं विद्वानुदकमुपसिच्योपहरति ॥ ९ ॥

The hous-holding man who possesses the exact knowledge of this offers food to his guest be sprinkling water.

प्रजानां प्रजननाय गच्छति प्रतिष्ठां प्रियः प्रजानां भवति य एवं विद्वानुदकमुपसिच्योपहरति ॥ १० ॥

The house-holding man who possesses this knowledge and offers to food to guest be sprinkling water, occupies the place fame and the position of the procreation of progeny and becomes favourite of all the subjects.

सू०६(५) ॥ ऋषिः—ब्रह्मा ॥ देवता—अतिथिः; विद्या ॥ छन्दः—१ साम्न्युष्णिक्; २ पुरउष्णिक्; ३, ५, ७ (अनयोरुत्तरार्धः), १० भुरिक् साम्नी बृहती; ४, ६, ९ साम्न्यनुष्टुप्; ५ (पूर्वार्धः) त्रिपदा निचृद् विषमानामगायत्री; ७ (पूर्वार्धः) त्रिपदा विराड् विषमानामगायत्री; ८ त्रिपदा विराडनुष्टुप् ॥

HYMN VI (5)

Seer—Brahman. Subject-metter—Atithih. Vidya, Metre—1 Samni Ushnik; Purah Ushnik 3, 5, 7 (Last portions of these) and 10 Bhurik samni Brihati; 4 6, 9 Samni Anustup; 5 (Ist portion) Tripada Nichrid Vishama Nam Gayatri 7 (Ist protion) Tripdavirat Vishama Nam Gayatri 8 Tripada Virad Anustup.

तस्मा उषा हिङ्कृणोति सविता प्र स्तौति ॥ १ ॥
बृहस्पतिरूर्जयोद् गायति त्वष्टा पुष्ट्या
प्रति हरति विश्वे देवा निधनम् ॥ २ ॥
निधनं भूत्याः प्रजायाः पशूनां भवति
य एवं वेद ॥ ३ ॥

1+2+3For him who knows the essentials of this *Atithi Yajna* the dawn murmurs *Hinkara*, the sun sings *Prastava* the Wind sings *Udgatri Samon* with vigour, cloud presents the notes fo *Pratihara* with increase all the other physical and spiritual forces sing *Nidhana* and to him comes the treasure of prosperty, progeny and cattal.

तस्मा उद्यन्त्सूर्यो हिङ्कृणोति संगवः प्र स्तौति ॥ ४ ॥
मध्यन्दिन उद्गायत्यपराह्णः प्रति हरत्यस्तंयन् निधनम् ।
निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ ५ ॥

4+5For him who knows the essential of the *Atithi Yajna* the Rising Sun murmers Hinkara, the sun of early morning pours the notes of *Prastava*, the Noon-Sun sings the song of *Udgatar*, the sun in the after-noon sings *Pratihara* and the setting sun chants Nidhana and to him comes the plenty of prosperity, progeny and cattle.

तस्मा अभ्रो भवन् हिङ्कृणोति स्तनयन् प्र स्तौति ॥ ६ ॥
विद्योतमानः प्रति हरति वर्षन्नुद्गायत्युद्गृह्णन् निधनम् ।
निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ ७ ॥

6+7For him who knows the essential of this *Atithi Yajna*, the cloud prtesent murmurs Hinkara, the thundering cloud sings prastava, the cloud having lightning sings the notee of *Pratihara* raining sings *Udgatri Saman* staying down Pour sings *Nidhana* and to him comes the planty of prosperity, progeny and cattle.

अतिथीन् प्रति पश्यति हिङ्कृणोत्यभि वदति
प्र स्तौत्युदकं याचत्युद् गायति ॥ ८ ॥
उप हरति प्रति हरत्युच्छिष्टं निधनम् ॥ ९ ॥
निधनं भूत्याः प्रजायाः पशूनां भवति य एवं वेद ॥ १० ॥

8+9+10.When the host looks at the guests he seems to sing *Hinkara*, when he offers salutation to guest he seems to sing Prastava, when he calls for the water for guest he sing Udgatri Saman, when he offers the eatable etc to guest he sing. *Pratihara*, the remanining parts of the foot after the eating is *Nidhana* and to him comes the plenty of prosperity, progeny and cattle.

सू० ६(६) ।। ऋषिः—ब्रह्मा ।। देवता—अतिथिः, विद्या ।। छन्दः—१ आसुरी गायत्री; २ साम्न्यनुष्टुप्; ३, ५ त्रिपदाऽर्ची पङ्क्तिः; ४ एकपदा प्राजापत्या गायत्री; ६-११ आर्ची बृहती; १२ एकपदा आसुरी जगती; १३ याजुषी त्रिष्टुप्; १४ एकपदासुरुष्णिक् ।।

HYMN VI (6)

Seer—Brahman Subject-matter—Atithih, Viday. Metre—1 Asuri Gayatri, 2 Samni Anustup; 3, 5 Tripada Archi Panktih; 4 Ekpada Prajapatya Gayatri; 6-11 Archi Brihati; 12 Ekpada Asuri Jagati! 13 Yajushi Tristup, 14 Ekpada Asuri Ushnik.

यत् क्षत्तारं ह्वयत्या श्रावयत्येव तत् ॥ १ ॥
यत् प्रतिशृणोति प्रत्याश्रावयत्येव तत् ॥ २ ॥
यत् परिवेष्टारः पात्रहस्ताः पूर्वे चापरे
प्रपद्यन्ते चमसाध्वर्यव एव ते ॥ ३ ॥
तेषां न कश्चनाहोता ॥ ४ ॥

1+2+3+4The host serving guest when summons the door-keeper or the keeper of the store does the performance of

Ashravana. When the door-keeper gives his reply of consent, treated to be performong the procedure of *Pratyasravana*. When the foremost and hindmost attendents with pots in their hands come in they are treated to be *Chamsadhvaryava*. The priests holding Chamasa. Not one of them is incompitent in offering oblation.

यद् वा अतिथिपतिरतिथीन् परिविष्य
गृहानुपोदैत्यवभृथमेव तदुपावैति ॥ ५ ॥
यत् संभागयति दक्षिणाः सभागयति
यदनुतिष्ठत उदवस्यत्येव तत् ॥ ६ ॥

5+6When the host serving guest goes to his house or family after having offered the food to his guests, virtually performs Avabhritha, the bath of purification. When the host destributes food to guest, really distributes *dakshina*, remuneration of priests and when he accompanies the guest to see him off, performs the end of the *yajna*.

स उपहूतः पृथिव्यां भक्षयत्युपहूतस्तस्मिन्
यत् पृथिव्यां विश्वरूपम् ॥ ७ ॥

The host serving guests when invited to earth regales all those forms which the invited guest has previously enjoyed on the earth.

स उपहूतोऽन्तरिक्षे भक्षयत्युपहूतस्तस्मिन्
यदन्तरिक्षे विश्वरूपम् ॥ ८ ॥

He invited to the state of air regales all those forms which the invited guest has previously enioyed there.

स उपहूतो दिवि भक्षयत्युपहूतस्तस्मिन्
यद् दिवि विश्वरूपम् ॥ ९ ॥

He invited to the state of high enlightenment regales all

those forms of that state which the invited guest previously has enjoyed there.

स उप॑हूतो दे॒वेषु भक्षयत्युप॑हू॒तस्तस्मि॑न्
यद् दे॒वेषु॑ वि॒श्वरू॑पम् ॥ १० ॥

He invited in learned men regales all those forms of which the invited guest previously has enjoyed in them.

स उप॑हूतो लो॒केषु भक्षयत्युप॑हू॒तस्तस्मि॑न्
यल्लो॒केषु॑ वि॒श्वरू॑पम् ॥ ११ ॥

He invited to worldly people regales all those forms which the invited guest previously has enjoyed in them.

स उप॑हूत उप॑हूतः ॥ १२ ॥
आप्नो॒तीमं लो॒कमा॒प्नोत्य॒मुम् ॥ १३ ॥

12.+13That host who serves the guest is invited respectfully and is invited frequently. He attains the prosperity of this and attains the happiness of that world.

ज्योति॑ष्मतो लो॒काञ्जयति य ए॒वं वेद॑ ॥ १४ ॥

He who knows the secrets of this guest-service attains states of high enlightenments and knowledge.

सू० ७ ॥ ऋषिः—ब्रह्मा ॥ देवता—गौः ॥ छन्दः—१ आर्ची बृहती; २ आर्च्युष्णिक्; ३, ५ आर्च्यनुष्टुप्; ४, १४-१६ साम्नी बृहती; ६, ८ आसुरी गायत्री; ७ त्रिपदा पिपीलिकमध्या निचृद् गायत्री; ९, १३ साम्नी गायत्री; १० पुरउष्णिक्; ११, १२, १७, २५ साम्न्युष्णिक्; १८, २२ एकपदाऽऽसुरी जगती; १९ एकपदा ऽऽसुरी पङ्क्तिः; २० याजुषी जगती; २१ आसुर्यनुष्टुप्; २३ एकपदाऽऽसुरी बृहती; २४ साम्नी भुरिग्बृहती; २६ साम्नी त्रिष्टुप्; (इहानुक्तपादा द्विपदाः) ॥

HYMN VII

Seer—Brahman. Subject-matter—Gauh. Metre—1 Archi Brihati; 2 Archi Ushnik; 3, 5 Archi Anustup; 4, 14-16 Samni Brihati; 6, 8 Asuri Gayatri; 7 Tripada Pipilikamadhya Nichrid Gayatri; 9, 13 Samani Gaytri; 10, Pura ushnik 11, 12, 17, 25 Samni Ushnik; 18, 22 Ekpada Asuri Jagati; 19 Ekpada Asuri Panktih; 20 Yajushi Jagati, 21 Asuri Anustup; 23 Ekpada Asuri Brihati; 24 Samni Bhurig Brihati; 26 Samni Tristup.

N. B. In this hymn the cow is taken as the symbol of all the physical forces, objects and forms of the cosmos. The grand panerama of this uuiverse is imagined in one collective form named as Cow. nay, the Universal Cow or Virat.

प्रजापतिश्च परमेष्ठी च शृङ्गे इन्द्रः
शिरो अग्निर्ललाटं यमः कृकाटम् ॥ १ ॥

The two horns of this Universal-Cow are like the Prajapati and Parmeshthin, the head symbolizes *Indra*, the forehead Agni and the Throat yama.

सोमो राजा मस्तिष्को द्यौरुत्तरहनुः पृथिव्यधरहनुः॥ २ ॥

The brain of this Cow is like *Soma Raja*, the upper jaw like sky and the lower jaw like earth.

विद्युज्जिह्वा मरुतो दन्ता रेवतीर्ग्रीवाः
कृत्तिका स्कन्धा घर्मो वहः ॥ ३ ॥

The worldly electricity is like the tongue of this Cow, the *Marutah* are like the teeth while Revati is like neck, Kritika like shoulder and Gharma like the shoulder-bar.

विश्वं वायुः स्वर्गो लोकः
कृष्णद्रं विधरणी निवेष्यः ॥ ४ ॥

The whole is like its vital air, the heavenly region like its throat-pipe and the teresterial region which separates the celestial region is the joint of its leg.

श्येनः क्रोडो३ऽन्तरिक्षं पाजस्यं१ बृहस्पतिः
ककुद् बृहतीः कीकसाः ॥ ५ ॥

The shenayaga is the breast of this Cow, the firmament or air like belly, Brihaspati is like its hump and the Brihati metres are like its breast bone and cartilages of the ribs.

देवानां पत्नीः पृष्टय उपसदः पर्शवः ॥ ६ ॥

Devapatnyah, the physical forces of the worldly objects are like the back-bones while *Upasad yajna* are the ribs.

मित्रश्च वरुणश्चांसौ त्वष्टा चार्यमा
च दोषणी महादेवो बाहू ॥ ७ ॥

Mitra and Varuna are like the shouder-blades, Tvastar and Aryaman like its fore-arms and Mahadeva is like its arm.

इन्द्राणी भसद् वायुः पुच्छं पवमानो वालाः ॥ ८ ॥

Indrani is like its hinder part, Vayu like the tail and Pavaman like the hair.

ब्रह्म च क्षत्रं च श्रोणी बलमूरू ॥ ९ ॥

Brahma power and *Kshatra*-power are like its hips and the strength like its thigh.

धाता च सविता चाष्ठीवन्तौ जङ्घा गन्धर्वा अप्सरसः
कुष्ठिका अदितिः शफाः ॥ १० ॥

Dhatar and Savitar are like its two knees, Gandharva is like legs, the *apsaras* like the bits of its feet and Aditi is like its hooves.

चेतो हृदयं यकृन्मेधा व्रतं पुरीतत् ॥ ११ ॥

Thought is its heart, the intelligence its liver and the law its pericardium.

क्षुत् कुक्षिरिरा वनिष्ठुः पर्वताः प्लाशयः ॥ १२ ॥

Hunger is the abdomen, cerial is like rectum and mountains like the inward parts.

क्रोधो वृक्कौ मन्युराण्डौ प्रजा शेपः ॥ १३ ॥

Anger is like its kidneys, wrath like its testes and Praja is like the generative organ.

नदी सूत्री वर्षस्य पतय स्तना स्तनयित्नुरूधः ॥ १४ ॥

The river is like the womb, clouds are like its breasts and the thunder is like udder.

विश्वव्यचाश्चर्मौषधयो लोमानि नक्षत्राणि रूपम् ॥ १५ ॥

The all-embracing space represents its skin, the herbacious plants it's hair and the lunar mansions its form.

देवजना गुदा मनुष्या आन्त्राण्यत्रा उदरम् ॥ १६ ॥

Devajanas stand as it's entrails, the men its intestines and other eating creatures are like the stomach.

रक्षांसि लोहितमितरजना ऊवध्यम् ॥ १७ ॥

Rakshaas are like its blood while other folk are the contents of its stomach.

अभ्रं पीवो मज्जा निधनम् ॥ १८ ॥

Abhra, the cloud is like it's fat and the resting place is like its marrow.

अग्निरासीन उत्थितोऽश्विना ॥ १९ ॥

When sitting it represents Agni and when it stands up represents twain of *Ashvinau.*

इन्द्रः प्राङ् तिष्ठन् दक्षिणा तिष्ठन् यमः ॥ २० ॥

This Universal-Cow standing eastwards is Indra and standing southward is *yama.*

प्रत्यङ् तिष्ठन् धातोदङ् तिष्ठन्त्सविता ॥ २१ ॥

This standing west-wards represents *Dhatar* and standing north-wards represents *Savitar.*

तृणानि प्राप्तः सोमो राजा ॥ २२ ॥

When it has approached to grass it is like the *Raja-Soma.*

मित्र ईक्षमाण आवृत्त आनन्दः ॥ २३ ॥

When it iooks etself it is *Mitra* when it has turned round it is *Anand*, the joy.

युज्यमानो वैश्वदेवो युक्तः प्रजापतिर्विमुक्तः सर्वम् ॥ २४ ॥

When it is yoking it has connection with ***Vishvedevas***, all the physical forces, when it has been yoked it is ***Prajapatih*** and when it is set free it belongs to all forms.

एतद् वै विश्वरूपं सर्वरूपं गोरूपम् ॥ २५ ॥

This bovine-formed world is the omniformed it is verily whole of the univsrse which wears all forms.

उपैनं विश्वरूपाः सर्वरूपाः पशवस्तिष्ठन्ति य एवं वेद॥ २६ ॥

To him who knows the mystery of this omni-formed animals who wear various shapes.

सू० ८ ॥ ऋषिः—भृग्वङ्गिराः ॥ देवता—सर्वशीर्षामयापाकरणम् ॥

छन्दः—१-११, १३, १४, १६-२० अनुष्टुप्; ११ अनुष्टुब्गर्भा ककुम्मती चतुष्पदोष्णिक्; १५ विराडनुष्टुप्; २१ विराट् पथ्याबृहती; ६२ पथ्यापङ्क्तिः

HYMN. VIII

Seer—Bhrigvangiras. Subject-matter–Sarvashirshamya apakarnam, the removal of all kinds of diseas. Metre—1-11, 13,14,16,20 Anustup ; 12 Anustupgarha Kakumati Chatuspada Ushnik ; 15 Virad Anustup ; 21 Virat Pathya Brihati ; 22 Pathya Panktih.

शीर्षक्तिं शीर्षामयं कर्णशूलं विलोहितम् ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ १ ॥

O patient ! I the physician with careful treatment drive out from ycu all the diseases that wrings your brow like headache. the pain that wrings the brow, earache and erisypeles.

कर्णाभ्यां ते कङ्कूषेभ्यः कर्णशूलं विसल्पकम् ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ २ ॥

O man ! I, the physician with careful treatment drive out from you all the diseases which racks you the head like the disease from your both the ears, the disease from the parts thereof. earache from ears and the throbing pain.

यस्य हेतोः प्रच्यवते यक्ष्मः कर्णत आस्यतः ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ ३ ॥

O man ! I, the physician with careful treatment drive out from your head all the diseases which racks the head and make the consumption depart from your ears and mouth which due to that discharge out purified matter.

यः कृणोति प्रमोतमन्धं कृणोति पूरुषम् ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ ४ ॥

O man ! I, the physician with careful treatment drive out from your head all the diseases rack the head including the disease that makes one deaf and the disease which makes one blind.

अङ्गभेदमङ्गज्वरं विश्वाङ्गयं विसल्पकम् ।
सर्वं शीर्षण्यं ते रोगं बहिर्निर्मन्त्रयामहे ॥ ५ ॥

O man ! I, the physician with careful treatment drive out from your head all the deseases that raek the head including the throbbing pain in all your limbs and the fever that trouble your body with great pain.

यस्य भीमः प्रतीकाश उद्वेपयति पूरुषम् ।
तक्मानं विश्वशारदं बहिर्निर्मन्त्रयामहे ॥ ६ ॥

O man ! I. the physician with careful treatment drive out from you the fever of all autumn whose terrible attack makes the man quiver.

य ऊरू अनुसर्पत्यथो एति गवीनिके ।
यक्ष्मं ते अन्तरङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥ ७ ॥

O man ! I the physician with careful treatmeet drive out from your inward parts the consumption which creeps about the thighs and reaches to both the groins afterwards.

यदि कामादपकामाद्धृदयाज्जायते परि ।
हृदो बलासमङ्गेभ्यो बहिर्निर्मन्त्रयामहे ॥ ८ ॥

O man ; I, the physician with careful treatment drive out from all the limbs and heart the cough if it has originated from voluntary acts or from involuntary acts of yours near the heart.

हरिमाणं ते अङ्गेभ्योऽप्वामन्तरोदरात् ।
यक्ष्मोधामन्तरात्मनो बहिर्निर्मन्त्रयामहे ॥ ९ ॥

O man ! I, the physician with careful treatment drive out the yellow jaundice from your limbs, colic from the parts within and the Pthises from your inward part of the body.

आसो बलासो भवतु मूत्रं भवत्वामयत् ।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥ १० ॥

O man ! let the wasting disease turn to dust, and let the thing originating disease go out like the urine as I have uprooted the poison-tant of all consumption from you.

बहिर्बिलं निर्द्रवतु काहाबाहं तवोदरात् ।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥ ११ ॥

Let the rumbling sounds run away from the hollow of your stomach as I have uprooted the poison-tant of all consumptions from you.

उदरात् ते क्लोम्नो नाभ्या हृदयादधि ।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥ १२ ॥

Let the disease run away from your belly from your lungs, from your novel and from your heart as I have uprooted the poison-tant of all consumptions from you.

याः सीमानं विरुजन्ति मूर्धानं प्रत्यर्षणीः ।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥ १३ ॥

Let the dire pains which rend as under the upper part of head and brow depart and pass away out of you without creating any disease and without inflecting heart.

या हृदयमुपर्षन्त्यनुतन्वन्ति कीकसाः ।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥ १४ ॥

Let the pangs that stab the heart reach upto the breast-bone and connected parts depart and pass away out of you without creating any disease and inflicting any hurt.

याः पार्श्वे उपर्षन्त्यनुनिक्षन्ति पृष्टीः ।

अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥ १५ ॥

Let the piercing pangs that penetrates the sides and pierce the ribs depart and pass away out of you without creating any disease and inflicting any hurt.

यास्तिरश्चीरुपर्षन्त्यर्षणीर्वक्षणासु ते ।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥ १६ ॥

Let the ponetrating pains that pierce your stomach, O man ! as they shoots across, depart and pass away out of you with-oat creating any disease and inflicting any hurt.

या गुदा अनुसर्पन्त्यान्त्राणि मोहयन्ति च ।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥ १७ ॥

Let the pains which spread out through the bowls and creep disordering the intestines depart and pass away out of you without creating any disease and inflicting any hurt.

या मज्ज्ञो निर्धयन्ति परूंषि विरुजन्ति च ।
अहिंसन्तीरनामया निर्द्रवन्तु बहिर्बिलम् ॥ १८ ॥

Let the pains that suck the marrow and tear the inward parts depart and pass away out of you without creating any desease and inflicting any hurt.

ये अङ्गानि मदयन्ति यक्ष्मासो रोपणास्तव ।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥ १९ ॥

Let the consumption with Colic pain which makes your limbs insensble rnn away, O man ; as I have uprooted the poison-tant of all consumptions from you.

विसल्पस्य विद्रधस्य वातीकारस्य वालजेः ।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥ २० ॥

Let the influence of piercing pain, abscesses, rheumatism and

opthlmia run away O man ! as I have uprooted the poison-tant of all consumption from you,

पादा॑भ्यां ते॒ जानु॑भ्यां॒ श्रोणि॑भ्यां॒ परि॑ भंस॑सः ।
अनू॑काद॒र्षणी॑रु॒ष्णिहा॑भ्यः शी॒र्ष्णो रोग॑मनीनशम् ॥ २१ ॥

O man ! I, the physician drive away the penetrating pain from your feet, from your knees, from your hips and hinder parts and also from your spine, from your neck and nape.

सं ते॑ शी॒र्ष्णः क॒पाला॑नि॒ हृद॑यस्य॒ च॒ यो वि॒धुः ।
उ॒द्यन्ना॑दित्य र॒श्मिभि॑ः शी॒र्ष्णो
रोग॑मनीनशो॒ऽङ्गभे॒दम॑शीशमः ॥ २२ ॥

O man ! healthy are the skull-bones of your head and regular are your hearts peat as the rising has dispelled away with its beams the dieease of your head and has relieved you from the pain racking your limbs.

सू०९ ॥ ऋषिः—ब्रह्मा ॥ देवता—आदित्यः, अध्यात्मम् ॥ छन्दः—१-११, १३, १५, १७, १९-२२ त्रिष्टुप्; १२, १४, १६, १८ जगती ॥

HYMN IX

Seer—Brahman. Subject-matter—Adityah; Adhyatman. Metre—1-11, 13, 15, 17, 19-22 Tristup; 12, 14, 16, 18 Jagati.

अ॒स्य वा॒मस्य॑ पलि॒तस्य॒ होतु॒स्तस्य॒ भ्राता॑ मध्य॒मो अ॒स्त्यश्नः॑ ।
तृ॒तीयो॒ भ्राता॑ घृ॒तपृ॑ष्ठो अ॒स्यात्रा॑पश्यं वि॒श्पतिं॑ स॒प्तपु॑त्रम् ॥ १ ॥

This all pervading air extending itself in the atmospheric region is the second associate or co-operant of the sun which is the source of evaporation and moistening and protectionand to which our all appraisements and appreeiations are due. The third associate of this is the fire which carries ghee on its back, the *yajna* and ritual eeremonies. I, the scientist

explore and examine the multifarious functions of the sun which has in it the seven rays.

सप्त युञ्जन्ति रथमेकचक्रमेको अश्वो वहति सप्तनामा ।
त्रिनाभि चक्रमजरमनर्वं यत्रेमा विश्वा भुवनाधि तस्थुः ॥ २ ॥

The seven rays yoke the onewheeled chariot, the beautiful sun. Only ashva, the sun for whieh the seven rays draw up the water, draws. The three—navelled, imperishable and irresistable chariot, the year on which all these worlds rest.

N. B.: In this verse the summar, rainy season and the winter are described as three wheels of year.

इमं रथमधि ये सप्त तस्थुः सप्तचक्रं सप्त वहन्त्यश्वाः ।
सप्त स्वसारो अभि सं नवन्त
यत्र गवां निहिता सप्त नाम ॥ ३ ॥

The seven rays of the sun which mount on this seven-wheeld chariot, the year having seven seasons in it, draw it like seven horses; The six pairs of the months of a year and one intercalary month, like seven sisters draw up the water of the earth for the sun in which the the seven names, or seven kinds of lusture or seven divisions of year.........the solstice, season, month, fortinght day, night and hour are held.

को ददर्श प्रथमं जायमानमस्थन्वन्तं यदनस्था बिभर्ति ।
भूम्या असुरसृगात्मा क्व स्वित्
को विद्वांसमुप गात् प्रष्टुमेतत् ॥ ४ ॥

Who did behold this soul at the primitive stage of its birth when it having no bone assumes the body of bone and flesh. How the body comes out of the earth, the vital air from wind and the blood from water and whence came this soul ? why may approach the leraded man to ask these questions.

इह ब्रवीतु य ईमङ्ग वेदास्य वामस्य निहितं पदं वेः ।

शीर्ष्णः क्षीरं दुंह्रत गावों अस्य
वव्रिं वसाना उदकं पदापुः ॥ ५ ॥

Let him who certainly knows the hidden mystery of this beautiful sun. declare presently. The rays boaring the light and heat af the Sun milk out water to its head, the cloud-making power and drink the water with their foot.

पाकः पृच्छामि मनसाविंजानन् देवानामेना निहिता पदानि ।
वत्से बष्कयेऽधि सप्त तन्तून्
वि तंत्निरे कवय ओतवा उ ॥ ६ ॥

I pure in consceince not descerning the reality through my mind ask of these concealed and unfolded mysteries of *devas*, the physical and supraphysical forces of which in this unstatic world have spread out their own seven threads O men of learning! to form wab, the complete whole.

अचिकित्वांश्चिकितुषंश्चिदत्र कवीन् पृच्छामि विद्मनो न विद्वान्
वि यस्तस्तम्भ षडिमा रजांस्यजस्य
रूपे किमपि स्विदेकम् ॥ ७ ॥

I ignorant of the real facts ask here the men of wisbom and high penetration like a learning disciple who asks his teachers, as what is that one in the from of an eternal infinite spirit who held firn these six regions of the world.

माता पितरंमृत आ बंभाज धीत्यग्रे मनसा सं हि जग्मे ।
सा बीभत्सुर्गर्भरसा निविंद्धा
नमंस्वन्त इदुपवाकमीयुः ॥ ८ ॥

Matar, the material cause which is the moteer of the world at primeaval state eame in the direct eontact of *Pitar*, God the father of the world and was coecordant with the intell-egence and action of him. This material cause pregnant wiht the germs of cosmos and dound under his control was active

to transmute it in to worldy forms. This story can be known by the man who possesses concrete knowledge.

युक्ता मातासीद् धुरि दक्षिणाया अतिष्ठद् गर्भो वृजनीष्वन्तः।
अमीमेद् वत्सो अनु गामपश्यद्
विश्वरूप्यं त्रिषु योजनेषु ॥ ९ ॥

Matar, the material cause of the world was held fast with the axis of the intelligence of divinity, the cosmic embryo stood hidden in the interior of atoms of the matter or stood preserved in the resisting powers of God. The soul lowed and looked upon the material cause as a calf lowed and looked at its mother. The soul in its worldly life obse- rves the numerous forms of the world arranged in thrce localties.

तिस्रो मातृस्त्रीन् पितॄन् बिभ्रदेक ऊर्ध्वस्तस्थौ नेमव ग्लापयन्त।
मन्त्रयन्ते दिवो अमुष्य पृष्ठे विश्वविदो
वाचमविश्वविन्नाम् ॥ १०॥

The one divine power upholding the three mothers, the three substances and qualities inherent in material cause of the world and three fathers, the three division of time (Past, present and future) has his control over them. They never make him weary. The men who know euerything discuss beeind this almighty God the feasibility of vedic speech which is not known to all.

पञ्चारे चक्रे परिवर्तमाने यस्मिन्नातस्थुर्भुवनानि विश्वा ।
तस्य नाक्षस्तप्यते भूरिभारः
सनादेव न च्छिद्यते सनाभिः ॥ ११ ॥

Upon the five-spoked worldly cycle revolving fast, are resting and depending all the worlds. The heavy-laden and nave-fixed axle of that is never heated and is not ever, broken though it is employed from the time inmemorial,

N.B. : Here in this verse the five spokcs are the five grass elements (of matter).

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।
अथेमे अन्य उपरे विचक्षणे सप्तचक्रे षडर आहुरर्पितम्॥ १२॥

The men of astronomy call rainy seeson the second half of the year which has five seasons including winter and dewy seaon together, and twelve months and is the father of day. The other learned men say that the resting of man is held in the other half of the year which has seven divisions the soltice, season, month, fortnight, day and night and his six seasons.

द्वादशारं नहि तज्जराय वर्वर्ति चक्रं परि द्यामृतस्य ।
आ पुत्रा अग्ने मिथुनासो अत्र सप्त
शतानि विंशतिश्च तस्थुः ॥ १३ ॥

Revolves round the sun wheel of year which has twelve months as its spokes and it is not to perish. O learned astronomer ! in one complete year there are taking place seven hundred twenty twain of days and nights.

सनेमि चक्रमजरं वि वावृत उत्तानायां दश युक्ता वहन्ति ।
सूर्यस्य चक्षू रजसैत्यावृतं यस्मिन्नातस्थुर्भुवनानि विश्वा॥ १४॥

The cycle of the year with its felly revolves without being wasted and ten regions of the space yoked therein draw it in the space. Sun circled with the region moves the light of sun on which rest all the worlds.

स्त्रियः सतीस्ताँ उ मे पुंस आहुः पश्यदक्षण्वान्
न वि चेतदन्धः । कविर्यः पुत्रः स ईमा चिकेत
यस्ता विजानात् स पितुष्पितासत् ॥ १५ ॥

Though they (the souls in the bodies of the women) are female yet the learned men tell me that they are males. He who has eyes sees it but he who is blind dose not behold it. The child who possesses penetrating knowledge comprehend this secret corectly and thus he who knows the mystery of the female souls as male souls and male soule as female souls becomes the father's father, ie more intelligent and wise than father.

N.B.: The souls which are in the female bodies in the present life may as-sume the bodies of the males afterdeath in other life and vice versa.

साकंजानां सप्तथमाहुरेकजं षडिद्यमा ऋषयो देवजा इति ।
तेषामिष्टानि विहितानि धामश स्थात्रे
रेजन्ते विकृतानि रूपशः ॥ १६ ॥

The learned men tell us that the seventh one of the co-born is single born. The six twin pairs of the year called as seasons are born from *deva*, the sun. The good gifts of these seasons are ranged in due order and these various forms move one by one for the sun which is the permanent sorce of them.

N.B. : In this verse six seasons the each of which bear two months are called *deva and yama* due to their being produced from the sun and being the pairs of two months. Normally there are six seasons and therefore, they ore called co-born. The seventh one is due to intercalary month which is single one. Hence it is called single-born,

अवः परेण पर एनावरेण पदा वत्सं बिभ्रती गौरुदस्थात् ।
सा कद्रीची कं स्विदर्धं परागात् क्व स्वित्
सूते नहि यूथे अस्मिन् ॥ १७ ॥

Beneath the upper realm and above this lower also the dawn has risen bearing the sun as its calf throug its movement. Whither-ward and to what part of the world this dawn has departed ? where does it gives birth to its calf, the sun ?

Reall it doesnot raise the sun in the world wherein the multitude of us live,

अवः परेण पितरं यो अस्य वेदावः परेण पर एनावरेण ।
कवीयमानः क इह प्र वोचद् देवं मनः
कुतो अधि प्रजातम् ॥ १८ ॥

Who is the men who discerns the father of this Mind, really the cause of this mind which is beneath the upper realm, the state of intellect and spirit, and is above the lower realm, the state of body and organs ? who is that who acting as sage can declare here as whence has sprung up this magnificent mind ?

ये अर्वाञ्चस्ताँ उ पराच आहुर्ये पराञ्चस्ताँ उं अर्वाचं आहुः
इन्द्रश्च या चक्रथुः सोम तानि धुरा
न युक्ता रजसो वहन्ति ॥ १९ ॥

In the moving cycle of planets, the planets which they say come hitherward are told to be departing by others, and to which they tell to be departing are said by others as to be directed hitherward; whatever laws and thoroughfares for these worlds the sun and wind have fixed carry them as the horses yoked in the car's pole drive it.

द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परि षस्वजाते ।
तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्न्यो
अभि चाकशीति ॥ २० ॥

Two bird-like substances——God and soul whose acts and knowledge are beautiful in there spheres and who are residing together and like friends, rest on the tree-like mateial cause, the utter which is of the time of same eternity. One of the twain the soul eats the sweet and palatable fruit of the tree which the other (God) eating not sees like an indifferenet passive spectator.

यस्मिन् वृक्षे मध्वदः सुपर्णा निविशन्ते सुवते चाधि विश्वे ।
तस्य यदाहुः पिप्पलं स्वाद्वग्रे
तन्नोन्नशद्यः पितरं न वेद ॥ २१ ॥

On the tree-like material structure whcreon five birds, the souls eat sweetness, all of them rest and procreate their progeny. Upon the lofty top of it they say the fruit is very palatable. (But they do not realize the fact) that he who does not know the father, god who is the creator of all, can not gain it.

यत्रा सुपर्णा अमृतस्य भक्षमनिमेषं विदथाभिस्वरन्ति ।
एना विश्वस्य भुवनस्य गोपाः स मा धीरः
पाकमत्रा विवेश ॥ २२ ॥

May in this life and world bring mature and holy knowledge to us the firm guard of the universe (God) in whom beautiful learned souls enjoy the boon of immortality always and with knowledge and faith sing the songs of his praise.

सू० १० ॥ ऋषिः—ब्रह्मा ॥ देवता—गौः, विराट्, अध्यात्मम्; २३ मित्रावरुणौ ॥ छन्दः—१, ७, १४, १७, १८ जगती; २, २६, २७ भुरिक् त्रिष्टुप्; ३-६, ८-१३, १५, १६, १९, २०, २२, २३, २५, २८ त्रिष्टुप्; २१ पञ्चपदाऽतिशक्वरी; २४ चतुष्पदा पुरस्कृतिर्भुरिगतिजगती ॥

HYMN. X.

Seer—Brahman. Subject-matter-Gau Virat ; Adhyatmam; 23 Mitravarunau, Metre—1, 7, 14, 17, 18, Jagati ; 2, 26, 27 Bhurik Tristup, 3-6 8-13, 15, 16, 19, 20, 22, 23, 25 28, Tristup; 21 Panchpada Atiśhakvari, 24, Chatuspada Puraskritir Bhurig Atijagati.

N.B. : In this hymn the mystery of the cosmic order has been exploded,. The world has a very close chanection with the vedic words, *Chandas* and *samans*. The world order has

been maintained by the Lord of the universe with the Vedlc terms. *Chanda* etc. Says *V-yasa*, in his treatise called as the Brahmasutra-*Atah prabhanat*, ie this world is created by the Lord of Universe with the Vedic words. The commnetators of this Brahmasutra refer to the Mantra of Samveda (IV.20, 10, 1) which also happens in the Rigveda—*Ate asrigramindavah* etc. In this quoted verse it has been said that with the words of-these veres the Lord of the universe created the worldly objects.

Taithriya Brahmana says—Bhurititi Vai prajapatih imanajanayat Bhva it anterikhaam etc (2/2/4/2) i-e the Lord of the universe thought in his mind the term *Bhuh* and, created this earth and respectively in this way created the firmament and heavenly region with the words *Bhuvah* and *svah*. Thus this hymn describes this fact very beautifully.

यद् गायत्रे अधि गायत्रमाहितं त्रैष्टुभं वा त्रैष्टुभान्निरतक्षत ।
यद्वा जगज्जगत्याहितं पदं य इत् तद्
विदुस्ते अमृतत्वमानशुः ॥ १ ॥

whatever is Gayatri, the fire etc was based on the *Gayatra*, the Gayatri meter—whatever was *Traistubha*, the air etc was created from Tristubh; whatever was called *jagat*. the heavenly region was based on jagati metre; those who know this mystery attain immortrlity, i. e. salvotion.

गायत्रेण प्रति मिमीते अर्कमर्केण साम त्रैष्टुभेन वाकम् ।
वाकेन वाकं द्विपदा चतुष्पदाक्षरेण
मिमते सप्त वाणीः ॥ २ ॥

The Lord of the Vedic speech measures out the *Arka Rik* with Gayatri metre—He measures the *Arka saman* with *Arka*, He measures *Waka*, triplet of *Saman* with *Tristubh* and with triplet of *Saman*. He measures out other treplets etc. and thus by two stanzas or by four stanzas and syllables. He measures the seven metres of the Vedas.

जगता सिन्धुं दिव्यस्कभायद् रथंतरे सूर्यं पर्यपश्यत् ।
गायत्रस्य समिधस्तिस्र आहुस्ततो महा
प्र रिरिचे महित्वा ॥ ३ ॥

The creator of the Universe established the ocean, the ocean of vapours in the heavenly region (the atmospheric ocean), He beheld the sun in the *Rathantara* Saman, these three resplendent objects of fire—(the fire, electricity and the sun) are three it is said by the learned men. Hence the Lord of the Universe excels in majesty, vigour and effulgence from all these.

उप ह्वये सुदुघां धेनुमेतां सुहस्तो गोधुगुत दोहदेनाम् ।
श्रेष्ठं सवं सविता साविषन्नोऽभीद्धो
घर्मस्तदु षु प्र वोचत् ॥ ४ ॥

I call the milch-cow which is to be milked easily so that the dextrous man milking the cow may milk her. God has created for us the greatest wealth and let the cauldron be heated and let the performance of yajna proclaim it.

हिङ्कृण्वती वसुपत्नी वसूनां वत्समिच्छन्ती मनसाभ्यागात् ।
दुहामश्विभ्यां पयो अघ्न्येयं
सा वर्धतां महते सौभगाय ॥ ५ ॥

The Cow who is the preserver of all treasures yearnning in spirit for her calf and lowing and lieking it comes hither. Let this cow who is not evcr to be killed yield milk for man and woman and let her prosper for our great benefit.

गौरमीमेदभि वत्सं मिषन्तं मूर्धानं हिङ्ङकृणोन्मातवा उ ।
सृक्वाणं घर्ममभि वावशाना मिमाति
मायुं पयते पयोभिः ॥ ६ ॥

As a cow yearning in spirit for her calf lows and as the calf raising its head towards mother lows in response, so the lightning in the cloud desiring to the sun which creates it makes thundering sound and pours with the water.

अयं स शिङ्क्ते येन गौरभीवृता मिमाति मायुं ध्वसनावधि श्रिता । सा चित्तिभिर्नि हि चकार मर्त्यान् विद्युद्भवन्ती प्रति वव्रिमौहत ॥ ७ ॥

This cloud thunders and surrounded by which and staying in the heart of it celestial speech, the lighting makes thundering sound and by its various functins gives benefit to the people and this celestial speech turning itself to electricity of cloud makes distinct the form of all the objects.

अनच्छये तुरगातु जीवमेजद् ध्रुवं मध्य आ पस्त्यानाम् । जीवो मृतस्य चरति स्वधाभिरमर्त्यो मर्त्येना सयोनिः ॥ ८ ॥

The infinite eternal Divinity which is speediest of all (being -ominpresent) giving life to individual soul pervades in the objects of the world. The individual spirit which is immortal but as sumes the mortal body, becoming nearest companion with mortal body limbs mind etc, moves in this world with its powers and the actions and imprssions.

विधुं दद्राणं सलिलस्य पृष्ठे युवानं सन्तं पलितो जगार । देवस्य पश्य काव्यं महित्वाद्या ममार स ह्यः समान ॥ ९ ॥

The all subsisting God everywhere present on the back of nature takes to His fold the individual spirit which possesses all the motions is always young by it's nature. Behold O man ! the high wisdom and order of Ood, (Under which) he who dies yesterday is assuming birth today and who was alive yesterday dies today.

य ईं चकार न सो अस्य वेद य ईं ददर्श हिरुगिन्नु तस्मात्
स मातुर्योना परिवीतो अन्तर्बहुप्रजा
निर्ऋतिरा विवेश ॥ १० ॥

The man who procreates does not know the whereabouts of the individuals spirit. He, the Lord of the Universe who sees this spirit is free from the cycie of life and death. The souls of foetus coverd in the womb of mother assuming many life after death sinks in to trouble of death.

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान
आ वरीवर्ति भुवनेष्वन्तः ॥ ११ ॥

May I have a glance at the indestructible Lord of the sense organs (i. e. the individual soul) which ever walks through pathways of coming (birth) and departure (death). It traverses its path with its body and even without it and having covered itself with its actions (i. e. in accordance with its good and evil actions) it come (takes birth) again and again in the various worlds.

द्यौर्नः पिता जनिता नाभिरत्र बन्धुर्नो माता पृथिवी महीयम्
उत्तानयोश्चम्वो३र्योनिरन्तरत्रा पिता दुहितुर्गर्भमाधात्॥ १२॥

The sun is our protector, life-giver and in it is the navel of the worlds and it is binding all the planets. This grand earth is like our mother. The sun which has its place between earth and heaven established below and above, becoming the cause of its rise finds out the day from it as the son of this earth or the dawn of the morning.

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि वृष्णो अश्वस्य रेतः
पृच्छामि विश्वस्य भुवनस्य नाभिं
पृच्छामि वाचः परमं व्योम ॥ १३ ॥

I, the desciple ask you O teacher as what is centre of this globe, I further ask as what is the power of mighty Ashva, the fire, I also want to know as what is centre of the universe and I finally enquire form you as what is the vast source of speech.

इयं वेदिः परो अन्तः पृथिव्या अयं सोमो वृष्णो अश्वस्य रेतः
अयं यज्ञो विश्वस्य भुवनस्य नाभिर्ब्रह्मायं
वाचः परमं व्योम ॥ १४ ॥

Take to yourself, O desciple ! the *Yajna Vedi* is the centre of the globe it is round, this electricity is the power of mighty fire, this *Yajna*, the integrating disintegrating and worshipable God is the centre of the universe and the chief priest of *Yajna* or Brahman, the Supreme Being or the Vast space is the broad source of speech.

न वि जानामि यदिवेदमस्मि निण्यः संनद्धो मनसा चरामि
यदा मागन् प्रथमजा ऋतस्यादिद्
वाचो अश्नुवे भागमस्याः ॥ १५ ॥

I know not fully what I am in reality for I am placed within and wander with fettered mind when I will be able to attain the primordial product of the eternal law, than and them only I will obtain the share of this Divine word.

अपाङ् प्राङेति स्वधया गृभीतोऽमर्त्यो मर्त्येना सयोनिः ।
ता शश्वन्ता विषूचीना वियन्ता न्यऽन्यं
चिक्युर्न नि चिक्युरन्यम् ॥ १६ ॥

The immortal soul occuping the same locality with the mortal (body) attains right and wrong modes of existence being grasped by the substence (of his life which is the result of his own actions.) Both of them ceaslessly move towards all directions and attain various stages. Men fully perceive the none but fall to perceive the other.

सप्तार्धगर्भा भुवनस्य रेतो विष्णोस्तिष्ठन्ति प्रदिशा विधर्मणि ।
ते धीतिभिर्मनसा ते विपश्चितः परिभुवः
परि भवन्ति विश्वतः ॥ १७ ॥

The seven *Prakriti-Vikriti* (Resolution differentation, and five rare elements) which are the effect of matter but cause of all the other objects organic and inorganic wearing the seed power of the world with the ordinance of God are placed by Him in producing the objects of various nature and quallities. These with their diferent funcuons endued with the wisdom and inteiligence of God change them on all sides in many forms.

ऋचो अक्षरे परमे व्योमन् यस्मिन् देवा अधि विश्वे निषेदुः
यस्तन्न वेद किमृचा करिष्यति य इत्
तद् विदुस्ते अमी समासते ॥ १८ ॥

He who does not know vast space of *Riks* i. e. the indestructible all-pervading Lord of the Vedic speech in whom all the physical and spiritual forces find their repose, will do what with the mere words. But he who know that Supreme Being. (the fountain of Vedic speech) embraces Him in emanicipation.

ऋचः पदं मात्रया कल्पयन्तोऽर्धर्चेन चाक्लृपुर्विश्वमेजत् ।
त्रिपाद् ब्रह्म पुरुरूपं वि तष्ठे
तेन जीवन्ति प्रदिशश्चतस्रः ॥ १९ ॥

The Cosmic force producing the foot of *Rik* with measure arranange the moving world with half of the *Rik*. The Supreme spirit who is *Tripad*, the creator protector and anmilator makes the world of multifarious forms and through Him four regions have their being.

सूयवसाद् भगवती हि भूया अधा वयं भगवन्तः स्याम ।

अद्धि तृणमघ्न्ये विश्वदानीं पिब शुद्धमुदकमाचरन्ती॥ २०॥

May this cow (Aghnya) eating the nice fodder of barley be fortunate enough and may we also have a plenty of fortunes, let it eat grass always and drink pure water grazing in the pasture.

गौरिन्मिमाय सलिलानि तक्षत्येकपदी द्विपदी सा चतुष्पदी।
अष्टापदी नवपदी बभूवुषी सहस्राक्षरा भुवनस्य
पङ्क्तिस्तस्याः समुद्रा अधि वि क्षरन्ति ॥ २१ ॥

This speech of the middle region thunders aloud forming the rain. This becoming one-worded, two worded, four.worded. eitht worded, nine-worded and thousand-syllabled is spreading through out the world in articulate sound. The oceans descend form it.

N.B. : Here the mystery of speech has been exploded in the Verse. The speech of the middle region, thc lightning is inarticulate sound. But develops itself in the from of articuled speech besides raining water.

कृष्णं नियानं हरयः सुपर्णा अपो वसाना दिवमुत्पतन्ति।
त आववृत्रन्त्सदनादृतस्यादिद्
घृतेन पृथिवीं व्यू दुः ॥ २२ ॥

The rays of light carrying water rise to the heaven in the *Uttarayana* and return back in *Dakshinayana* from the atmospheric region and the earth is made moistened with water of rain.

अपादेति प्रथमा पद्वतीनां कस्तद् वां मित्रावरुणा चिकेत।
गर्भो भारं भरत्या चिदस्या
ऋतं पिपर्त्यनृतं नि पाति ॥ २३ ॥

The first speech of all the articulate speeches of syllables and stanzas is without syllable and sttanzas as it is inarticulate

sound. Who of you, O teacher and disciple know this fact ? The almighty all-pervading God upholds the heavy burden of analysing this speech. He preserves truth and dispels untruth.

विराड् वाग् विराट् पृथिवी विराडन्तरिक्षं विराट्
प्रजापतिः विराण्मृत्युः साध्यानामधिराजो बभूव
तस्य भूतं भव्यं वशे स मे भूतं भव्यं वशे कृणोतु ॥ २४ ॥

Virat is speech, *virat* is the earth, *virat* is the middle region, virat is Prajapati. the time (*Samvassara*) and Virat is death. This Imperial Majesty *Sadhvas* and past and future are under its control. Let this make me master over what has been and what shall be.

शकमयं धूममारादपश्यं विषूवता पर एनावरेण ।
उक्षाणं पृश्निमपचन्त वीरास्तानि
धर्माणि प्रथमान्यासन् ॥ २५ ॥

I. the man of intuitive power see the mighty Lord giving the motion to world and being far away and separate from this perceptible present world of multifarious phenomena. The men brave in knowlege and action make ripe and mature their spiritual power which whowers wisdom and happiness. The rules and obsrvances to attain this power are the first and important codes of conduct.

त्रयः केशिन ऋतुथा वि चक्षते संवत्सरे वपत एक एषाम्
विश्वमन्यो अभिचष्टे शचीभिर्ध्राजिरेकस्य
ददृशे न रूपम् ॥ २६ ॥

There are three illuminating substances which are perceived performing various actions of the world according to law and order. One of them sows the seed of the world (i. e. God), one observes the world by all his powers (i. e. the soul) and the one whose force in action are seen but its essence is not visible (i. e. matter in subtle state).

चत्वारि वाक् परिमिता पदानि तानि विदुर्ब्राह्मणा ये मनीषिणः
गुहा त्रीणि निहिता नेङ्गयन्ति तुरीयं
वाचो मनुष्या वदन्ति ॥ २७ ॥

There are four divisions in which the speech has been measured out. The devotees of God who have the thorough wisdom comprehaed them. Three kept concealed in the recess of heart cause no motion and of these speech men speak only fourth division.

N.B : These divisions are—*Para*, *Pashyanti*, *Madhyama* and *Vaikhari*.

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।
एकं सद् विप्रा बहुधा वदन्त्यग्निं
यमं मातरिश्वानमाहुः ॥ २८ ॥

They call Him Indra—God of Supreme power, Mitra—The friend of all, Varuna—The most Desirable Being, Agni—The All-Knowing, Divyathe Shining one and Garutman—The Mighty Soul, The sages describe the one Being in various ways calling Him Agni—Self-refulgent one, Yama—The Ordainer of the World and Matrishvan—The Life-energy of the Universe.

BOOK—X

सू०१ ॥ ऋषिः—प्रत्यङ्गिरसः ॥ देवता—मन्त्रोक्ताः ॥ छन्दः—१ महाबृहती; २ विराण्नाम गायत्री; ३-८, १०, ११, १४, २१, २५-२७, ३०, ३१ अनुष्टुप्: ९ पथ्यापङ्क्तिः; १२ पङ्क्तिः; १३ उरोबृहती; १५ चतुष्पदा विराड् जगती; १६, १८ त्रिष्टुप्; १७, २४ प्रस्तारपङ्क्तिः; १९ चतुष्पदा जगती; २० विराट् प्रस्तार-पङ्क्तिः; २२ द्विपदाऽर्च्युष्णिक् (एकावसाना); २३ त्रिपदा भुरिक् विषमा गायत्री; २८ त्रिपदा गायत्री; २९ मध्ये ज्योतिष्मती जगती; ३२ द्व्यनुष्टुब्गर्भा पञ्चपदातिजगती

HYMN. I

Seer—Pratyangirasah. Subject-matter—as described in the verses. Metre—1, Mahavrihati ; 2 Virat naman Gayatri ; 3-8, 10,11,14,21 25-27, 30,31 Anustup ; 12 Panktih; 13 Urobrihati ; 15 Chatuspada Virat Jagati ; 16, 18 Tristup, 17-24 Prastarpanktih ; 19 Chatuspada Jagati ; 20 Virat prastarpanktih ; 22 Dvipada Archi Ushnik (Ekavasana) ; 23 Tripada Bhurig Vishama Gayatri ; 28 Tripada Gayatri ; 29 Madhya Jyotishmati Jagati ; 32 Divyanustubgarbha Panchpadatijagati.

यां क॒ल्पय॑न्ति वह॒तौ व॒धूमि॑व वि॒श्वरू॑पां हस्त॑कृतां चिकि॒त्सवः॑ सारा॑दे॒त्वप॑ नुदाम एनाम् ॥ १ ॥

Let it be far away from us and we drive away this device which the artists like a beautiful bride in marriage, prepare by hand-work.

शी॒र्ष॒ण्वती॑ न॒स्वती॑ क॒र्णिनी॑ कृत्याकृ॒ता संभृ॑ता वि॒श्वरू॑पा । सारा॑दे॒त्वप॑ नुदाम एनाम् ॥ २ ॥

Let it be far away and we drive away this device which is complete with head, complete with nose, complete with ears has all beauties and is fashioned by the man who knows to use this device.

शूद्रकृता राजकृता स्त्रीकृता ब्रह्मभिः कृता ।
जाया पत्यां नुत्तेव कर्तारं बन्ध्वृच्छतु ॥ ३ ॥

Let this device whether it is made by *Shudra*, or made by King or prepared by woman, or wrought by the *Brahmanas*, return to its make as its kin-like a woman banished by her husband.

अनयाहमोषध्या सर्वाः कृत्या अदूदुषम् ।
यां क्षेत्रे चक्रुर्यां गोषु यां वा ते पुरुषेषु ॥ ४ ॥

I, with this herb or encountering active measure ruin, all the devices which they have cast in the field, which they have used upon cows or which are used by them on men.

अघमस्त्वघकृते शपथः शपथीयते ।
प्रत्यक् प्रतिप्रहिण्मो यथा कृत्याकृतं हनत् ॥ ५ ॥

Let the misery full upon him who causes it to others, let the curse fall upon him who curses others as I drive this device back so that it may slay the maker of this.

प्रतीचीन आङ्गिरसोऽध्यक्षो नः पुरोहितः ।
प्रतीचीः कृत्या आकृत्यामून् कृत्याकृतो जहि ॥ ६ ॥

The man of scientific knowledge who is our priest and guarding authority is against this device. May he turning back these devices slay the users of such devices.

यस्त्वोवाच परेहीति प्रतिकूलमुदाय्यम् ।
तं कृत्येऽभिनिवर्तस्व मास्मानिच्छो अनागसः ॥ ७ ॥

Let this device return back to that foeman who launched this device against us telling it to go away and kill and let it not desire us who are innocent.

यस्ते परूंषि संदधौ रथस्येव ऋभुर्धिया ।
तं गच्छ तत्र तेऽयनमज्ञातस्तेऽयं जनः ॥ ८ ॥

Let this device treat us as unknown ones and return back to that skilled man who by his skill made the parts of it like a dexter artist who makes the parts of the Chariot as there is the home of it.

ये त्वा कृत्वालेभिरे विद्वला अभिचारिणः ।
शंभ्वी३दं कृत्यादूषणं प्रतिवर्त्म पुनः
सरं तेन त्वा स्नपयामसि ॥ ९ ॥

For the cunning and device-applying men who preparing this device hold it fast to use, this repellent way of returning it to them and destroy it is good. It is why I cleanse it.

यद् दुर्भगां प्रस्नपितां मृतवत्सामुपेयिम ।
अपैतु सर्वं मत् पापं द्रविणं मोप तिष्ठतु ॥ १० ॥

Let all my evils depart and let the plenty of riches visit us when I find a cow in miserable state, drenched and with dead calf.

यत् ते पितृभ्यो ददतो यज्ञे वा नाम जगृहुः ।
संदेश्या३त् सर्वस्मात् पापादिमा मुञ्चन्तु त्वौषधीः॥ ११ ॥

If they (the men of evil designs) call you name, i. e. reproach you at the time when you perform yajna and when you offer food and drink to learned old men let these prophylactic-like measures deliver you from all these reproachable evils, O man !

देवैनसात् पित्र्यान्नामग्रहात् संदेश्यादभिनिष्कृतात् ।
मुञ्चन्तु त्वा वीरुधो वीर्येण ब्रह्मण ऋग्भिः
पयस ऋषीणाम् ॥ १२ ॥

Let the precautionary measures of right thought dawned through the vigour of Knowledge, by the prayers and by the teachings of seers free you from the evils intended to play against learned men, against the learned old parents and reproachment, taunts and the intention of humiliating anyone.

यथा वातश्च्यावयति भूम्यां रेणुमन्तरिक्षाच्चाभ्रम् ।
एवा मत् सर्वं दुर्भूतं ब्रह्मनुत्तमपायति ॥ १३ ॥

As the wind stirs the dust from earth and drives the clouds from sky so all the miseries hurt by the Knowledge of the Veda depart from me.

अप क्राम नानदती विनद्धा गर्दभीव ।
कर्तॄन् नक्षस्वेतो नुत्ता ब्रह्मणा वीर्यावता ॥ १४ ॥

Let this device used against us repelled by the powerful weapons go to its makers and users like a crying she-ass whose strihgs are loosed.

अयं पन्थाः कृत्य इति त्वा नयामोऽभिप्रहितां
प्रति त्वा प्र हिण्मः । तेनाभि याहि भञ्जत्यनस्वतीव
वाहिनी विश्वरूपा कुरूटिनी ॥ १५ ॥

This is the path of the device, we make it go by this way, if it is cast against us we return it to the man who has cast it. Let this go by the same way like an army which causing onslaught, having various divisions, bεating the drums and accompanied by cars etc. marches to invade a country.

पराक् ते ज्योतिरपथं ते अर्वागन्यत्रास्मदयना कृणुष्व ।
परेणेहि नवतिं नाव्याऽ अति दुर्गाः
स्रोत्या मा क्षणिष्ठाः परेहि ॥ १६ ॥

The light for the device is thitherward. there is no path for it hitherward, let this make its home elsewhere, let it cross

ninety rivers or streams which are difficult to be crossed by boats, let it be far away and do not inflict any harm.

वातइव वृक्षान् नि मृणीहि पादय मा गामश्वं
पुरुषमुच्छिष एषाम् ।
कर्तॄन् निवृत्येतः कृत्येऽप्रजास्त्वाय बोधय ॥ १७ ॥

Let this device like the wind which uproots the trees, smite and overthrow the cows, horses and men of these makers of device returning back to them from here and make them realize that they are without children.

यां ते बर्हिषि यां श्मशाने क्षेत्रे कृत्यां वलगं वा निचख्नुः ।
अग्नौ वा त्वा गार्हपत्येऽभिचेरुः
पाकं सन्तं धीरतरा अनागसम् ॥ १८ ॥

O man make ineffective the device or hidden design which they have hurled or cast in water, which in field, which in cremation ground and which the cunning fellows have hurled against simple, innocent you in the fire of house-hold.

उपाहृतमनुबुद्धं निखातं वैरं त्सार्यन्वविदाम कर्त्रम् ।
तदेतु यत आभृतं तत्राश्वइव वि वर्ततां
हन्तु कृत्याकृतः प्रजाम् ॥ १९ ॥

I discover as understood the tool cast against, stealthily concealed, burried deep, used with enemity, made in curbing shape and pointed to cut sharp. Let it go there whence it has been brought and work out its power like a horse or fire and slay the children of the maker of the tool.

स्वायसा असयः सन्ति नो गृहे विद्मा ते कृत्ये यतिधा परूंषि
उत्तिष्ठैव परेहीतोऽज्ञाते किमिहेच्छसि ॥ २० ॥

We have in our house the swords of the steel of good quality, we also know the parts and joints of this tool in

whatever number they exist, let it arise instantaneously and go from here. What this poor stranger is seeking here.

ग्रीवास्ते कृत्ये पादौ चापि कर्त्स्यामि निर्द्रव ।
इन्द्राग्नी अस्मान् रक्षतां यौ प्रजानां प्रजापती ॥ २१ ॥

Let this device run away, I will cut its throat and also the feet, let the electricity and fire which are like the mother having children amongst the subject, guard us.

सोमो राजाधिपा मृडिता च भूतस्य नः
पतयो मृडयन्तु ॥ २२ ॥

May *Soma* the gracious Divinity and majestic governing forces give us favour.

भवाशर्वावस्यतां पापकृते कृत्याकृते ।
दुष्कृते विद्युतं देवहेतिम् ॥ २३ ॥

May the *Bhava* and *Sharva* the two forms of fire cast their flash of electricity which is the most effective weapon of the physical forces, against the evil-doers, bad tool-appliers and the men of evil designs.

यद्येयथ द्विपदी चतुष्पदी कृत्याकृता संभृता विश्वरूपा ।
सेतोऽष्टापदी भूत्वा पुनः परेहि दुच्छुने ॥ २४ ॥

If this evil device wrought by the devic-maker in various shape comes to us as one-footed or two-footed or four-footed, then let it return back again from here to its maker as becoming eight-footed.

अभ्यक्ताक्ता स्वरंकृता सर्वं भरन्ती दुरितं परेहि ।
जानीहि कृत्ये कर्तारं दुहितेव पितरं स्वम् ॥ २५ ॥

Let this device which is pointed, balmed and well-decorated, possessing all sorts of evils go and know its maker as the daughter knows her father.

परेहि कृत्ये मा तिष्ठो विद्धस्येव पदं नय ।
मृगः स मृगयुस्त्वं न त्वा निकर्तुमर्हति ॥ २६ ॥

Let this device go, let it not stay, let it pursue the makers foot as the hunter pursues the track of wounded animal-prey. The enemy is the prey and this device is hunter, the prey can not humble the hunter.

उत हन्ति पूर्वासिनं प्रत्यादायापर इष्वा ।
उत पूर्वस्य निघ्नतो नि हन्त्यपरः प्रति ॥ २७ ॥

The man waiting for attacking the enemy with his shaft smite the enemy who first would shoot him or when the enemy deals below before him he following strikes him down.

एतद्धि शृणु मे वचोऽथेहि यत एयथ ।
यस्त्वा चकार तं प्रति ॥ २८ ॥

Let this device hear of my word and let it return back whence it has come or let it go to him who has fashioned it.

अनागोहत्या वै भीमा कृत्ये मा नो गामश्वं पुरुषं वधीः
यत्रयत्रासि निहिता ततस्त्वोत्थापयामसि
पर्णाल्लघीयसी भव ॥ २९ ॥

The slaughter of an innocent is a dreadful act. Let not this device slay the cows, horses and men of ours. We rouse and raise it from whatsoever place it has been stealthily fixed up. Let it be lighter than a leaf.

यदि स्थ तमसावृता जालेनाभिहिताइव ।
सर्वाः संलुप्येतः कृत्याः पुनः कर्त्रे प्र हिण्मसि ॥ ३० ॥

If this device is concealed in the great darkness, and it is bound as with a net, we tear out all these devices and send them back from here to their maker.

कृत्याकृतो वलगिनोऽभिनिष्कारिणः प्रजाम् ।
मृणीहि कृत्ये मोच्छिषोऽमून् कृत्याकृतो जहि ॥ ३१ ॥

Let this device crush the men and children of makers of the device who are wicked users of such a harmful device and let it leave not anyone and slay all of them.

यथा सूर्यो मुच्यते तमसस्परि रात्रिं जहात्युषसश्च केतून् ।
एवाहं सर्वं दुर्भूतं कर्त्रं कृत्याकृता
कृतं हस्तीव रजो दुरितं जहामि ॥ ३२ ॥

As the sun gets itself free from deep darkness and casts away night and the signs or rays of down, so I repel all the trouble-some designs which has been planned by the user of device and as an elephant shakes away dust so I cast the trouble aside.

सू०२ ॥ ऋषिः—नारायणः ॥ देवता—पुरुषः, ब्रह्मप्रकाशनम् (३१, ३२ साक्षात् ब्रह्मप्रकाशिन्यौ) छन्दः—१-४, ७, ८ त्रिष्टुप्; ५, ९, १०, १२-२७, २९-३३ अनुष्टुप्; ६, ११ जगती; २८ भुरिग्बृहती ॥

HYMN. II.

Seer—Narayanah. Subject-matter—Purushah, Brahmaprakashanam. Metre—1-4, 7,8, Tristup ; 5,9,10,12,—27 29-33 Anustup ; 6,11 Jagati, 28 Bhurig Brihati ;.

केन पार्ष्णी आभृते पूरुषस्य केन मांसं संभृतं केन गुल्फौ ।
केनाङ्गुलीः पेशनीः केन खानि केनोच्छ्लङ्खौ
मध्यतः कः प्रतिष्ठाम् ॥ १ ॥

Who did frame the heels of this man ? Who did fashion the flesh of him ? Who did form and fix his ankles ? Who does make the openeing and the well-moulded fingers ? Who does give him the foot-soles and who does provides him with central stamina?

कस्मान्नु गुल्फावधरावकृण्वन्नष्ठीवन्तावुत्तरौ पूरुषस्य ।
जङ्घे निर्ऋत्य न्यदधुः क्व स्विज्जानुनोः
सन्धी क उ तच्चिकेत ॥ २ ॥

Whence do the physieal forces make the under ankles and the upper knee-bones of the man. Where from do they make the separate legs ? and who does plans and forms the knee's articulation ? Who is the man who knows this mystery ?

चतुष्टयं युज्यते संहितान्तं जानुभ्यामूर्ध्वं शिथिरं कबन्धम् ।
श्रोणी यदूरू क उ तज्जजान याभ्यां
कुसिन्धं सुदृढं बभूव ॥ ३ ॥

The four limbs (two thighs and two legs) are united together with articulation joint's and the chest and neck of the man fixed together. Who is that who forms the hips and thighs and is generator of those props whereby the trunk is firmly established.

कति देवाः कतमे त आसन्य उरो ग्रीवाश्चिक्युः पूरुषस्य ।
कति स्तनौ व्यदधुः कः कफोडौ
कति स्कन्धान्कति पृष्टीरचिन्वन् ॥ ४ ॥

How many and who those physical and super-physical forces are who fasten the chest of the man and neck together ? How many of them fix his breast and who does form his elbows ? How many do join his ribs and shoulders ?

को अस्य बाहू समभरद्वीर्यं करवादिति ।
अंसौ को अस्य तद्देवः कुसिन्धे अध्या दधौ ॥ ५ ॥

Who does put together his two arms orders that they should show manly strength ? Who is that mighty power who sets the shoulderblades upon the trunk ?

कः सप्त खानि वि ततर्द शीर्षणि कर्णाविमौ नासिके चक्षणी मुखम् । येषां पुरुत्रा विजयस्य मह्मनि चतुष्पादो द्विपदो यन्ति यामम् ॥ ६ ॥

Who does make seven holes in the head ? Who does make these ears, these nostrils, eyes and mouth through the surpassing and everywhere present power of which bipeds and quadrupeds tread the path of their life ?

हन्वोर्हि जिह्वामदधात् पुरूचीमधा महीमधि शिश्राय वाचम् स आ वरीवर्ति भुवनेष्वन्तरपो वसानः क उ तच्चिकेत ॥ ७ ॥

He, who between the jaws sets the tongue which reaches far and places thereon the speech which is a wonderful power, pervades the worlds holding under His control all the atoms of matter. Who does know Him.

मस्तिष्कमस्य यतमो ललाटं ककाटिकां प्रथमो यः कपालम् चित्वा चित्यं हन्वोः पूरुषस्य दिवं रुरोह कतमः स देवः ॥ ८ ॥

Who is that powerful wonderous force which fashioned the skull and brain and forehead and forming the pile that two jaws support and surpassed the heavenly region.

प्रियाप्रियाणि बहुला स्वप्नं संबाधतन्द्र्यः । आनन्दानुग्रो नन्दांश्च कस्माद् वहति पूरुषः ॥ ९ ॥

Whence does bring this mighty man both pleasant and pleasant things of various kinds, sleep, and alarm, fatigue, enjoyments and delights.

आर्तिरवर्तिर्निर्ऋतिः कुतो नु पुरुषेऽमतिः । राद्धिः समृद्धिरव्यृद्धिर्मतिरुदितयः कुतः ॥ १० ॥

Whence is there found in man want, evil, suffering, distress ? Whence do come success, prosperity, opulence, thought and utterance ?

को अस्मिन्नापो व्यदधाद् विषूवृतः पुरूवृतः
सिन्धुसृत्याय जाताः । तीव्रा अरुणा लोहिनीस्ताम्रधूम्रा
ऊर्ध्वा अवाचीः पुरुषे तिरश्चीः ॥ ११ ॥

Who does form in men the blood turning in all direction (i. e. having circulation throughout body and limbs) to flow in the veins which are red, hasty, copper-hued and purple running all the ways upward and downward in men's body ?

को अस्मिन् रूपमदधात् को मह्मानं च नाम च ।
गातुं को अस्मिन् कः केतुं कश्चरित्राणि पूरुषे ॥ १२ ॥

Who does give him visible form and shape ? Who does provide him with magnitude and splendour ? Who does give in man, the mition consciousness and organic functiods ? Who does furnish him foot.

को अस्मिन् प्राणमवयत् को अपानं व्यानमु ।
समानमस्मिन् को देवोऽधि शिश्राय पूरुषे ॥ १३ ॥

Who does weave in him the vital air and who fills him with downward breath ? Who does give him the air pervading throughout the body and who is that wonderous power that establishes in man *Saman* the general air.

को अस्मिन् यज्ञमदधादेको देवोऽधि पूरुषे ।
को अस्मिन्त्सत्यं कोऽनृतं
कुतो मृत्युः कुतोऽमृतम् ॥ १४ ॥

Who is that only one Divinity who does place the instinct of *yajna* in the man ? Who does place truth ? Who does place in him the Knowledge of untruth ? Whence did come this death and whence did this immortality ?

को अस्मै वासः पर्यदधात् को अस्यायुरकल्पयत् ।
बलं को अस्मै प्रायच्छत् को अस्याकल्पयज्जवम् ॥ १५ ॥

Who does give him the nervous system ? Who does arrange the life to live ? Who does grant him the strength and vigour ? Who does endow him with the speed in limbs ?

केनापो अन्वतनुत केनाहरकरोद् रुचे ।
उषसं केनान्वैन्द्ध केन सायंभवं ददे ॥ १६ ॥

Through whom these waters spread out ? by whom the sun is made ? By whom the dawn has been illuminated ? through whom the evening was beought into being ?

को अस्मिन् रेतो न्यदधात् तन्तुरा तायतामिति ।
मेधां को अस्मिन्नध्यौहत्
को बाणं को नृतो दधौ ॥ १७ ॥

Who does set seed in this man, so that the rhread of life be spum out ? Who does give him intellect and who does give him voice and does give the gestic power ?

केनेमां भूमिमौर्णोत् केन पर्यभवद् दिवम् ।
केनाभि मह्ना पर्वतान् केन कर्माणि पूरुषः ॥ १८ ॥

Through which power he bedeck the earth, through which He encompasses heavenly region, through which power He makes mountains and through which powcr the man performs his ferts.

केन पर्जन्यमन्वेति केन सोमं विचक्षणम् ।
केन यज्ञं च श्रद्धां च केनास्मिन् निहितं मनः ॥ १९ ॥

Through whom the man seeks the cloud, through whom he finds out the water and corn of various appearance, through whom he receives the instinct of *yajna* and faith and by whom the spirit has been laid in him.

केन॒ श्रोत्रि॑यमाप्नोति॒ केने॒मं प॑रमे॒ष्ठिन॑म् ।
केने॒मम॒ग्निं पूरु॑षः॒ केन॑ संवत्स॒रं म॑मे ॥ २० ॥

Through which power the man attains the company of learned priest, through which power he attains the Supreme Lord, through which power the man Knows this fire and through which power he measures out the year.

ब्रह्म॒ श्रोत्रि॑यमाप्नोति॒ ब्रह्मे॒मं प॑रमे॒ष्ठिन॑म् ।
ब्रह्मे॒मम॒ग्निं पूरु॑षो॒ ब्रह्म॑ संवत्स॒रं म॑मे ॥ २१ ॥

Through the Knowledge of the Veda he attains the company of learned priest, through the Vedic knowledge he attains the Supreme Lord, through this Vedic Knowledge the man knows fire and through it he measures out the year.

केन॑ दे॒वाँ अनु॑ क्षियति॒ केन॒ दैव॑जनी॒र्विशः॑ ।
केने॒दम॒न्यन्नक्ष॑त्रं॒ केन॒ सत् क्ष॒त्रमु॑च्यते ॥ २२ ॥

Through whieh power the men brings under his control the marevllous powers, through whieh power he contaets the celestial bodies, why is this otherbody called star and why is thit present world ir called powerful.

ब्रह्म॑ दे॒वाँ अनु॑ क्षियति॒ ब्रह्म॒ दैव॑जनी॒र्विशः॑ ।
ब्रह्मे॒दम॒न्यन्नक्ष॑त्रं॒ ब्रह्म॒ सत् क्ष॒त्रमु॑च्यते ॥ २३ ॥

Through the power of Supreme Lord the man brings under his control marvellous powers and through the power of Supreme Lord he cantacts the celestial bodies. Through Brahm this other hody is called star and through him this present world is powerful.

केने॒यं भूमि॒र्विहि॑ता॒ केन॒ द्यौरुत्त॑रा हि॒ता ।
केने॒दमू॒र्ध्वं ति॒र्यक् चा॒न्तरि॑क्षं॒ व्यचो॑ हि॒तम् ॥ २४ ॥

By whom was this earth established, by whom was held firm

the heavenly region, by whom this firmament has been raised up high and stretched across.

ब्रह्मणा भूमिर्विहिता ब्रह्म द्यौरुत्तरा हिता ।
ब्रह्मेदमूर्ध्वं तिर्यक् चान्तरिक्षं व्यचो हितम् ॥ २५ ॥

By the Supreme Spirit was this earth established, by the Supreme spirit this hcavenly region was held firm, by the Supreme Spirit the firmament has been raised up high and stretched across.

मूर्धानमस्य संसीव्याथर्वा हृदयं च यत् ।
मस्तिष्कादूर्ध्वः प्रैरयत् पवमानोऽधि शीर्षतः ॥ २६ ॥

The Great God with his power has sewn the head and heart this man, and He himself as *Pavamana*, the transcendental power raised him high above from him head and his brain

तद् वा अथर्वणः शिरो देवकोशः समुब्जितः ।
तत् प्राणो अभि रक्षति शिरो अन्नमथो मनः ॥ २७ ॥

This man's head is the great casket of the mental tendencies and iutellectual feats which has been made by the Great God. The Spirit, food and vital air protect that head.

ऊर्ध्वो नु सृष्टा३स्तिर्यङ् नु सृष्टा३ः सर्वा दिशः
पुरुष आ बभूवाँ३ । पुरं यो ब्रह्मणो वेद यस्याः
पुरुष उच्यते ॥ २८ ॥

Has the Spirit of Univcrse stretched on high, pervaded all lhe regions and spread this cosmos aloft and stretched transversely ? He who knows the caste of Brahman, the Universe on the base of which He is called Purusha, can answer this question.

यो वै तां ब्रह्मणो वेदामृतेनावृतां पुरम् ।
तस्मै ब्रह्म च ब्राह्माश्च चक्षुः प्राणं प्रजां ददुः ॥ २९ ॥

For him who knows the fort of Supreme Spirit surrounded with immortality, the Supreme Spirit Himself and the worldly objects created by Him give sight to see life to live and progeny to continue.

न वै तं चक्षुर्जहाति न प्राणो जरसः पुरा ।
पुरं यो ब्रह्मणो वेद यस्याः पुरुष उच्यते ॥ ३० ॥

Before life's natural decay sight does not leave him, life or vitality does not quit him, who knows the fort of Supreme Spirit, the human body and the Universe on the base of which He is called Brahman, the Supreme Spirit.

अष्टाचक्रा नवद्वारा देवानां पूरयोध्या ।
तस्यां हिरण्ययः कोशः स्वर्गो ज्योतिषावृतः ॥ ३१ ॥

There is impregnable fort of the luminous faculties whieh is surrounded by eight circles and which has nine portals. Therein is laid a golden treasure-chest which is full of bliss begirt with light.

तस्मिन् हिरण्यये कोशे त्र्यरे त्रिप्रतिष्ठिते ।
तस्मिन् यद् यक्षमात्मन्वत् तद् वै ब्रह्मविदो विदुः ॥ ३२ ॥

The learned men knowing the Supreme Spirit realize that Animated Being who dwells in that golden treasure-chest that has three spokes and three supports.

प्रभ्राजमानां हरिणीं यशसा संपरीवृताम् ।
पुरं हिरण्ययीं ब्रह्मा विवेशापराजिताम् ॥ ३३ ॥

The Supreme Spirit has passed within the fort which is golden, unassailable and which is bright with excessive brilliancy and compassed with glory on all sides.

सू०३ ॥ ऋषिः—अथर्वा ॥ देवता—वरणमणिः, वनस्पतिः ॥ छन्दः—-१, ४, ५, ७, ९, १०, १२ अनुष्टुप्; २, ३, ६ भुरिक् त्रिष्टुप्; ८, १३, १४ [illegible]; ११, १६ [illegible]; १५, १७-२५ [illegible] जगती ॥

HYMN. III.

Seer — Atharvan. Subject-matter — Varanmanih ; Vanaspatih. Metre—1, 4, 5, 7, 9, 10, 12, Anustup ; 2, 3, 6 Bhurik Tristup ; 8, 13, 14 Pathya-panktih ; 11, 16, Bhurig Anustup ; 15, 17-25 Shatpada jagati.

N, B. : Varana in this hymn is a plant which is used in medicines. It is called in present days as *Gataeva Roxburghii*. The word *Mani* is not here to mean stone. Here it stands to mean as *highly effectual* As the *Varuna* is highly effectual so it is called *Mani*.

अयं मे वरणो मणिः सपत्नक्षयणो वृषा ।
तेना रंभस्व त्वं शत्रून् प्र मृणीहि दुरस्यतः ॥ १ ॥

This is my highly effectual *Varana* herb which is the slayer of diseases. our enemies and is strong in power. With this attach on the diseases, O man ! and crush them which cause injury to you.

प्रैणाञ्छृणीहि प्र मृणा रंभस्व मणिस्ते अस्तु पुरएता पुरस्तात् ।
अवारयन्त वरणेन देवा अभ्याचारमसुराणां श्वःश्वः ॥ २ ॥

Let this highly effectual plant be your foremost runner and break into pieces the diseases grasp them and destroy them. With this *Varana* plant the learned physician Ward off the continuous attack of the harmful diseases.

अयं मणिर्वरणो विश्वभेषजः सहस्राक्षो हरितो हिरण्ययः ।
स ते शत्रूनधरान् पादयाति पूर्वस्तान् दभ्नुहि
ये त्वा द्विषन्ति ॥ ३ ॥

This highly efficecious *Varna* herb is the healer of all diseases, it has thousands of effect, it is bright and greenish. This cast down and conquer the diseases. First you crush the painful ones which torture you, O man;

अयं ते कृत्यां विततां पौरुषेयादयं भयात् ।

अयं त्वा सर्वस्मात् पापाद् वरणो वारयिष्यते ॥ ४ ॥

This *Varana* plant will slay the effect and disease caused by artificial device wrought by anyone and this will guard you, O man ! from fear of wound caused by any man. This will shield you well from all the distress which are the offshoot of disease.

वरणो वारयाता अयं देवो वनस्पतिः ।
यक्ष्मो यो अस्मिन्नाविष्टस्तमु देवा अवीवरन् ॥ ५ ॥

This *Varana* plant is the mighty medicinal herb and is a guard against diseases. Let the learned physicians drive away the consumpion which has made its entry in this man.

स्वप्नं सुप्त्वा यदि पश्यासि पापं मृगः
सृतिं यदि धावादजुष्टाम् । परिक्षवाच्छकुनेः
पापवादादयं मणिर्वरणो वारयिष्यते ॥ ६ ॥

If in your sleep you see bad dream, O man ! if the beast causes intolerble bad *nausea* this *Varana* plant will guard you and deliver you from sneeze and the misery of which the bird's (Owl's) speech is a fore-runner,

अरात्यास्त्वा निर्ऋत्या अभिचारादथो भयात् ।
मृत्योरोजीयसो वधाद् वरणो वारयिष्यते ॥ ७ ॥

This Varana herb will guord you, O man ! from pain, from mesery of malignancy, from the trouble caused by attack of diseases and from fear of disease, from death-blow and from the strong stroke.

यन्मे माता यन्मे पिता भ्रातरो यच्च मे स्वा
यदेनश्चकृमा वयम् । ततो नो वारयिष्यतेऽयं
देवो वनस्पतिः ॥ ८ ॥

This mighty herbacious plant will be our guard against the affection of disease whieh my mother, which my father, which my brother, which my friends and ouerselves have created.

वरणेन प्रव्यथिता भ्रातृव्या मे सबन्धवः ।
असूर्तं रजो अप्यंगुस्ते यन्त्वधमं तमः ॥ ९ ॥

Led my inimical diseases which are accompanied by other comlications crushed by this *Varana* plant reach to that region which is devoid of light and to deepest darkness.

अरिष्टोऽहमरिष्टगुरायुष्मान्त्सर्वपूरुषः ।
तं मायं वरणो मणिः परि पातु दिशोदिशः ॥ १० ॥

Let this highly effectual plant guard me well on every side and thus I be safe and longlived with my cattle saved, and my men guarded,

अयं मे वरण उरसि राजा देवो वनस्पतिः ।
स मे शत्रून् वि बाधतामिन्द्रो दस्यूनिवासुरान् ॥ ११ ॥

This *Varana* is on my breast, it is very bright and efficaccious, mighty plant. Let this afflict my inimical disase as Indra, the sun quells clouds which do not release water.

इमं बिभर्मि वरणमायुष्माञ्छतशारदः ।
स मे राष्ट्रं च क्षत्रं च पशूनोजश्च मे दधत् ॥ १२ ॥

I wear this *Varana* plant to live a long life which have the duration of hundred autumns. Let this making me healthy cause me gain vigorous strength, cattle, royalty and power.

यथा वातो वनस्पतीन् वृक्षान् भनक्त्योजसा ।
एवा सपत्नान् मे भङ्ग्धि पूर्वाञ्जाताँ
उतापरान् वरणस्त्वाभि रक्षतु ॥ १३ ॥

As with its mighty operation wind breaks down the trees and big trees of wood so break and rend my inemical diseases born before and born afterwards. Let this mighty plant protect you. O man !

यथा वातश्चाग्निश्च वृक्षान् प्सातो वनस्पतीन् ।
एवा सपत्नान् मे प्साहि पूर्वाञ्जाताँ
उतापरान् वरणस्त्वाभि रक्षतु ॥ १४ ॥

As fire and wind devour the trees and big trees of wood so this plant my davour inemical diseases born before or born afterwards. Let this migty plant protect you, O man !

यथा वातेन प्रक्षीणा वृक्षाः शेरे न्यर्पिताः ।
एवा सपत्नांस्त्वं मम प्र क्षिणीहि न्यर्पय पूर्वाञ्जाताँ
उतापरान् वरणस्त्वाभि रक्षतु ॥ १५ ॥

As shattered by the tampast these trees lie withering ruind on the ground so let this overthrow, crush down my inimical diseases born before and afterwarbs. Let this mighty *Varana* protect you, O man !

तांस्त्वं प्र च्छिन्द्धि वरण पुरा दिष्टात् पुरायुषः ।
य एनं पशुषु दिप्सन्ति ये चास्य राष्ट्रदिप्सवः ॥ १६ ॥

Let this *Varna* plant cut in pieces before their destined life to those inimical diseases which hart the cattle of the King and which harm the people of the realm of this King.

यथा सूर्यो अतिभाति यथास्मिन् तेज आहितम् ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ १७ ॥

As Sun shines with brightest splendour as the store of light and scorching heat has been stored in it so this mighty

Varana plant give me the prosperity and fame. Let it pour on me the lustre and unite me with fame.

यथा यशश्चन्द्रमस्यादित्ये च नृचक्षसि ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ १८ ॥

As glory dwells in the moon and the Sun which are the source of man's sight so this mighty *Varana* plant give me prosperity and fame. Let it pour on me the lustre and unite me with fame.

यथा यशः पृथिव्यां यथास्मिञ्जातवेदसि ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ १९ ॥

As glory dwells in the earth and in this fire so this mighty *Varana* plant give me prosperity and fame. Let it pour on me the lustre and unite me with fame.

यथा यशः कन्यायां यथास्मिन्त्संभृते रथे ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ २० ॥

As glory dwells in the girl and this well construcetd chariot so this mighty *Varana* plant give me prosperity aad fame. Let it pour on me the lustre and unite me with fame.

यथा यशः सोमपीथे मधुपर्के यथा यशः ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ २१ ॥

As glory dwells in *Somapitha* and as fame dwells in *Madhuparka*, so this mighty Varana plant give me prosperity and fame. Let it pour on me the lustre and unite me with fame.

यथा यशोऽग्निहोत्रे वषट्कारे यथा यशः ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ २२ ॥

As glory dwells in Agnihotra and as fame dwells in *Vashatkara* so this mighty *Vārana* plant give me prosperity and fame. Let it pour on me the lustre and unite me with fame.

यथा यशो यजमाने यथास्मिन् यज्ञ आहितम् ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा मा
समुक्षतु यशसा समनक्तु मा ॥ २३ ॥

As glory dwells in performer of *Yajna* and as fame dwells in *Yajna* so this mighty *Varana* plant give me porsperity and fame. Let it pour on me the lustre and unite me with fame.

यथा यशः प्रजापतौ यथास्मिन् परमेष्ठिनि ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु तेजसा
मा समुक्षतु यशसा समनक्तु मा ॥ २४ ॥

As glory dwells in the Lord of the World or creatures and as it dwells in the Chief priest of the *Yajna* so this mighty *Varnna* plant give me prosperity and fame. Let it pour on me the lustre and unite me with fame.

यथा देवेष्वमृतं यथैषु सत्यमाहितम् ।
एवा मे वरणो मणिः कीर्तिं भूतिं नि यच्छतु
तेजसा मा समुक्षतु यशसा समनक्तु मा ॥ २५ ॥

As immortality has been established in learned chestex men and the truth has been stored in them so this mighty *Varana* plant give me prosperity and fame. Let it the pour on me the lustre and unite me with fame.

सू० ४ ।। ऋषिः—गरुत्मान् ।। देवता—सर्वविषापाकरणम् ।। छन्दः—१ पथ्यापङ्क्तिः; २ त्रिपदा यवमध्या गायत्री; ३, ४ पथ्या बृहती; ५-७, ९-११, १३-१५, १७-२०, २२, २४, २५ अनुष्टुप्; ८ उष्णिग्गर्भा परा त्रिष्टुप्; १२ भुरिग्गायत्री; १६ त्रिपदा प्रतिष्ठा गायत्री; २१ ककुम्मत्यनुष्टुप्; २३ त्रिष्टुप्; २६ षट्पदा- बृहतीगर्भा ककुम्मती भुरिक् त्रिष्टुप् ।।

HYMN. 4

Seer—Garutman. Subject-matter—Sarpavishapakaranam. Metre—I Pathya Panktih; 2. Tripada Yavamadhya Gayatri; 3,4, Pathya Brihati; 5-7, 9-11, 13-15, 17-20, 22,24,25 Anustup; 23 Tristup; 26 Satpada Brihtigarbha Kakummati Bhurik Tristup.

इन्द्रस्य प्रथमो रथो देवानामपरो रथो वरुणस्य तृतीय इत् ।
अहीनामपमा रथः स्थाणुमारदथार्षत् ॥ १ ॥

Ratha, the power of electricity is first, the power of the wonderful objects but electricitv is next, the power of water is only the third and the power of serpents is the last which strikes the plants and trees and then becomes more powerful.

दर्भः शोचिस्तरूणकमश्वस्य वारः परुषस्य वारः ।
रथस्य बन्धुरम् ॥ २ ॥

Darbhagrass; the heat of the sun; Tarunaka, the Tarunak plant; shoot of *Ashva*, the Ashvagndha or Munja; the shoot of Parusha, thr small Darbha-grass are the anti-poisonous medicines for the *ratha*, the poisonous fluid of the serpents.

अव श्वेत पदा जहि पूर्वेण चापरेण च ।
उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम् ॥ ३ ॥

Let this Shveta, the Ashvagandha or Karvira herb making ineffectual strike out the fatal poison of serpents with root and branch as the water washes away the floating wood·

अरंघुषो निमज्योन्मज्य पुनरब्रवीत् ।
उदप्लुतमिव दार्वहीनामरसं विषं वारुग्रम् ॥ ४ ॥

Aranghusha, the *Tumna* diviing below and rising up again says through its power the poison of serpents is made ineffectual as the water washes away the floating wood.

पैद्वो हन्ति कसर्णीलं पैद्वः श्वित्रमुतासितम् ।
पैद्वो रथर्व्याः शिरः सं बिभेद पृदाक्वाः ॥ ५ ॥

Paidva, the *Ashvagandha* or *Karnik* herb kills the *Kasarmila* serpent; this *Paidva* kills the white and black serpents; and this paidva breaks the head of *Ratharvi* and *Prinaku* which are the female enomous reptile.

पैद्व प्रेहि प्रथमोऽनु त्वा वयमेमसि ।
अहीन् व्यस्यतात् पथो येन स्मा वयमेमसि ॥ ६ ॥

Let this *Paidva* plant go onward and we follow it and let it cast away the Serpents from the pathway whereupon we tread.

इदं पैद्वो अजायतेदमस्य परायणम् ।
इमान्यर्वतः पदाहिघ्न्यो वाजिनीवतः ॥ ७ ॥

This paidva is prominent in its antipoison action. This is the powerful medicine of the poison. These are the signs of recognizing the most powerful serpent-killing *Arvan*, the Ashva plant.

संयतं न वि ष्परद् व्यात्तं न सं यमत् ।
अस्मिन् क्षेत्रे द्वावही स्त्री च पुमांश्च तावुभावरसा ॥ ८ ॥

Let the closed mouth of snake not be opened and the opened not be closed. Let the two snakes of this field which are male and femle be powerless and poison-less,.

अरसास इहाहयो ये अन्ति ये च दूरके ।
घनेन हन्मि वृश्चिकमहिं दण्डेनागतम् ॥ ९ ॥

Let the serpents which are here, which are near and which are far become powerless and poisonless. I kill the scorpion with a club and approaching snake with stick.

अघाश्वस्येदं भेषजमुभयोः स्वजस्य च ।
इन्द्रो मेऽहिमघायन्तमहिं पैद्वो अरन्धयत् ॥ १० ॥

This is the remedy against both of the serpents known as *Aghashva* and *Swaja*. Indra-plant destroys the serpents.

पैद्वस्य मन्महे वयं स्थिरस्य स्थिरधाम्नः ।
इमे पश्चा पृदाकवः प्रदीध्यत आसते ॥ ११ ॥

We think of the influence of *Paidva* plant-which is stable and of permanent effect. Trrough this these serpents become crouched down and stand back frustrated.

नष्टासवो नष्टविषा हता इन्द्रेण वज्रिणा ।
जघानेन्द्रो जघ्निमा वयम् ॥ १२ ॥

These snakes killed by the most efficacious Indra-plan become poisonless and deprived of life. When this Indra-plant kills them we easily kill them.

हतास्तिरश्चिराजयो निपिष्टासः पृदाकवः ।
दर्विं करिक्रतं श्वित्रं दर्भेष्वसितं जहि ॥ १३ ॥

The serpents in row have been slain, *Pridakus*, the most venomous ones are brayed to bits. O Man ! kill snakes called as *Darvi*, *Karikrat*, *Shvitra* and Asita in the Darbha-grass.

कैरातिका कुमारिका सका खनति भेषजम् ।
हिरण्ययीभिरभ्रिभिर्गिरीणामुप सानुषु ॥ १४ ॥

The young girl of the man living on mountain digs out the drug with shovels of steel on the peaks of the hills.

आयमगन् युवा भिषक् पृश्निहापराजितः ।
स वै स्वजस्य जम्भन उभयोर्वृश्चिकस्य च ॥ १५ ॥

This strong unconquered drug names as *Aparajita* is the remedy of *Prishni*, the snake having spots on its body. This is also the killer of the scorpion and Svaja both.

इन्द्रो मेऽहिमरन्धयन्मित्रश्च वरुणश्च । वातापर्जन्यो३भा॥ १६॥

Indra, the electricity ; Mitra, the Sun ; *Varuna*, the water ; and both of the wind and cloud destroy the snake for my well-being.

इन्द्रो मेऽहिमरन्धयत् पृदाकुं च पृदाक्वम् ।
स्वजं तिरश्चिराजिं कसर्णीलं दशोनसिम् ॥ १७ ॥

The herb called Indra destroys for my good male snake, the female viper, Svaja, *Tiraschiraji*, the snake having lines on its body, Kasarnil and Dashonasim.

इन्द्रो जघान प्रथमं जनितारमहे तव ।
तेषामु तृह्यमाणानां कः स्वित् तेषामसद् रसः ॥ १८ ॥

This Indra herb kills the serpent who engenders this and other snakes and when these snakes are pierced and bored what sap and vigour of theirs will remain.

सं हि शीर्षाण्यग्रभं पौञ्जिष्ठइव कर्वरम् ।
सिन्धोर्मध्यं परेत्य व्यनिजमहेर्विषम् ॥ १९ ॥

I, the man of drug and skill seize the heads of the snakes and I entering into the stream of river wash away the poison of snake as a man clever in swiming goes directly into the current of the river.

अहीनां सर्वेषां विषं परा वहन्तु सिन्धवः ।
हतास्तिरश्चिराजयो निपिंष्टासः पृदाकवः ॥ २० ॥

Let the rivers with their floods cary away the poison of all these snakes. Lat these *Tiraschirajis* be destroyed and the *Pridakus* be crushed to pieces.

ओषधीनामहं वृण उर्वरीरिव साधुया ।
नयाम्यर्वतीरिवाहे निरैतु ते विषम् ॥ २१ ॥

I, like corns, pick up well the fibres from the herbacious plants and bring with us the herbs of salutary effect so that the venom of snake be depart away.

यदग्नौ सूर्ये विषं पृथिव्यामोषधीषु यत् ।
कान्दाविषं कनक्नकं निरैत्वैतु ते विषम् ॥ २२ ॥

Whatever poison is contained in the earth whatever is contained in fire, sun and the herbs and whatever poison is contained *Kanaknak*, and roots let thereby pass away the venom of this snake.

ये अग्निजा ओषधिजा अहीनां ये अप्सुजा विद्युतं आबभूवुः ।
येषां जातानि बहुधा महान्ति तेभ्यः
सर्पेभ्यो नमसा विधेम ॥ २३ ॥

Let us treat with anti-venomous measure against those snakes which are born from heat and various plants, which are born in water, which are generated by lightening and the progeny of which is plentiful and abundants.

तौदी नामासि कन्या घृताची नाम वा असि ।
अधस्पदेन ते पदमा ददे विषदूषणम् ॥ २४ ॥

I bring out the remedial herbs named *Tandi*, *Kānya*, and *Ghritach* from their lower tendrils upto the roots. These are the medicine of removing poison.

अङ्गादङ्गात् प्र च्यावय हृदयं परि वर्जय ।
अधा विषस्य यत् तेजोऽवाचीनं तदेतु ते ॥ २५ ॥

O man ! drive away the venom from every part of the body and avoid the heart and whatever is the effect of the poison go downward and let it away from you.

आरे अभूद् विषमरौद् विषे विषमप्रागपि ।
अग्निर्विषमहेर्निरधात् सोमो निरणयीत् ।
दंष्टारमन्वगाद् विषमहिरमृत ॥ २६ ॥

To make the poison flee away one should check it by binding the portion where the bite remains other poison be provided to make it go ; fire removes the venom of snake ; *Soma*, the herb drives away the poison ; and the poison be returned to snake so that it be dead.

सू० ५ ॥ ऋषिः—१-२४ सिन्धुद्वीपः; २५-३६ कौशिकः; ३७-४१ ब्रह्मा; ४२-५० विहव्यः ॥ देवता—१-२४ आपः; २५-४१ मन्त्रोक्ताः; ४२-५० प्रजापतिः ॥ छन्दः—१-५ त्रिपदा पुरोभिकृतिः ककुम्मतीगर्भा पङ्क्तिः; ६ चतुष्पदा जगतीगर्भा जगती; ७-१४ पञ्चपदा विपरीतपादलक्ष्मा बृहती (११, १४ पथ्या पङ्क्तिः); १५-२१ दशपदा त्रैष्टुब्गर्भाऽतिधृतिः (१९,२० कृतिः); २२, २३, ४२, ४३, ४५-४७ अनुष्टुप्; २४ त्रिपदा विराड् गायत्री; २५-३५ षट्पदा यथाक्षरं शक्वर्यतिशक्वरी; ३६ पञ्चपदाऽतिशाक्वरातिजागतगर्भाऽष्टिः ३७ विराट् पुरस्ताद् बृहती; ३८ पुरउष्णिक्; ३९, ४१ आर्षीगायत्री; ४० विराड् विषमा गायत्री; ४४ त्रिपदा गायत्रीगर्भाऽनुष्टुप्; [४८, ४९,] ५० त्रिष्टुप् ॥

HYMN V.

Seer—1-24 Sindhudveepah ; 25-36 Kaushikah ; 37-41 Braman ; 42-50 Vihavyah.

Subject-matter—1-24 Apah ; 25-41 as described in the verses ; 42-50 Prajapatih. Metre—1-5 Tripada Purobhikritih Kakummatigarbha Panktih ; 6 Chatuspada Jagatigarbha Jagati ; 7-14 Panchpada Viparitpadlakshma Brihati

(11, 14) Pathya Panktih) ; 15-21 Dashpada Tristubh-garbha Atidhritih (19, 20 Kritih) ; 22, 23, 42, 43, 45, 47 Anustup ; 24 Tripada Virad Gayatri ; 25-35 Shatpada Yathaksharam Shakwari Ati-Shakvari ; 36 Panchpada Atishakvara-ati-jagata-garbha Ashtih ; 37 Virat purastad Brihati ; 38 Pura-ushnik ; 39, 41 Arshi Gayatri ; 40 Virad Vishama Gayatri, 44 Tripada Gayatrigarbha Anustup ; (48-49) 50 Tristup.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य
वीर्यं१ स्थेन्द्रस्य नृम्णं स्थ ।
जिष्णवे योगाय ब्रह्मयोगैर्वो युनज्मि ॥ १ ॥

O ye people', you are the strength of the King, you are the force of the King, you are the power of the King, you are the vigour of the King and you are the wealth of the King. I, the priest unite you with the intellectual and statesman's adventures for the victorious enterprize.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य
वीर्यं१ स्थेन्द्रस्य नृम्णं स्थ ।
जिष्णवे योगाय क्षत्रयोगैर्वो युनज्मि ॥ २ ॥

O ye people ! you are the strength of the King, you are the force of the king, you are the power of the King, you are the Vigour of the King and you are the wealthe of the King, I, the priest unite you with the adventures of Defence and nance for the victorious enterprise.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य
वीर्यं१ स्थेन्द्रस्य नृम्णं स्थ ।
जिष्णवे योगायेन्द्रयोगैर्वो युनज्मि ॥ ३ ॥

O ye people ! you are the strength of the King, you are the force of the King, you are the power of the King, you are the vigour of the King and you are the wealth of the King.

I, the priest unite you with the adventures of Indra, the spiritual self for the victorious enterprise.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य
वीर्यं स्थेन्द्रस्य नृम्णं स्थ ।
जिष्णवे योगाय सोमयोगैर्वो युनज्मि ॥ ४ ॥

O ye people ! you are the strength of the King, you are the power of the King, you are the vigour of the King and you are the wealth of the King. I, the priest unite you with the advantures of the conscience for the victorious enterprise.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य
वीर्यं स्थेन्द्रस्य नृम्णं स्थ ।
जिष्णवे योगायाप्सुयोगैर्वो युनज्मि ॥ ५ ॥

O ye People ! you are the strength of the King, you are the force of the King, you are the power of the King, you are the vigour of the King, and you are the wealth of the King. I, the priest unite you with the adventures of common cooperative forces for victorious enterprise.

इन्द्रस्यौज स्थेन्द्रस्य सह स्थेन्द्रस्य बलं स्थेन्द्रस्य
वीर्यं स्थेन्द्रस्य नृम्णं स्थ । जिष्णवे योगाय
विश्वानि मा भूतान्युप तिष्ठन्तु युक्ता म आप स्थ ॥ ६ ॥

O ye people ! you are the strength of the King, you are the force of the King, you are the power of the King, yov are the vigour of the King, and you are wealth of the King. Let all the creation stand by me and all the cooperent acts and strength stand united with me for victorious enterprise.

अग्नेर्भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।

प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ७ ॥

O learned men ! your are possessed of the attribute of Agni, the fire. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of Lord of the Creatures establish you for this world a fours.

इन्द्रस्य भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ८ ॥

O learned men ! you are possessed of the attributes of Indra, the electricity. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of the Lord of the Creatures establish you for this world of ours.

सोमस्य भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ९ ॥

O learned men ! You are possessed of the attribute of Soma, the air. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of the Lord of the Creatures establish you for this world of ours.

वरुणस्य भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ १० ॥

O learned men ! you are possessed of the attribute of Varuna, the water. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of the Lord of the Creatures establish you for this world of ours.

मित्रावरुणयोर्भाग स्थ अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ ११ ॥

O learned men ! you are possessed of the attribute of Mitravarunav, the twain of hydrogen and oxygen. Let the celestial waters grant unto us the brilliant energy. I, the

priest by the splendour of the Lord of the Creatures establish you for this world of ours.

यमस्य भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ १२ ॥

O learned men ! you are possessed of the attributes of yama, the time. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of the Lord of the Creatures establish you for this World of ours.

पितृणां भाग स्थ । अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त ।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ १३ ॥

O learned men ! You are possessed of the attributes of *Pitar*, the rays. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of the Lord of the Creatures establish you for this World of ours.

देवस्य सवितुर्भाग स्थ अपां शुक्रमापो देवीर्वर्चो अस्मासु धत्त।
प्रजापतेर्वो धाम्नास्मै लोकाय सादये ॥ १४ ॥

O learned men ! You are possessed of the attribute of the attribute of the mighty sun. Let the celestial waters grant unto us the brilliant energy. I, the priest by the splendour of the Lord of the Creatures establish you for this World of ours.

यो वं आपोऽपां भागो३प्स्व१न्तर्यंजुष्यो देवयजंनः ।
इदं तमति सृजामि तं माभ्यवंनिक्षि ।
तेन तमभ्यतिसृजामो यो३स्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या॥ १५॥

O learned men ! to him who is the embodiment of your virtues and actions among the people and is performer of

yajna and server of enlightened persons, I, the priest entrust this Kingdom. Let not you dishonour him. By him we attack on him who hates us and whom we abhor. We overthrow and slay him through this Knowledge, through this act and through this fatal weapon.

यो व आपोऽपामूर्मिरप्स्व१न्तर्यजुष्यो देवयजनः ।
इदं तमति सृजामि तं माभ्यवनिक्षि ।
तेन तमभ्यतिसृजामो यो३ऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या॥ १६॥

O learned men ! to him is the quick propagator of your virtues and actions among the people and is performer of yajna and server of enlightened persons, I, the priest entrust this Kingdom. Let not you dishonour him. By him we attack on him who hates us and whom we abhor. We overthrow and slay him through this Knowledge, through this act and through this fatal weapon.

यो व आपोऽपां वत्सो३ऽप्स्व१न्तर्यजुष्यो देवयजनः ।
इदं तमति सृजामि तं माभ्यवनिक्षि ।
तेन तमभ्यतिसृजामो यो३ऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या॥ १७॥

O learned men ! to him who is the firm holder of your virtues and actions among the people and is performer of yajna and server of enlightened persons, I, the priest entrust this Kingdom. Let not you dishonour him. By him we attack on him who hates us and whom we abhor. We overthrow and slay him through this Knowledge, through this act and through this fatal weapon.

यो व आपोऽपां वृषभो३ऽप्स्व१न्तर्यजुष्यो देवयजनः ।
इदं तमति सृजामि तं माभ्यवनिक्षि ।
तेन तमभ्यतिसृजामो यो३ऽस्मान् द्वेष्टि यं वयं द्विष्मः ।

तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥ १८॥

O learned men ! to him who is the strong custodian of your virtues and action among the people and is performer of yajna and server of enlightened persons, I, the priest entrust this Kingdom. Let not you dishonour him. By him we attack on him who hates us and whom we abhor. We overthrow and slay him through this Knowledge, through this act and through this fatal weapon.

यो वं आपोऽपां हिरण्यगर्भोऽप्स्वन्तर्यजुष्यो देवयजनः ।
इदं तमति सृजामि तं माभ्यवनिक्षि ।
तेन तमभ्यतिसृजामो योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥ १९॥

O learned men ! to him who is the brilliant upholder of your virtues and actions among the people and is performer of yajna and server of enlightened persons, I, the priest entrust this Kingdom. Let not you dishonour him. By him we attack on him who hates us and whom we abhor. We overthrow and slay him through this Knowledge, through this act and through this fatal weapon.

यो वं आपोऽपामश्मा पृश्निर्दिव्योऽप्स्वन्तर्यजुष्यो देवयजनः ।
इदं तमति सृजामि तं माभ्यवनिक्षि ।
तेन तमभ्यतिसृजामो योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥ २०॥

O learned men ! to him who is the unique applier and illuminator of your virutes and actions among the people and is performer of yajna and server of enlightened persons, I, the priest entrust this Kingdom. Let not you dishonour him. By him we attack on him who hates us and whom we abhor. We overthrow and slay him through this Knowledge, through this act and through this fatal weapon.

ये वं आपोऽपामग्नयोऽप्स्व१न्तर्यजुष्या देवयजनाः ।
इदं तानति सृजामि तान् माभ्यवनिक्षि ।
तैस्तमभ्यतिसृजामो योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
तं वधेयं तं स्तृषीयानेन ब्रह्मणानेन कर्मणानया मेन्या ॥ २१ ॥

O learned men ! to them who are the refulgent possessors of your virtues and actions among the people and are performers of yajna and server of the enlightened persons, I, the priest entrust the work of this Kingdom. Let not you dishonour them. By them we attack on him who hates us and whom we hate or abhor. We overthrow and slay him through this knowledge through this act and through this fatal weapon.

यदर्वाचीनं त्रैहायणादनृतं किं चोदिम ।
आपो मा तस्मात् सर्वस्माद् दुरितात् पान्त्वंहसः ॥ २२ ॥

May the learned men guard me well from all miserable evils which I newly think to do through the trio of my intellect, body and speech.

समुद्रं वः प्र हिणोमि स्वां योनिमपीतन ।
अरिष्टाः सर्वहायसो मा च नः किं चनाममत् ॥ २३ ॥

O learned men ! I point out to you *Samudra*, All-blissful God. You attain your great refuge and you remain uninjured and with all strength secured. Let not any thing make us unwholesome.

अरिप्रा आपो अप रिप्रमस्मत् ।
प्रास्मदेनो दुरितं सुप्रतीकाः
प्र दुःष्वप्न्यं प्र मलं वहन्तु ॥ २४ ॥

As the water washes away the dirt of other so the learned men free from all ills, remove our evils and troubles and drive away from us the tendency of bad dream.

विष्णोः क्रमोऽसि सपत्नहा पृथिवीसंशितोऽग्नितेजाः ।
पृथिवीमनु वि क्रमेऽहं पृथिव्यास्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ २५ ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are the slayer of enemies, you are praised on the earth and you possess the refulgence of fire. You should think "I will play my glorious part on the earth". So that we bar from the earth that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहान्तरिक्षसंशितो वायुतेजाः ।
अन्तरिक्षमनु वि क्रमेऽहमन्तरिक्षात् तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ २६ ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are slayer-of enemies, you are praised in the atmospheric region and you possess the vigour of wind. You should think "I will play my glorious part in the atmospheric region". So that we bar from the earth that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him,

विष्णोः क्रमोऽसि सपत्नहा द्यौसंशितः सूर्यतेजाः ।
दिवमनु वि क्रमेऽहं दिवस्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ २७ ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are the slayer of enemies, you are praised in the heavenly region, i.e. the vast space and you possess the splendour of sun. You should think "I will play my glorious part in the vast space". So that we bar from Vast space that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहा दिक्संशितो मनस्तेजाः ।
दिशोऽनु वि क्रमेऽहं दिग्भ्यस्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ २८ ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are the slayer of enemies, you are praised in the regions and you possess the strength and vigour of mind. You should think "I will play my glorious part in regions". So that we bar from regions that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहाशासंशितो वाततेजाः ।
आशा अनु वि क्रमेऽहमाशाभ्यस्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ २९ ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are slayer of the enemies, you are praised in your desirable enterprise and you possess the vigour of gusty wind. You should think "I will play my glorious part in desirable enterprises". So that we bar from such desirable enterprises that men who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहा ऋक्संशितः सामतेजाः ।
ऋचोऽनु वि क्रमेऽहमृग्भ्यस्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ ३० ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are the slayer of thc enemies, you are praised in the attainment of Rigvedic Knowledge and you possess the splendour of *Samans*, you should think "I will play my glorious part in attainment of Rigvedic Knowledge." So that we bar from the attainment of Rigvedic Knowledge that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहा यज्ञसंशितो ब्रह्मतेजाः ।
यज्ञमनु वि क्रमेऽहं यज्ञात् तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ ३१ ॥

O King ! you are the representative of *Vishnu*, the All-pervading God amongst the subjects, you are the slayer of the enemies, you are praised in the performance of Yajna and you possess the splendour of knowledge. You should think, "I will play my glorious part in the performance of yajna". So that we may bar from yajna that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहौषधीसंशितः सोमतेजाः ।
ओषधीरनु वि क्रमेऽहमोषधीभ्यस्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ ३२ ॥

O King ! you are the representative of the All-pervading God amongst the subjects, you are the slayer of thien emies, you are praised in the advancement of the medical affairs and you possess the vigour of *Soma*-plant. You should think "I will play my glorious part in the advancement of medical affairs". So that we may bar from the medical advancement that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहाप्सुसंशितो वरुणतेजाः ।
अपोऽनु वि क्रमेऽहमद्भ्यस्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ ३३ ॥

O King'. you are the representative of the All-pervading God amongst the subject, you are the slayer of the enemies, you are praised in the waters and you possess the vigour of *Varuna*, the gas one of the component of water. You should think "I will play my part in the waters". So that we may bar from the waters that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहा कृषिसंशितोऽन्नतेजाः ।
कृषिमनु वि क्रमेऽहं कृष्यास्तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ ३४ ॥

O King ! You are the representative of theAll-pervading God amongst the subject, you are the slayer of the enemies, you are praised in agriculture and you possess the vigour of corn. You should think "I will play my glorious part in affairs of agriculture". So that we may bar from agriculture that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

विष्णोः क्रमोऽसि सपत्नहा प्राणसंशितः पुरुषतेजाः ।

प्राणमनु वि क्रमेऽहं प्राणात् तं निर्भजामो
योऽस्मान् द्वेष्टि यं वयं द्विष्मः ।
स मा जीवीत् तं प्राणो जहातु ॥ ३५ ॥

O King ! You are representative of the All-pervading God amongst subjects you are the slayr of enemies, you are praised in vitality, and you possess the vigour of man. You should think, "I will play my glorious part in attaining vitality." So that we may bar from attaining vitality that man who hates me and whom we abhor. Let him not be alive and let the vital air abondon him.

जितमस्माकमुद्भिन्नमस्माकमभ्यष्ठां विश्वाः
पृतना अरातीः । इदमहमामुष्यायण-
स्यामुष्याः पुत्रस्य वर्चस्तेजः
प्राणमायुर्नि वेष्टयामीदमेनमधराञ्चं पादयामि ॥ ३६ ॥

(says subject) "Whatever has been Conquered belongs to us and whatever has been attained belongs to us. '(They should realize)' I will subjugate all the enemy's army-men in battle". (The priest says) "I invest the power, vigour, life and vitality in this King who is the son of such a sire and such a mother and here do I overthrow and cast down this enemy".

सूर्यस्यावृतमन्वावर्ते दक्षिणामन्वावृतम् ।
सा मे द्रविणं यच्छतु सा मे ब्राह्मणवर्चसम् ॥ ३७ ॥

I follow the course of the sun and I adhere to the course of accomplishment and efficiency. May that bestow upon me wealth and glory of the Brahmana, the man who knows Veda and God.

दिशो ज्योतिष्मतीरभ्यावर्ते ।
ता मे द्रविणं यच्छन्तु ता मे ब्राह्मणवर्चसम् ॥ ३८ ॥

May I follow the directions full of splendour and let them give me wealth and let them become the source of making me glorious with the glory of Brahmana, the man who knows the Veda and God.

सप्तऋषीनभ्यावर्ते । ते मे द्रविणं
यच्छन्तु ते मे ब्राह्मणवर्चसम् ॥ ३९ ॥

I turn me towards seven *Rishis*, the even organs of intellection and cognition and let them bestow upon me wealth and let them give me the glory of the Brahman the man who Knows the Veda and God.

ब्रह्माभ्यावर्ते । तन्मे द्रविणं यच्छन्तु
तन्मे ब्राह्मणवर्चसम् ॥ ४० ॥

I follow the dictates of the Brahman, the Veda let this be the source of giving me wealth and let this give me the glory of Brahmana, the man who Knows the Veda and God.

ब्राह्मणाँ अभ्यावर्ते । ते मे द्रविणं यच्छन्तु
ते मे ब्राह्मणवर्चसम् ॥ ४१ ॥

I follow *Brahmanas*, the learned men who know the Veda and God. May they bestow upon me wealth and may they give me the glory of *Brahmana*.

यं वयं मृगयामहे तं वधै स्तृणवामहै ।
व्यात्ते परमेष्ठिनो ब्रह्मणापीपदाम तम् ॥ ४२ ॥

Whomsoever we hunt we beat down and destroy. We burry him in the jaws of the King who rules the subject by the law of the Veda.

वैश्वानरस्य दंष्ट्राभ्यां हेतिस्तं समधादभि ।
इयं तं प्सात्वाहुतिः समिद् देवी सहीयसी ॥ ४३ ॥

Let the shot missile catch him with the two mighty fangs of *Vaishvanara*, the law and order powers of the King. Let this missile be effective consuming him like the blazing oblation consuming the fuel becomes powerful.

राज्ञो वरुणस्य बन्धोऽसि ।
सोऽमुमामुष्यायणममुष्याः पुत्रमन्ने प्राणे बधान ॥ ४४ ॥

Let this jail which is the custody of the King who is free from all the evils. Let this keep tight, on the grain suffice to eat and the life only to live, the man who is the grandson of such a grandfather, son of such a man and such a mother.

यत् ते अन्नं भुवस्पत आक्षियति पृथिवीमनु ।
तस्य नस्त्वं भुवस्पते संप्रयच्छ प्रजापते ॥ ४५ ॥

O master of the land ! O master of the subject ! O guard of the land ! whatever corn is on the earth you give me.

अपो दिव्या अचायिषं रसेन समपृक्ष्महि ।
पयस्वानग्न आगमं तं मा सं सृज वर्चसा ॥ ४६ ॥

I seek the celestial waters mixed with other juice and I come to the fire of yajna which consumes the oblations of milk and let it bestow upon me splendid strength.

सं माग्ने वर्चसा सृज सं प्रजया समायुषा ।
विद्युर्मे अस्य देवा इन्द्रो विद्यात् सह ऋषिभिः ॥ ४७ ॥

O self-refulgent God ! please grant me the boon of splendid strength, give me progeny and give me life. All the learned men grace me with this and let the King with other seets grant me this.

यदग्ने अद्य मिथुना शपातो यद्वाचस्तृष्टं जनयन्त रेभाः ।
मन्योर्मनसः शरव्या३ जायते या तया
विध्य हृदये यातुधानान् ॥ ४८ ॥

O ruler ! what curse the dual in quarel utters, what rude, rough and cruel word the fighting persons use, and what arrow-like taunt and word of rage comes out from the anger of angry mind let you therewith pierce the wicked men in their heart.

परा शृणीहि तपसा यातुधानान् पराग्ने रक्षो हरसा शृणीहि ।
परार्चिषा मूरदेवाञ्छृणीहि परासुतृपः
शोशुचतः शृणीहि ॥ ४९ ॥

O King exterminate the wickeds with fervent heat of anger destroy the hypocritic persons and remove those men who are engaged day and night in their own eating and drinking and are burning with their own zeal.

अपाममस्मै वज्रं प्र हरामि चतुर्भृष्टिं शीर्षभिद्याय विद्वान् ।
सो अस्याङ्गानि प्र शृणातु सर्वा
तन्मे देवा अनु जानन्तु विश्वे ॥ ५० ॥

I, the learned men hurl the deadly weapon wrought by the skilled scientists and causing burnt from four sides against the man to cleave his head asunder. Let it destroy all the limbs of body and may all the men of wisdom approve my intent and purpose.

सू० ६ ॥ ऋषिः—बृहस्पतिः ॥ देवता—वनस्पतिः, फालमणिः; ३ आपः छन्दः—१, ४, २१ गायत्री; २, ३, १८, १९, २२, २८-३०, ३२-३४ अनुष्टुप्; ५, ३१ षट्पदा जगती; ६ सप्तपदा विराट् शक्वरी; ७-९ अष्टपदाऽष्टिः; १० नवपदा धृतिः; ११, २०, २३-२७ पथ्या पङ्क्तिः; १२-१७ षट्पदा (?; सप्तपदा) शक्वरी; ३५ पञ्चपदाऽनु (त्यनु)ष्टुब्गर्भा जगती ॥

HYMN. VI.

Seer—Brihaspatih. Subject-matter—Vanaspatih ; Phalmanih ; 3 Apah. Metre—1, 4, 21, Gayatri ; 2, 3, 18, 19, 22. 28-30, 32-34 Anustup ; 5, 31, Shatpada Jagati ; 6 Saptapada Virat Shakvari : 7-9 Ashtapada Ashtih ; 10

Navapada Dhritih ; 11, 20, 23-27 Pathya Panktih ; 12-17 Shatpada Shakvari ; 35 Panchapada Anustubgarbha Jagati.

अरातीयोर्भ्रातृव्यस्य दुर्हार्दो द्विषतः शिरः ।
अपि वृश्चाम्योजसा ॥ १ ॥

I with power cut the head of the enemy who is miser, with evil conscience and malignant.

वर्म मह्यमयं मणिः फालाज्जातः करिष्यति ।
पूर्णो मन्थेन मागमद् रसेन सह वर्चसा ॥ २ ॥

This medicine prepared from the citronfruit or citron-wood will prove a guarding armour for me. This has come to me full with strong gruel and juice.

यत् त्वा शिक्वः परावधीत् तक्षा हस्तेन वास्या ।
आपस्त्वा तस्माज्जीवलाः पुनन्तु शुचयः शुचिम् ॥ ३ ॥

If the skilled carpenter have cleft you, O man ! with his hand and axe let the lifegiving water prepared from citron-wood which are pure purifier purify you from that wound and make you pure from affection.

हिरण्यस्रगयं मणिः श्रद्धां यज्ञं महो दधत् ।
गृहे वसतु नोऽतिथिः ॥ ४ ॥

Let this plant having the golden-coloured chain dwell in our house like the guest possessing faith, generosity and the instinct of yajna.

तस्मै घृतं सुरां मध्वन्नमन्नं क्षदामहे ।
स नः पितेव पुत्रेभ्यः श्रेयःश्रेयश्चिकित्सतु भूयोभूयः
श्वःश्वो देवेभ्यो मणिरेत्य ॥ ५ ॥

We use to give ghee, water, honey, and palatable good to this citron'tree so that let it provide boon of medicine for us as a father provides everything for his son. Let this citronmedicine coming frequently from the hands of the leanred physicians benefit us every day.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तमग्निः प्रत्यमुञ्चत सो अस्मै दुह आज्यं भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ६ ॥

O man ! through that citron medicine, you destroy your diseases whieh hurt you. This is that citron plant which the learned man gladly accept and which the learned physician use to bind on the men like powerful, ghee-sprinkled *Khadir*, *Acacia Catechu* for gaining vigour. This plant gives to man the strength and vigour frequently from morning to morning.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तमिन्द्रः प्रत्यमुञ्चतौजसे वीर्याय कम् ।
सो अस्मै बलमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ७ ॥

O man ! through that citron medicine you destroy your diseases which hurt you. This is that citron plant which the mighty ruler gladly accepts and which the learned physician use to bind on the men like powerful ghee-sprinkled *Khadir* Acacia catechu for gaining strength and vigour. This plant gives to man strength frequently from morning to morning.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तं सोमः प्रत्यमुञ्चत महे श्रोत्राय चक्षसे ।
सो अस्मै वर्च इद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ८ ॥

O man ! through that Citron mediciane destroy your diseases which hurt you. This is that citron plant which the man of genial temprament generous attitude accepts for generosity, for hearing and for sight and which the learned physician use to bind on the like powerful ghee-sprinkled *Khadir*, Acacia Catechu forgaining strength and vigour. This plant gives to man energy frequently from morning to morning.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तं सूर्यः प्रत्यमुञ्चत तेनेमा अजयद् दिशः ।
सो अस्मै भूतिमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ ९ ॥

O man ! through that citron medicine you destroy your diseases which hurt you. This is that citron-plant which the man of refulgence and active acumen gladly accepts and thereby conquer the regions of the space and which the learned physician use to bind on the man like powerful ghee-sprinkled *Khadir, Acacia* catechu for gaining strength and vigour. This plant gives to men ability frequently from morning to morning.

यमबध्नाद् बृहस्पतिर्मणिं फालं घृतश्चुतमुग्रं खदिरमोजसे ।
तं बिभ्रच्चन्द्रमा मणिमसुराणां पुरोऽजयद् दानवानां हिरण्ययीः
सो अस्मै श्रियमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १० ॥

O man ! through that citron medicine destroy your diseases that hurt you. This is that citron plant which the man of pleasure and delicacy accepts and conquer the iron-made forts of the wicked evil-doers.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे ।

सो अ॑स्मै वा॒जिनं॑ दुहे॒ भूयो॑भूयः
श्वःश्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि ॥ ११ ॥

That citron medicine which the master of Vedic speech binds on the man of swift activity, gives quickness and energy to him frequently and every day. By this, O man! destroy diseases which hurt you.

यमब॑ध्ना॒द् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑ ।
तेने॒मां म॒णिना॑ कृ॒षिम॒श्विना॑व॒भि र॑क्षतः ।
स भि॒षग्भ्यां॒ महो॑ दुहे॒ भूयो॑भूयः
श्वःश्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि ॥ १२ ॥

That citron medicine which the master of Vedic speech binds on the man of swift activity and thereby the peasant dual protect this agriculture, gives might for the physician and surgeon frequently every day. By this, O man! destroy diseases which hurt you.

यमब॑ध्ना॒द् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑ ।
तं बिभ्र॑त् सवि॒ता म॒णिं तेने॒दम॑जय॒त् स्वः॑ ।
सो अ॑स्मै सू॒नृतां॑ दुहे॒ भूयो॑भूयः
श्वःश्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि ॥ १३ ॥

That citron medicine which the master of Vedic speech binds on the man of swift activity and bearing that the man of constructive geneous win over the light and pleasure thereby, gives him good speech frequently and every day.

यमब॑ध्ना॒द् बृह॒स्पति॒र्वाता॑य म॒णिमा॒शवे॑ । तमापो॒ बिभ्र॑तीर्म॒णिं
स॒दा धा॑व॒न्त्यक्षि॑ताः । स आ॒भ्यो॒ऽमृत॒मिद् दु॑हे॒ भूयो॑भूयः
श्वःश्व॒स्तेन॒ त्वं द्वि॑ष॒तो ज॑हि ॥ १४ ॥

That citron medicine which the master of Vedic speech binds on the man of swift activity and wearing that medicine the people run uninjured, gives immortality or nectar for these people frequently and every day.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे ।
तं राजा वरुणो मणिं प्रत्यमुञ्चत शंभुवम् ।
सो अस्मै सत्यमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १५ ॥

That citron medicine which the master of Vedic speech binds on the man of swift activity and that pleasant which the enlightened man accepts ; gives for this man the sense of truth frequently and every day.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे ।
तं देवा बिभ्रतो मणिं सर्वाँल्लोकान् युधाजयन् ।
स एभ्यो जितिमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १६ ॥

That citron medicine which the master of the Vedic speech binds on the man of swift activity and wearing that medicine the man of might and dexterity win all the regions by battle, gives for this man the victory frequently and every day. This, O man ! destroy diseases which hurt you.

यमबध्नाद् बृहस्पतिर्वाताय मणिमाशवे ।
तमिमं देवता मणिं प्रत्यमुञ्चन्त शंभुवम् ।
स आभ्यो विश्वमिद् दुहे भूयोभूयः
श्वःश्वस्तेन त्वं द्विषतो जहि ॥ १७ ॥

That citron medicine which the master of the Vedic speech binds on the man of swift activity and that pleasant the men of might accepts, gives them every thing frequently and

every day. By this, O man ! destroy your diseases which hurt you.

ऋतवस्तमबध्नतार्तवास्तमबध्नत ।
संवत्सरस्तं बद्ध्वा सर्वं भूतं वि रक्षति ॥ १८ ॥

The seasons bind that, the parts of season bind that and binding that the year protects all the creatures.

N. B. : Here the term binding stands for wearing. This wearing is not anyhow like the wearing of ours. As the citron tree grows in seasons, groups of seasons and through the year so they are described to wear this in natures beautiful arrangements.

अन्तर्देशा अबध्नत प्रदिशस्तमबध्नत ।
प्रजापतिसृष्टो मणिर्द्विषतो मेऽधरॉं अकः ॥ १९ ॥

The regions of the heaven wear that the points that lie between them wear that and let the citron medicine created by the Lord of the Creation cast my diseases down.

अथर्वाणो अबध्नताथर्वणा अबध्नत ।
तैर्मेदिनो अङ्गिरसो दस्यूनां बिभिदुः
पुरस्तेन त्वं द्विषतो जहि ॥ २० ॥

The men of firm intention bind that, the men who are well-versed in the Knowledge of Atharvaveda bind that any by them the men of anatomy and medicine being strong break through the fort of disease-creating things the body attacked by the diseases) By this, O man ; destroy the diseases which hurt you.

तं धाता प्रत्यमुञ्चत स भूतं व्यकल्पयत् ।
तेन त्वं द्विषतो जहि ॥ २१ ॥

The Up-holder of the Universe accepts this citron tree by

faishioning it and He creates all that exhists. By that, O man ! destroy your diseases which hurt you.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् ।
स मायं मणिरागमद् रसेन सह वर्चसा ॥ २२ ॥

That citron plant which the master of Vedic speech binds on the men of Knowledge and which is the destroyer of disease-like food has come to me with sap and energy.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् ।
स मायं मणिरागमत् सह गोभिरजाविभिरन्नेन प्रजया सह ॥ २३ ॥

That citron plant which the master of Vedic speech binds on the men of Knowledge and which is the destroyer of disease-like foes has come to me with cows, goats and sheeps and with food and progeny.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् ।
स मायं मणिरागमत् सह व्रीहियवाभ्यां महसा भूत्या सह ॥ २४ ॥

That citron plant which the marter of Vedic speech bind on the men of learning and which is the destroyer of disease-like foes, has come to me with barley and rice and greatness and prosperity.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् ।
स मायं मणिरागमन्मधोर्घृतस्य धारया कीलालेन मणिः सह ॥ २५ ॥

That citron plant which the mastcr of Vedic speech bind on the men of learning and which is the destroyer of disease-like

foes, has eome to me with the stream of butter, honey and with the delicious drink.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुरक्षितिम् ।
स मायं मणिमागमदूर्जया पयसा
सह द्रविणेन श्रिया सह ॥ २६ ॥

That citron plant which the master of Vedic speech bind on the men of learning and which is the destroyer of disease-like foes, has come to me with power and milk and with wealth and glory.

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुराक्षितिम् ।
स मायं मणिरागमत् तेजसा त्विष्या
सह यशसा कीर्त्या सह ॥ २७ ॥

That citron plant which the master of Vedic speech bind on the men of learning and which is the destroyer of disease-like foes, has come to me with splendour and blaze of light and with honour and illustrious fame,

यमबध्नाद् बृहस्पतिर्देवेभ्यो असुराक्षितिम् ।
स मायं मणिरागमत् सर्वाभिर्भूतिभिः सह ॥ २८ ॥

That citron plant which the master of Vedic speech bind on the man of learning and which is the distroyer of disease-like foes, has come to me accompanied by all sorts of prosperities.

तमिमं देवता मणिं मह्यं ददतु पुष्टये ।
अभिभुं क्षत्रवर्धनं सपत्नदम्भनं मणिम् ॥ २९ ॥

Let the enlightened persons give that citron plant to me for gaining success and this plant is conqueror of diseases, increaser of strength and destroyer of disease-affections.

ब्रह्मणा तेजसा सह प्रति मुञ्चामि मे शिवम् ।
असपत्नः सपत्नहा सपत्नान् मेऽधरॉं अकः ॥ ३० ॥

I accept for me this pleasant plant with the prophylactic method and energy and this undiseased and disease-destroying plant cast down my disease-like foes.

उत्तरं द्विषतो मामयं मणिष्कृणोतु देवजाः ।
यस्य लोका इमे त्रयः पयो दुग्धमुपासते ।
स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः ॥ ३१ ॥

May this citron plant which is produced by the forces of nature and the prepared milk or juice of which the three kinds of creatures use, be fastened on my head for winning surpassing power.

यं देवाः पितरो मनुष्या उपजीवन्ति सर्वदा ।
स मायमधि रोहतु मणिः श्रैष्ठ्याय मूर्धतः ॥ ३२ ॥

The citron plant which the men of science, men of practical knowledge and people always use for their maintenance, be fastened on my head for winning surpassing power.

यथा बीजमुर्वरायां कृष्टे फालेन रोहति ।
एवा मयि प्रजा पशवोऽन्नमन्नं वि रोहतु ॥ ३३ ॥

As the seed springs up in the soil fertile, telled by the plough so let the food of many kinds, progeny and cattle spring up with me.

यस्मै त्वा यज्ञवर्धन मणे प्रत्यमुञ्चं शिवम् ।
तं त्वं शतदक्षिण मणे श्रैष्ठ्याय जिन्वतात् ॥ ३४ ॥

Let this citron plant whieh has many kinds of boons (by destroying diseases) and which sound-ness-increasing, wholsome I accept, be able to speed me to eminence and excellence.

एतमिध्मं समाहितं जुषाणो अग्ने प्रति हर्य होमैः ।
तस्मिन् विदेम सुमतिं स्वस्ति प्रजां चक्षुः
पशून्त्समिद्धे जातवेदसि ब्रह्मणा ॥ ३५ ॥

Let the fire of yajna be ablaze consuming this citron wood if it has been used as burning fuel for it, and may we attain grace good intention progeny, sight and cattle on howing fully blazed this fire which is present in all beings in form of heat etc with the method of Vedic verses.

सू० ७ ॥ ऋषिः—अथर्वा ॥ देवता—स्कम्भः, अध्यात्मम् ॥ छन्दः—१ विराड् जगती; २, ८ भुरिक् त्रिष्टुप्; ३-६, ९, ३८, ४२, ४३ त्रिष्टुप्; ७, १३ परोष्णिक्; १०, १४, १६, १८, १९ उपरिष्टाद् बृहती; ११, १२, १५, २०, २२, ३९ उपरिष्टाज्ज्योतिर्जगती; १७ षट्पदा जगती; २१ बृहतीगर्भाऽनुष्टुप २३-३०, ३७, ४० अनुष्टुप्; ३१ मध्ये ज्योतिर्जगती; ३२, ३४, ३६ उपरिष्टाद् विराड् बृहती; ३३ पराविराड-नुष्टुप्; ३५ चतुष्पदा जगती; ४१ आर्षी त्रिपदा गायत्री; ४४ द्विपदाऽऽर्च्यनुष्टुप्, पञ्चपदा निचृत् पदपङ्क्तिर्वा (एकावसाना)

HYMN, VII.

Seer — Atharvan. Subject-matter — Skambhah. Adhyatmam. Metre—1 Virad Jagati ; 2, 8 Bhurig Tristup ; 3-6, 9, 38, 42, 43 Tristup ; 7, 13 Paroshnik; 10, 14, 16, 18; 19, Upristed Brihati; 11, 12, 15, 20, 22, 39 Uparishtad Jyotir jagati ; Shatpada Jagati ; 21 Brihati-garbha Anustup; 23-30, 37, 40 Anustup ; 31 Madhya jyotir Jagati, 32, 34, 36 Uparistad virad Brihati ; 33 Paravirad Anustup ; 35 Chatuspada Jagati ; 41 Arshi Tripada Gayatri ; 44 Dvipada Archi Anustup.

N. B. : This hymn is concerned with spirit of the Universe. Divinity in reality has neither body in parts nor limb. He is eternal, bodiless, unbegotten, omnipresent and imperishable. He being Omniscient is not touchhd with any sort of ignorance and hence he has neither body nor nervcs, limbs etc. To discribe his part is to say the part of the nabulous mass from which the worlds came out. God is the Spirit of that nabulous mass, or golden egg or the

tenacious material whole out of which the world came into being. So part of Brahman means the part of that nabulous mass wherein the Divine Power is present as the Creator of the Universe.

कस्मिन्नङ्गे तपो अस्याधि तिष्ठति कस्मिन्नङ्ग ऋतमस्याध्याहितम्
क्व व्रतं क्व श्रद्धास्य तिष्ठति कस्मिन्नङ्गे
सत्यमस्य प्रतिष्ठितम् ॥ १ ॥

What is that part of the Spirit of Universe is which remains seated the heating power that heats thc matter, which part of this is the base of the eternal law. Where stands the vow and discipline and in which part of this has been established thc truth ?

कस्मादङ्गाद् दीप्यते अग्निरस्य कस्मादङ्गात् पवते मातरिश्वा ।
कस्मादङ्गाद् वि मिमीतेऽधि चन्द्रमा
मह स्कम्भस्य मिमानो अङ्गम् ॥ २ ॥

Out of which part of member of this glows the refulgence of fire and from which member of this proceeds the blowing of the wind. From what part of the Supreme Supporting Divinity moon measuring the destined journey measures out its path ?

कस्मिन्नङ्गे तिष्ठति भूमिरस्य कस्मिन्नङ्गे तिष्ठत्यन्तरिक्षम् ।
कस्मिन्नङ्गे तिष्ठत्याहिता द्यौः
कस्मिन्नङ्गे तिष्ठत्युत्तरं दिवः ॥ ३ ॥

What is that part of this Universal Spirit wherein the earth has been upheld, in which part rests this firmament, in which part has been plaeed the sky and in which member dwells the spacc above sky.

क्व प्रेप्सन् दीप्यत ऊर्ध्वो अग्निः क्व प्रेप्सन्

पवते मातरिश्वा । यत्र प्रेप्सन्तीरभियन्त्यावृतः
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ ४ ॥

Whitherward destined to proceed the sun shines above and with what destination to reach the wind blows ? Who out of other powers tell me, O learncd ! is that Supporting Divine Power to whom with longing to the turning pathways ?

क्वार्धमासाः क्व यन्ति मासाः संवत्सरेण सह संविदानाः ।
यत्र यन्त्यृतवो यत्रार्तवाः स्कम्भं
तं ब्रूहि कतमः स्विदेव सः ॥ ५ ॥

Whither-ward go the half-months and months standing in conformity with the full Year ? Who out of many powers, tell me O learned ! is that Supporting Divinc Power in whom go thc seasons and the parts of the seasons ?

क्व१ प्रेप्सन्ती युवती विरूपे अहोरात्रे द्रवतः संविदाने ।
यत्र प्रेप्सन्तीरभियन्त्यापः स्कम्भं
तं ब्रूहि कतमः स्विदेव सः ॥ ६ ॥

Whitherward destined to proceed go with speed these two different young day and night in their full concordance ? Who out of the many other powers, tell me O learned ! is that Supporting Divine Power to whom yearning waters go ?

यस्मिन्त्स्तब्ध्वा प्रजापतिर्लोकान्त्सर्वाँ अधारयत् ।
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ ७ ॥

Who out of many powers tell me O learned ! is that Supporting Divine Power on whom *Prajapati*, the Creator of the Universe set up and firmly established the worlds ?

N. B. : Though there is no difference between *Prajapati*, and Skambha yet they seem here to be described different by the virtue of activities of the one same God. The

Supporter of the Universe is Known as the Skambha while the Creator is known as Prajapati. The question as on whom the creator of universe set up the firmly established the universe may be answered here in this way that the Creator set up and firmly established the world on Himself as He being creator is also Skambha, the main supporter of all the Worlds.

यत् परममवमं यच्च मध्यमं प्रजापतिः ससृजे विश्वरूपम् ।
कियता स्कम्भः प्र विवेश तत्र यन्न
प्राविशत् कियत् तद् बभूव ॥ ८ ॥

In that universe, which is wearing all the forms the Lord of the Universe created in the high heavenly region, which He created in the middle region, and which he created in lower rigion how far the Skambha, the Supporting Divine Power portion of Him entered ? What remained which did not enter in the World ?

कियता स्कम्भः प्र विवेश भूतं कियद् भविष्यदन्वाशयेऽस्य
एकं यदङ्गमकृणोत् सहस्रधा कियता स्कम्भः
प्र विवेश तत्र ॥ ९ ॥

How much of the Skambha, the Supporting Divine Power has entcred in the past and how much of Him has reached in the future ? How much of the Supporting Divine Power did enter in that one part of him which he established in thousand places and thousand ways ?

यत्र लोकांश्च कोशांश्चापो ब्रह्म जना विदुः ।
असच्च यत्र सच्चान्तः स्कम्भं तं ब्रूहि कतमः
स्विदेव सः ॥ १० ॥

In Brahman, the Supreme Being wherein the learned men know that all the worlds and treasures are laid, are contain-ed both the subtle matter and its gross products. Pronounce

Him to be the Pillar of Support, Verily He is the most Blissful Being.

यत्र तपः पराक्रम्यं व्रतं धारयत्युत्तरम् ।
ऋतं च यत्र श्रद्धा चापो ब्रह्म समाहिताः
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ ११ ॥

Pronounce Him to be the Supreme Being in whom the sacred austerity exerting in full maintains its loftiest vow or the subsequent result and where in are comprehended commic law, faith, atoms and matter. Who out of many powers, tell me O learned ! is the Supporting Divine Power.

यस्मिन् भूमिरन्तरिक्षं द्यौर्यस्मिन्नध्याहिता ।
यत्राग्निश्चन्द्रमाः सूर्यो वातस्तिष्ठन्त्यार्पिताः
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १२ ॥

Wherein the earth, the atmosphere and the heaven live, Wherein the fire, the moon, the sun and the air have taken shelter ; say He is the pillar of support ; verity He is the Most Blissful Being.

यस्य त्रयस्त्रिंशद् देवा अङ्गे सर्वे समाहिताः ।
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १३ ॥

Who out of many powers, tell me O learned ! is tnat Supporting Divine Power in whose member are contained the thirty-three cosmic powers.

यत्र ऋषयः प्रथमजा ऋचः साम यजुर्मही ।
एकर्षिर्यस्मिन्नार्पितः स्कम्भं तं ब्रूहि कतमः
स्विदेव सः ॥ १४ ॥

Who out of many powers, tell me O learned ! is that Supporting Divine Power in whom the first born scven *Rishis*, the cosmic elements with Riks, Yajus, Saman and Atharva abide and in whom one vital air has its maintenance.

यत्रामृतं च मृत्युश्च पुरुषेऽधि समाहिते ।

समुद्रो यस्य नाड्यः पुरुषेऽधि समाहिताः
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ १५ ॥

Who out of many powers, tell me O learned ! is that Supporting Divine Power who comprehends the death and immortality for mankind and who contains the gathered waters like his veins for mankind.

यस्य चतस्रः प्रदिशो नाड्यस्तिष्ठन्ति प्रथमाः ।
यज्ञो यत्र पराक्रान्तः स्कम्भं तं ब्रूहि कतमः
स्विदेव सः ॥ १६ ॥

Who out of many powers, tell me O learned ! is that Supporting Divine power whose chief arteries stand as the four regions of the sky and in whom knowledge and power, integration, disintegration and balanced action have their might.

ये पुरुषे ब्रह्म विदुस्ते विदुः परमेष्ठिनम् ।
यो वेद परमेष्ठिनं यश्च वेद प्रजापतिम् ।
ज्येष्ठं ये ब्राह्मणं विदुस्ते स्कम्भमनुसंविदुः ॥ १७ ॥

Those who understand Brahman, the Supreme Beng in *Purusha*, the man's heart know the All-supporting Lord. Those including him who knows *Prajapati*, the All-supporting God, who knows the master of creation and who knows the Supreme Divinity, who knows Skambha. the Supporting Divinc Power.

यस्य शिरो वैश्वानरश्चक्षुरङ्गिरसोऽभवन् ।
अङ्गानि यस्य यातवः स्कम्भं तं ब्रूहि कतमः
स्विदेव सः ॥ १८ ॥

Who out of many powers, tell me O learned ! is that Supporting Divine Power of whom the Sun becomes head and of

whom *Angirasah*, the luminous bodies become eye and of whom the moving worlds become limbs.

यस्य ब्रह्म मुखमाहुर्जिह्वां मधुकशामुत ।
विराजमूधो यस्याहुः स्कम्भं
तं ब्रूहि कतमः स्विदेव सः ॥ १९ ॥

Who out of many powers, tell me O learned ! is that Supporting Divine Power, the mouth of whom the learned men call the Vedie speech and whose organ of speech is the *Madhukasha* the Vigorous power of creation and of whom the Virat is called udder.

यस्मादृचो अपातक्षन् यजुर्यस्मादपाकषन् ।
सामानि यस्य लोमान्यथर्वाङ्गिरसो
मुखं स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ २० ॥

From Him the sages extract the ***Rigveda*** and from Him they get the *Yajurveda*, All-pervading like His hair are the *Samveda* and the *Atharaveda*, the essence of all knowledge is like his mouth. Who is that Supreme Being ? Proclaim Him to be the Upholding Pillar of the Universe.

असच्छाखां प्रतिष्ठन्तीं परममिव जना विदुः ।
उतो सन्मन्यन्तेऽवरे ये ते शाखामुपासते ॥ २१ ॥

Some persons comprehend the present branch of the non-manifested world as the main material cause of the Universe and some others who analyse this branch from its nearest point accept it as *sat*, the existence.

यत्रादित्याश्च रुद्राश्च वसवश्च समाहिताः ।
भूतं च यत्र भव्यं च सर्वे लोकाः प्रतिष्ठिताः
स्कम्भं तं ब्रूहि कतमः स्विदेव सः ॥ २२ ॥

Who out of many powers, tell me O learned ! is that Supporting Divine power in whom twelve *Adityas* the months of the year ; *Rudras*, the eleven vital breaths including the soul and *Vasus*, the eight localities are contained and in whom the past, future and all the worlds are firmly established.

यस्य त्रयस्त्रिंशद् देवा निधिं रक्षन्ति सर्वदा
निधिं तमद्य को वेद यं देवा अभिरक्षथ ॥ २३ ॥

Whose secret treasure the thirty-three mighty forces of world always protect who is amonget them who knows this treasure which they guard carefully.

यत्र देवा ब्रह्मविदो ब्रह्म ज्येष्ठमुपासते ।
यो वै तान् विद्यात् प्रत्यक्षं
स ब्रह्मा वेदिता स्यात् ॥ २४ ॥

There and then wherein and when the knower of Vedas worship the loftiest Divine Power, the man who distinctively knows these mighty master-minds, may be knower and chief-priest of the *yajna*.

बृहन्तो नाम ते देवा येऽसतः परि जज्ञिरे ।
एकं तदङ्गं स्कम्भस्यासदाहुः परो जनाः ॥ २५ ॥

These are the cosmic elements named as *Brihat* which springs up from *Asat*, the non-manifested material cause, The born men say that one part of *Skambha* the Supporting Divine Power is non-manifested material cause.

यत्र स्कम्भः प्रजनयन् पुराणं व्यवर्तयत् ।
एकं तदङ्गं स्कम्भस्य पुराणमनुसंविदुः ॥ २६ ॥

Where *Skambha*, the All-Supporting Divine Power arranging the cosmic order gives the worldly objects of previous cycle a new shape and form that single part of *Skambha*, the

learned man recognise as *Purana*, the process in which previous objects are manifested in new shape and forms.

यस्य त्रयस्त्रिंशद् देवा अङ्गे गात्रा विभेजिरे ।
तान् वै त्रयस्त्रिंशद् देवानेके ब्रह्मविदो विदुः ॥ २७ ॥

The thirty three cosmic elements within His body are disposed as limbs and some learned men who knows about universe and it's master knows about universe and its master knows those thirty-three cosmic powers.

हिरण्यगर्भं परममनत्युद्यं जना विदुः ।
स्कम्भस्तदग्रे प्रासिञ्चद्धिरण्यं लोके अन्तरा ॥ २८ ॥

People know the *Hiranyagarbha*, the nebulous state of the world as supreme one and inexpressible but it is *Skambha*, who in the beginning pours out the gold or golden light in the form of Hiranyagarbha in the midst of the worlds.

स्कम्भे लोकाः स्कम्भे तपः स्कम्भेऽध्यृतमाहितम् ।
स्कम्भं त्वा वेद प्रत्यक्षमिन्द्रे सर्वं समाहितम् ॥ २९ ॥

All the worlds rest on Skambha, the All Supporting Divine Power. heating strength repose on Skambha and the eternal law repose on Skambha. O Skambha ! I esoterically know you as *Indra*, the Almighty God in whom all of the universe finds its base or rest.

इन्द्रे लोका इन्द्रे तप इन्द्रेऽध्यृतमाहितम् ।
इन्द्रं त्वा वेद प्रत्यक्षं स्कम्भे सर्वं प्रतिष्ठितम् ॥ ३० ॥

The Worlds rest on Indra, the Almighty God, the strength of heating the material atoms finds rest in him and the eternal law reclive in *Indra*. O Indra, the Almighty Lord ! I know you as Skambha in whom all of the universe finds its repose.

नाम नाम्ना जोहवीति पुरा सूर्यात् पुरोषसः ।

यदुजः प्रथमं संबभूव स ह तत् स्वराज्यमियाय
यस्मान्नान्यत् परमस्ति भूतम् ॥ ३१ ॥

The man calls one name to explain by another name. God is present before the sun and before the down. The unbegottòn God who was manifest first of all. He obtained that nebulous form of the world. He is the only being whom no one from the cosmic order can surpass.

यस्य भूमिः प्रमान्तरिक्षमुतोदरम् ।
दिवं यश्चक्रे मूर्धानं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३२ ॥

Our homage to that eternal Supreme Being whose base is this earth and bally this air and who made this sky for His head.

यस्य सूर्यश्चक्षुश्चन्द्रमाश्च पुनर्णवः ।
अग्निं यश्चक्र आस्यं१ तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३३ ॥

Our homage to that eternal Supreme Being whose eye is the Sun and the moon which becomes new everyday by change of phase, and who made this fire for His mouth.

यस्य वातः प्राणापानौ चक्षुरङ्गिरसोऽभवन् ।
दिशो यश्चक्रे प्रज्ञानीस्तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३४ ॥

Our homage to that eternal Supreme Being whose two life-breathings are this obvious wind, whose sight is *Angirasas*, the luminous worlds and who make the regions to be the means of sense.

स्कम्भो दाधार द्यावापृथिवी उभे इमे स्कम्भो
दाधारोर्व१न्तरिक्षम् । स्कम्भो दाधार प्रदिशः
षडुर्वीः स्कम्भ इदं विश्वं भुवनमा विवेश ॥ ३५ ॥

God the Pillar of support is holding both the earth and the

heaven and the Pillar support is holding the vast atomosphere. The Pillar of support is holding the extensive six directions and the Pillar of support is pervading this entire universe.

यः श्रमात् तपसो जातो लोकान्त्सर्वान्त्समानशे ।
सोमं यश्चक्रे केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ ३६ ॥

Our homage to that eternal Supreme Being who is pervading all the worlds being manifest from His active toil and who makes only *Soma*, the creative power his nature.

कथं वातो नेलयति कथं न रमते मनः ।
किमापः सत्यं प्रेप्सन्तीर्नेलयन्ति कदा चन ॥ ३७ ॥

Why does wind move incessantly, why does not the mind takes rest and why do not the waters desirous of proving their real nature and operation ever repose.

महद् यक्षं भुवनस्य मध्ये तपसि क्रान्तं सलिलस्य पृष्ठे ।
तस्मिञ्छ्रयन्ते य उ के च देवा वृक्षस्य स्कन्धः
परितइव शाखाः ॥ ३८ ॥

Engaged in His tremendous activities of creation the Supreme Ordainer of the Universe is present in the vast space on the back of the *Salila*, the material cause of the Universe, the matter. In Him all the worldly forces are to take refuge as the branehes stand round the trunk of a tree.

यस्मै हस्ताभ्यां पादाभ्यां वाचा श्रोत्रेण चक्षुषा ।
यस्मै देवाः सदा बलिं प्रयच्छन्ति विमितेऽमितं स्कम्भं
तं ब्रूहि कतमः स्विदेव सः ॥ ३९ ॥

Who out of many powers, tell me O learned ! is the *Skambha*, the All-supporting Divine Power to whom the learned men pay unmeasured tribute with folded hands,

with disceplined feet, with voice, with ears and with closed eyes in the vast place of meditation.

अप तस्य हतं तमो व्यावृत्तः स पाप्मना ।
सर्वाणि तस्मिञ्ज्योतींषि यानि त्रीणि प्रजापतौ ॥ ४० ॥

Darkness is ehased away from Him, He is free from all evils, and all the three lights whatever they are physically, intellectually and spiritually abide in Him, the Lord of the Creatures.

यो वैतसं हिरण्ययं तिष्ठन्तं सलिले वेद ।
स वै गुह्यः प्रजापतिः ॥ ४१ ॥

Verily He who knows the golden World, the lustrous world woven resting in the material cause, the matter; is the mysterious Lord of the Creation.

तन्त्रमेके युवती विरूपे अभ्याक्रामं वयतः षण्मयूखम् ।
प्रान्या तन्तूंस्तिरते धत्ते अन्या
नाप वृञ्जाते न गमातो अन्तम् ॥ ४२ ॥

Singly the two ever young twain of night and day quite different from each other weave the six-pegged (i.e. Six directions including four cornors, above and below) time in frequency. The one of the two draws out the thread and the other lays them. They do not break them and do not reach at an and in their operation.

तयोरहं परिनृत्यन्त्योरिव न वि जानामि यतरा परस्तात् ।
पुमानेनद् वयत्युद् गृणत्ति पुमानेनद्
वि जभाराधि नाके ॥ ४३ ॥

Of these two dancing ever in cycle I cannot distinguish which ranks first and which ranks after. It is only Puman the Allmighty devinity who wave this web, The Altmighty —devides it and the Almighty has stretched it to the cope of the space.

इमे मयूखा उप तस्तभुर्दिवं सामानि
चक्रुस्तसराणि वातवे ॥ ४४ ॥

These pegs, (6 directions) have held the heavenly region and the *Samans*, have turned them into shuttles for weaving.

सू० ८ ॥ ऋषिः—कुत्सः ॥ देवता—अध्यात्मम् ॥ छन्दः—१ उपरिष्टाद् विराड् बृहती; २ बृहतीगर्भाऽनुष्टुप्; ३, ४, ८, ९, १३, १६-१८, २४, २८, ३५, ३६, ४०, ४४ त्रिष्टुप्; ५ भुरिगनुष्टुप्; ६, १४, १९-२१ २३, २५, २९, ३१-३४, ३७, ३८, ४१, ४३ अनुष्टुप्; ७ पराबृहती; १० अनुष्टुब्गर्भा त्रिष्टुप्; ११ जगती; १२ पुरोबृहती त्रिष्टुब्गर्भाऽऽर्षी पङ्क्तिः; १५, २७ भुरिग्बृहती; २२ पुरउष्णिक्; २६ द्व्युष्णिग्गर्भाऽनुष्टुप्; ३० भुरिक् त्रिष्टुप्; ३९ बृहतीगर्भा त्रिष्टुप्; ४२ (त्रिपदा) विराड् गायत्री ॥

HYMN. VIII.

Seer—Kutsa. Subject-matter—Adhyatmam. Metre—1 Uparisted Virat Brihati ; 2 Brihatigarbha Anustup ; 3, 4, 8, 9;, 16-18, 24, 28, 35, 36, 40, 44 Tristup 5 Bhuriganustup ; 6, 14, 19-21, 23, 25, 29, 31-34, 37, 38, 41, 43 Anustup ; 7 Para Brihati ; 10 Anustubgarbha Tristup; 11 Jagati, 12 Pura Brihati Tristubgarbha Arshi Panktih ; 15, 27, Bhurig Brihati ; 22 Pura Ushnik ; 26 Ushnik-garbha Anustup ; 30 Bhuric Tristup ; 42 Tripada Virad Gayatri.

यो भूतं च भव्यं च सर्वं यश्चाधितिष्ठति ।
स्व१र्यस्य च केवलं तस्मै ज्येष्ठाय ब्रह्मणे नमः ॥ १ ॥

Our consecrated reverence go to the Supreme Providence who ordains whatever has been and whatever shall be, who ordains all the Universe and whose nature is only light.

स्कम्भेनेमे विष्टभिते द्यौश्च भूमिश्च तिष्ठतः ।
स्कम्भ इदं सर्वमात्मन्वद् यत् प्राणन्निमिषच्च यत् ॥ २ ॥

These two, the earth and the heavenly region standfast upheld by the All-supporting God. Whatever is here

in this world as animate and what (unanimate) whatever breaths and whatever does not breath, rest on All-supporting God.

तिस्रो ह प्रजा अत्यायमायन् न्य१न्या अर्कमभितोऽविशन्त ।
बृहन् ह तस्थौ रजसो विमानो हरितो
हरिणीरा विवेश ॥ ३ ॥

Three kinds of living creation are subjected to rising and vanishing and others (as eternal ones) are resting in the All-worshipable Divinity. The Supreme creator of the universe stands firm like the sun and pervades all the regions of the space.

द्वादश प्रधयश्चक्रमेकं त्रीणि नभ्यानि क उ तच्चिकेत ।
तत्राहतास्त्रीणि शतानि शङ्कवः
षष्टिश्च खीला अविचाचला ये ॥ ४ ॥

Who does comprehend the twelve tires the one wheel and three naves ? Three hundred spokes have been hammered thereupon and sixty pins are set firmly in their places.

N. B. : Here in the verse the year of twelve month has been mysteriously described. The year is a wheel which possesses three naves, the rainy season, autumn and spring. Three hundred and sixty nights and days pass in one complete year.

इदं सवितर्वि जानीहि षड् यमा एक एकजः ।
तस्मिन् हापित्वमिच्छन्ते य एषामेक एकजः ॥ ५ ॥

O learned man ! discern this that six are the twin (12 months of the year described in six seasons each of which contain two month's period) one is singly born (the time or the sun). They claim relationship in that among them who is singly born.

आविः सन्निहितं गुहा जरन्नाम महत् पदम् ।

तत्रेदं सर्वमार्पितमेजत् प्राणत् प्रतिष्ठितम् ॥ ६ ॥

The Being who deserves laudation is a Supreme position, manifests Himself inmost chamber of our hearts ; All that which moveth and that which moveth not and all living creatures have wholly taken shelter therein (in Him).

एकचक्रं वर्तत एकनेमि सहस्राक्षरं प्र पुरो नि पश्चा ।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं क्व३ तद् बभूव ॥ ७ ॥

One-whealed, single-fellied and thousand-spoked Sun rolls from east to westward. With the one half of it makes the all worlds of the one part of the globe enlightened and where is the other half of it un-noticed.

पञ्चवाही वहत्यग्रमेषां प्रष्टयो युक्ता अनुसंवहन्ति ।
अयातमस्य ददृशे न यातं परं नेदीयोऽवरं दवीयः ॥ ८ ॥

The engine in extreme fore of the train sets in motion and pulls on the vehicle of five wheels. Other bogies joined in rear, move to-gether. The path covered and remaining to be covered by this train is not seen by any one. The distant comes nearer and the nearest becomes far-off.

N. B. : The human body is that train that has been described in the verse. Mind is engine which carries this body. There are five sheaths in the body. The path covered and uncovered is not known and the soul weich is nearest becomes far off and the material world which is distant from the soul becomes nearest.

तिर्यग्बिलश्चमस ऊर्ध्वबुध्नस्तस्मिन् यशो निहितं विश्वरूपम् ।
तदासत ऋषयः सप्त साकं
ये अस्य गोपा महतो बभूवुः ॥ ९ ॥

The ladle having side holes and its bottom turned upwards—wherein is placed the omniform glory. Here sit together seven seers, the five cognitive organs including mind and

intellect who become guardians of mighty one, the human soul.

N, B. : Here the head has been described as ladle and five organs, the mind and intellect as seven Rishis. Mighty one is this human soul.

या पुरस्ताद् युज्यते या च पश्चाद् या विश्वतो युज्यते
या च सर्वतः । यया यज्ञः प्राङ् तायते
तां त्वा पृच्छामि कतमा स ऋचाम् ॥ १० ॥

I ask you, O learned one ! Which is that of all the verses which is employed is employed in opening and conclusion which is employed in each and every portion and by which *Yajna* or the world proceeds onward.

यदेजति पतति यच्च तिष्ठति प्राणदप्राणन्निमिषच्च यद् भुवत् ।
तद् दाधार पृथिवीं विश्वरूपं
तत् संभूय भवत्येकमेव ॥ ११ ॥

That which moves, that which flies, that which stands, that which breaths and breaths not and that which existing shuts the eye, upholds the entity which wearing all forms of the world upholds the earth and every thing becomes one consistent whole the matter with souls in him in the time of dissolution.

अनन्तं विततं पुरुत्रानन्तमन्तवच्चा समन्ते ।
ते नाकपालश्चरति विचिन्वन्
विद्वान् भूतमुत भव्यमस्य ॥ १२ ॥

The infinite material cause with the all-pervading presence of God therein is extended every side, the finite world and finite eternal causes are in their mutual jurisdiction. The Guardian of the space and the extending world and its

cause knowing these two and distinguishing between two exerts His energy in past and future of this world.

प्रजापतिश्चरति गर्भे अन्तरदृश्यमानो बहुधा वि जायते ।
अर्धेन विश्वं भुवनं जजान यदस्यार्धं कतमः स केतुः ॥ १३ ॥

The Lord of Creatures exerts (His energy) with the innermost part of the Universe (and thus) makes himself manifest in various ways (although) He is unborn (in His essence). Men devoted to the practice of spiritual communion perceive this force of His Creative agency all around them, verily all the worlds are moving within Him.

ऊर्ध्वं भरन्तमुदकं कुम्भेनेवोदहार्यम् ।
पश्यन्ति सर्वे चक्षुषा न सर्वे मनसा विदुः ॥ १४ ॥

Like the bearer of water who fills and draws the water with jar all the men perceive the glory of God with the eye but they do not know Him.

दूरे पूर्णेन वसति दूर ऊनेन हीयते ।
महद् यक्षं भुवनस्य मध्ये तस्मै बलिं
राष्ट्रभृतो भरन्ति ॥ १५ ॥

The Almighty All-pervading God quite separate from the world pervades the whole of it but He is left untouched with the inflictions of this finite world. The Supreme Being is present in the inmost centre of the universe and all the learned men who protect the mankind pay their homage to Him.

यतः सूर्य उदेत्यस्तं यत्र च गच्छति ।
तदेव मन्येऽहं ज्येष्ठं तदु नात्येति किं चन ॥ १६ ॥

I know Him the eternal Supreme Being where from the sun arises and whither it goes to set and nothing in the world can surpass Him.

ये अर्वाङ् मध्य उत वा पुराणं वेदं विद्वांसमभितो वदन्ति ।
आदित्यमेव ते परि वदन्ति सर्वे
अग्निं द्वितीयं त्रिवृतं च हंसम् ॥ १७ ॥

Those who in present time, in before time and in ancient time laudly speaks of the Intelligent Being revealing the Veda really speaks first the Aditya, the Indivisible God, secondly Agni, the Self-refulgent God and thirdly *Hansam*, the Supreme spirit free of all inflictions and possessed of the trio of operation—the creation, subsistence and dissolution.

सहस्राह्ण्यं वियतावस्य पक्षौ हरेर्हंसस्य पततः स्वर्गम् ।
स देवान्त्सर्वानुरस्युपदद्य संपश्यन् याति
भुवनानि विश्वा ॥ १८ ॥

Like the Sun, wings of the *Hansa*, the two operation of pervasiveness and creativeness of the Blissful God are stritched and they cover in their compass the luminous space which is not to be covered in the journey of thousands of days. He carrying all the physical forces, emancipated and nonemancipated souls on His space-like bossom exerts His energy beholding all the worlds and creations.

सत्येनोर्ध्वस्तपति ब्रह्मणार्वाङ् वि पश्यति ।
प्राणेन तिर्यङ् प्राणति यस्मिन्ज्येष्ठमधि श्रितम् ॥ १९ ॥

The man in whom the eternal Supreme Being is established through high spiritual attainments blazes up aloft by truth, beholds down all through *Brahma*, the Knowledge and breaths in all spheres through vitality,

यो वै ते विद्यादरणी याभ्यां निर्मथ्यते वसु ।
स विद्वाञ्ज्येष्ठं मन्येत स विद्याद् ब्राह्मणं महत् ॥ २० ॥

The learned one who knows the kindling-stick from which by attrition the wealth of fire is drawn, understands the Supreme Being and comprehend what is Supreme to all

अपादग्रे समभवत् सो अग्रे स्व१राभरत् ।
चतुष्पाद् भूत्वा भोग्यः सर्वमादत्त भोजनम् ॥ २१ ॥

The Supreme Being having no foot was manifest first and He brought the celestial light. He becoming four-footed (i.e. penatrating four regions of the sky) and the guard of all takes into His own power the subsistence of all.

भोग्यो भवदथो अन्नमदद् बहु ।
यो देवमुत्तरावन्तमुपासातै सनातनम् ॥ २२ ॥

The man who worships the Almighty Divinity who is eternal rarest of the matter and souls, will get useful things and will attain plenty of eatables.

सनातनमेनमाहुरुताद्य स्यात् पुनर्णवः ।
अहोरात्रे प्र जायेते अन्यो अन्यस्य रूपयोः ॥ २३ ॥

The learned men call the soul eternal though it is new again (by assuming birth). The birth and death like day and night occur in the form which one and the other of them does wear.

शतं सहस्रमयुतं न्यर्बुदमसंख्येयं स्वमस्मिन् निविष्टम् ।
तदस्य घ्नन्त्यभिपश्यत एव तस्माद्
देवो रोचत एष एतत् ॥ २४ ॥

A hundred, thousand, myriad hundred million ye innumerable powers are held in Him. All the worlds aminate or inanimate attain that power from Him who beholds even all. Therefore this mighty God illuminate this world.

बालादेकमणीयस्कमुतैकं नेव दृश्यते ।
ततः परिष्वजीयसी देवता सा मम प्रिया ॥ २५ ॥

The one (i. e. the soul) is even subtler than hair (the infinitesimal of hair) and one (i. e, the matter) is invisible (in its

essence) but the subtlest and the most pervading Divinity is the only object of my love and devotion.

इयं कल्याण्य१जरा मर्त्यस्यामृता गृहे ।
यस्मै कृता शये स यश्चकार जजार सः ॥ २६ ॥

This auspicious and fair prakriti (the matter) untouched by old age is immortal and eternal in home, the world of mortality. He for whom it lies to yield the pleasure etc. and who has attachment with it, becomes old and attered.

त्वं स्त्री त्वं पुमानसि त्वं कुमार उत वा कुमारी ।
त्वं जीर्णो दण्डेन वञ्चसि त्वं जातो
भवसि विश्वतोमुखः ॥ २७ ॥

O individual soul ! in accordance with thine actions thou assument the form of a woman and that of a man, sometimes thou be comest a bachelor and sometimes thou becomest a virgin. Thou walkest with the help of a staff when thy body becomes old and frail, thou takest ......birth again and again as thy face is turned towards all directions (in accordance by thy actions).

उतैषां पितोत वा पुत्र एषामुतैषां ज्येष्ठ उत वा कनिष्ठः ।
एको ह देवो मनसि प्रविष्टः प्रथमो जातः
स उ गर्भे अन्तः ॥ २८ ॥

This individual soul sometimes becomes their father and sometimes their son too, and sometimes it even becomes their younger brother. Verily the one self-luminous soul dwelling within the mind has taken birth before and verily it again enters the womb (of the mother).

पूर्णात् पूर्णमुदचति पूर्णं पूर्णेन सिच्यते ।
उतो तदद्य विद्याम यतस्तत् परिषिच्यते ॥ २९ ॥

Infinity sprins upon from infinity and the infinity is poured by infinity. Let us now know that infinite Supreme Being who is the main source from where the stream is poured.

एषा सनत्नी सर्नमेव जातैषा पुराणी परि सर्वं बभूव ।
मही देव्यु१षसो विभाती सैकेनैकेन मिषता वि चष्टे ॥ ३० ॥

This eternal *Prakriti* (matter in subtle state) ever makes itself manifest (by assuming various shapes and figures). This eternal substance pervades all the objects of the world. This great and luminous and makes manifest all the desirable objects. If reveals itself in various ways to every active soul.

अविर्वै नाम देवतर्तेनास्ते परीवृता ।
तस्या रूपेणेमे वृक्षा हरिता हरितस्रजः ॥ ३१ ॥

Verily this Prakriti (matter in subtle state) is an illuminating substance which remains ever covered with the eternal law. The chain of these green trees are green through the vritue of this substance.

अन्ति सन्तं न जहात्यन्ति सन्तं न पश्यति ।
देवस्य पश्य काव्यं न ममार न जीर्यति ॥ ३२ ॥

Man does not abondon Him (God) as He resides near him but man does not pecive Him (God) though He lives near Him. Look on the poem of the Divinlty which neither dies nor becomes worn.

अपूर्वेणेषिता वाचस्ता वदन्ति यथायथम् ।
वदन्तीर्यत्र गच्छन्ति तदाहुर्ब्राह्मणं महत् ॥ ३३ ॥

The voices that are inspired by the Supreme Spirit before whom any thing of the world was not, describe the things as they are. These voices describing the things in their fittest manner go whitherward that is called the Divinity, the revealer of the Vedic speeches, by the seers.

यत्र देवाश्च मनुष्याश्चारा नाभाविव श्रिताः ।
अपां त्वा पुष्पं पृच्छामि यत्र तन्मायया हितम् ॥ ३४ ॥

I ask you, O learned man ! about that flower of the atoms (the world) wherein all the mighty forces of nature and men are arranged like the spokes fitted in the nave and wherein that Supreme Being with the wisdom is hidden.

येभिर्वात इषितः प्रवाति ये दर्दन्ते पञ्च दिशः सध्रीचीः ।
य आहुतिमत्यमन्यन्त देवा अपां नेतारः
कतमे त आसन् ॥ ३५ ॥

Who are those atom-bearing mighty forces, commanded by whom this wind blows who range five united regions and who do not care for our call.

इमामेषां पृथिवीं वस्त एकोऽन्तरिक्षं पर्येको बभूव ।
दिवमेषां ददते यो विधर्ता विश्वा आशाः
प्रति रक्षन्त्येके ॥ ३६ ॥

This Agni which is one of them resides in the earth, the other one, the air pervades the atmosphere, the third one of them, the Sun which is the support of many worlds holds the heavenly region and there are some ones like moon and stars which guard all the regions.

यो विद्यात् सूत्रं विततं यस्मिन्नोताः प्रजा इमाः ।
सूत्रं सूत्रस्य यो विद्यात् स विद्याद् ब्राह्मणं महत् ॥ ३७ ॥

One who knows the All-pervading Cord wherein all these creatures are inter-woven and one who knows the cods knows the Supreme Being.

वेदाहं सूत्रं विततं यस्मिन्नोताः प्रजा इमाः ।
सूत्रं सूत्रस्याहं वेदाथो यद् ब्राह्मणं महत् ॥ ३८ ॥

I know the All-spreading Cord wherein are inter-woven all the creatures. I know the cord of the cords, hence I know the Supreme Being.

यदन्तरा द्यावापृथिवी अग्निरैत् प्रदहन् विश्वदाव्यः ।
यत्रातिष्ठन्नेकपत्नीः परस्तात्
क्वेवासीन्मातरिश्वा तदानीम् ॥ ३९ ॥

When (in the period of dissolution) the all-consuming fire passes between heaven and the earth devouring everything with flame, when all the directions remain as far as having their one lord, the fire only, where does live this wind or the soul then ?

अप्स्वासीन्मातरिश्वा प्रविष्टः प्रविष्टा देवाः सलिलान्यासन् ।
बृहन् ह तस्थौ रजसो विमानः
पवमानो हरित आ विवेश ॥ ४० ॥

The wind then remains hidden in the atoms of the worldy objects or the soul then remains hidden in material atoms. All the physical forces enter in their respective causes. There stood only one pure refulgent mighty measurer of all the world who pervaded all the regions of the space.

उत्तरेणेव गायत्रीममृतेऽधि वि चक्रमे ।
साम्ना ये साम संविदुरजस्तद् ददृशे क्व ॥ ४१ ॥

The man of intuitive geneus strides over the state of immortality and blessedness by crossing over the state of self which is above the vital energy. Those who by *saman*, the communion of God know *Saman*, the state of the supreme unity, understand as where this Unbegotten Soul is seen.

निवेशनः संगमनो वसूनां देवइव सविता सत्यधर्मा ।
इन्द्रो न तस्थौ समरे धनानाम् ॥ ४२ ॥

The All-beatitude Divinity whose laws are true and constant like the Sun is the refuge of whole world and is the uniform base of them. He is firm in the strife of His operations and results like Indra, the soul.

पुण्डरीकं नवद्वारं त्रिभिर्गुणेभिरावृतम् ।
तस्मिन् यद् यक्षमात्मन्वत् तद् वै ब्रह्मविदो विदुः ॥ ४३ ॥

The knower of the Brahman (The Supreme Being) knows that nine-portaled lotus-flower enclosed with the triple *Gunas* of the subtle elements wherein resides the living (individual) soul,

अकामो धीरो अमृतः स्वयंभू रसेन तृप्तो न कुतश्चनोनः ।
तमेव विद्वान् न बिभाय मृत्योरात्मानं
धीरमजरं युवानम् ॥ ४४ ॥

That Universal Soul is without desire of any worldly attainments, firm, immortal, self-existent, contented with His own blessedness and He is backing nothing (for His perfection) but completely perfect. The man who knows this Universal soul as firm, undecaying and ever young or mature, does not fear death.

सू० ९ ॥ ऋषिः—अथर्वा ॥ देवता—शतौदना ॥ छन्दः—१ त्रिष्टुप्; २-११, १३-२४ अनुष्टुप्; १२ पथ्या- पङ्क्तिः; २५ द्व्युष्णिग्गर्भाऽनुष्टुप्; २६ पञ्चपदा बृहत्यनुष्टुबुष्णिग्गर्भा जगती; २७ पञ्चपदाऽति-जागताऽनुष्टुब्गर्भा शक्वरी ॥

HYMN IX.

Seer — Atharvan. Subject-matter — Shataudana. Metre — 1 Tristup ; 2-11, 13-24 Anustup ; 12 Pathyapanktih; 25 Dvishnig-garbha Anustup ; 26 Panchpada Brihati-Anustubgarbha jagati ; 27 Panchpada Atijagati Anustubgarbha Shakvari.

N. B. : In this hymn we find the description of Cow which has been called *Shataudana*. The term Shatau-

dama described the multifarious preparations of the milk of Cow. Those who think that Cow whould be prepared in hundred kinds of food are wrong. Cow is not to be killed as it is Aghnya. Its meat is not eatable as it creates tuberculosis. So to prepare hundreds of dishes from cow is absurd. *Odana* means pouring or sprinkling. In hundred ways the Cow's milk is poured or sprinklcd in food etc. Milk produces curd, butter, ghee and other preparations made from them. Therefore it should be taken here correctly that hundred kinds of drinks and eatable can be prepared from the milk of cow. Cow is Shataudana because its milk is the source of hundred kinds of preparations. Cow is also Shataudana as its milk gives hundred preparations for *yajna*.

अघायतामपि नह्या मुखानि सपत्नेषु वज्रमर्पयैतम् ।
इन्द्रेण दत्ता प्रथमा शतौदना
भ्रातृव्यघ्नी यजमानस्य गातुः ॥ १ ॥

O King ! bind the mouth of the enemies and cast deadly weapon against the foes. The *Shataudana* (whose milk used in hundred kinds of preparations) first given by Indra, the Almighty Lord is the destroyer of foes-like diseases and is the pathway of *Yajmana*, the performer of *yajna*.

वेदिष्टे चर्म भवतु बर्हिर्लोमानि यानि ते ।
एषा त्वा रशनाग्रभीद् ग्रावा त्वैषोऽधि नृत्यतु ॥ २ ॥

The skin of this Cow is like *Yajna* Vedi and its hair are like the *Kusha*, the shoot of *Kusha* grass. The Cord in which this cow is bound like the cord of yajna and *gravan*, the learned priest may dance in delight around this Cow. (as they feel that they will get it as *Dakshina*).

बालास्ते प्रोक्षणीः सन्तु जिह्वा सं माष्ट्वघ्न्ये ।
शुद्धा त्वं यज्ञिया भूत्वा दिवं प्रेहि शतौदने ॥ ३ ॥

Let the hair of this cow which is not to be killed be like *Prokshanis* and the tongue be the cleaning comb (as it has thormy substance over the tongue). Let this *Shataudana* becoming theirs purely by nature and becoming the means of *yajna* with its milk and ghee send the *yajmana* to heaven, the state of light and happiness.

यः शतौदनां पचति कामप्रेण स कल्पते ।
प्रीता ह्यस्य ऋत्विजः सर्वे यन्ति यथायथम् ॥ ४ ॥

He who makes this Cow ripe and mature by good training and domestication gains all his ambitions fulfilled All the priest conducting *yajna* of this *yajmana* go completely delighted and contented.

स स्वर्गमा रोहति यत्रादस्त्रिदिवं दिवः ।
अपूपनाभिं कृत्वा यो ददाति शतौदनाम् ॥ ५ ॥

He who gives *Shataudana* in gift by making it *Apupnabhi*, the proligerous one ascends to the state of the enlightenment where in reigns the plenty of light, pleasure and painlessness.

स तांल्लोकान्त्समाप्नोति ये दिव्या ये च पार्थिवाः ।
हिरण्यज्योतिषं कृत्वा यो ददाति शतौदनाम् ॥ ६ ॥

He who gives the *Shataudana*, in gift making it shining with gold attains those worlds which are physical and which are spiritual or celestial.

ये ते देवि शमितारः पक्तारो ये च ते जनाः ।
ते त्वा सर्वे गोप्स्यन्ति मैभ्यो भैषीः शतौदने ॥ ७ ॥

Let not this *shataudana* be afraid of those persons who guard it and those persons who train and properly domesticate it as all these men will guard this cow and not hurt it.

वसंवस्त्वा दक्षिणत उत्तरान्मरुतस्त्वा ।
आदित्याः पश्चाद् गोप्स्यन्ति साग्निष्टोममति द्रव ॥ ८ ॥

May Vasus, the learned who have attained knowledge by keeping up the discipline of celibacy for 24 years, guard it from south, may the *Maruth*, the learned who have attained knowledge by keeping up the discipline of celibacy for 44 years protect it form north and may *Adityas* the learned who have attained knowledge by keeping up the discipline of continent for 48 years gurad it from behind or west and let this *Shataudana. Shataudana* go to the place of Agni-stoma where it is required for *Dakshina*.

देवाः पितरो मनुष्या गन्धर्वाप्सरसंश्च ये ।
ते त्वा सर्वे गोप्स्यन्ति सातिरात्रमति द्रव ॥ ९ ॥

Devas, the learned man, Pitaras, the man of practice, men in general, Gandharva, the house-holding men and those who are *apsarases*, the females—all these may guard this *Shataudana* and let this go to *Atiratra* where it is required for Dakshina.

अन्तरिक्षं दिवं भूमिमादित्यान् मरुतो दिशः ।
लोकान्त्स सर्वानाप्नोति यो ददाति शतौदनाम् ॥ १० ॥

He who gives *Shataundana* in gift attains the knowledge and contact of firmament. heavenly region, earth, 12 months of the year, winds, regions and all the worlds.

घृतं प्रोक्षन्ती सुभगा देवी देवान् गमिष्यति ।
पक्तारमघ्न्ये मा हिंसीर्दिवं प्रेहि शतौदने ॥ ११ ॥

Let this beneficent useful cow sprinkling ghee go to men of eulightenment, Let not this *Shataudana* hurt to its trainers and domesticators and let it always remain in light.

ये देवा दिविषदो अन्तरिक्षसदश्च ये ये चेमे भूम्यामधि ।

तेभ्यस्त्वं धुंक्ष्व सर्वदा क्षीरं सर्पिरथो मधु ॥ १२ ॥

Let this cow give always sweet milk and ghee for those physical forces which are the *Devas* of yajna and who are in heaven, who are residing in atmosphere and who are residing on the earth.

यत् ते शिरो यत् ते मुखं यौ कर्णौ ये च ते हनू ।
आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ १३ ॥

Let the head of this cow, let the mouth of it, let the ears of it and let those jaws of it pour *Amiksha*, (the curd mingled in boiling milk) and the sweet milk for the giver.

यौ त ओष्ठौ ये नासिके ये शृङ्गे ये च तेऽक्षिणी ।
आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ १४ ॥

Let both of its lips, its nostrils, both of its horns and these two eyes of it pour *Amiksha*, and sweet milk for the giver.

यत्ते क्लोमा यद्धृदयं पुरीतत् सहकण्ठिका ।
आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ १५ ॥

Let the heart and pericardium of this cow, let its lungs with all the bronchial tubes pour *Amiksha* and the sweet milk for the giver.

यत् ते यकृद् ये मतस्ने यदान्त्रं याश्च ते गुदाः ।
आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ १६ ॥

Let the liver of it, let the kidneys of it, let the entrails and the Parts within pour *Amiksha* and the sweet milk for the giver.

यस्ते प्लाशिर्यो वनिष्ठुर्यौ कुक्षी यच्च चर्म ते ।
आमिक्षां दुहतां दात्रे क्षीरं सर्पिरथो मधु ॥ १७ ॥

Let the rectum and omentum of it and let its belly's hollow and let its skin pour *Amiksha* and sweet milk for the giver.

यस्ते मज्जा यदस्थि यन्मांसं यच्च लोहितम् ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ १८ ॥

Let the marrow of it, let the bones of it, let the flesh of it and let the blood of it pour *Amiksha* and sweet milk for the giver.

यौ ते बाहू ये दोषणी यावंसौ या च ते ककुत् ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ १९ ॥

Let both the shoulders of it, let its hump and let its fore-legs and their parts pour *Amiksha*, and the sweet milk for giver.

यास्ते ग्रीवा ये स्कन्धा याः पृष्टीर्याश्च पर्शवः ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ २० ॥

Let neck and nape and shoulder-joints of it, let the ribs and inter-costal parts of it pour *Amiksa* and the sweet milk for the giver.

यौ त ऊरू अष्ठीवन्तौ ये श्रोणी या च ते भसत् ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ २१ ॥

Let the thighs and the knee-bones of it and let its hinder quarters and hips pour *Amiksha* and sweet milk for the giver.

यत् ते पुच्छं ये ते बाला यदूधो ये च ते स्तनाः ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ २२ ॥

Let the tail and all the hair of this cow, let the udder and its teats pour *Amiksha* and the sweet milk for the giver.

यास्ते जङ्घा याः कुष्ठिका ऋच्छरा ये च ते शफाः ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ २३ ॥

Let all the legs of it, let the refuse of its feet, let the heel-ropes and hooves pour *Amiksha* and the sweet milk for the giver.

यत् ते चर्म शतौदने यानि लोमान्यघ्न्ये ।
आमिक्षां दुह्रतां दात्रे क्षीरं सर्पिरथो मधु ॥ २४ ॥

Let the skin and hair of this Shataudana, which is not to be killed pour Amiksha and the seet milk for the giver.

क्रोडौ ते स्तां पुरोडाशावाज्येनाभिघारितौ ।
तौ पक्षौ देवि कृत्वा सा पक्तारं दिवं वह ॥ २५ ॥

The two *Purodashas* of *yajna* sprinkled with molten ghee are like the two sides of this Shataudana. Let this benificent cow making them wings carry to heaven to him who is the domesticator of this.

उलूखले मुसले यश्च चर्मणि यो वा शूर्पे तण्डुलः कणः ।
यं वा वातो मातरिश्वा पवमानो
ममाथाग्निष्टद्धोता सुहुतं कृणोतु ॥ २६ ॥

Let consuming fire of the yajna accept as oblation the bit of rice which is in mortar, which is on pestle, which is on skin or in the winnowing-basket and which the wind purifying has sifted out.

अपो देवीर्मधुमतीर्घृतश्चुतो ब्रह्मणां हस्तेषु प्रपृथक् सादयामि ।
यत्काम इदमभिषिञ्चामि वोऽहं तन्मे सर्वं सं पद्यतां
वयं स्याम पतयो रयीणाम् ॥ २७ ॥

I, the performer of *Yajna* separately sprinkle celestial, sweet ghee-sprinkled waters and eatables in the hands of the persons who are the knowers of the Vedas, Let that of all my wish desiring which I sprinkle you, O learned Priests ! be perfectly fulfiled and may we be the master of plentiful wealth.

सू०१० ।। ऋषिः—कश्यपः ।। देवता—वशा ।। छन्दः—ककुम्मत्यनुष्टुप्: २-४, ७, ९, ११-२२; २५, २८, ३०, ३३, ३४ अनुष्टुप्; ५ पञ्चपदाऽतिजागतानुष्टुभं (?) स्कन्धोग्रीवी बृहती; ६, ८, १० विराडनुष्टुप्; २३ बृहती; २४ उपरिष्टाद् बृहती; २६ आस्तारपङ्क्तिः २७ शङ्कुमत्यनुष्टुप्; २९ त्रिपदा गायत्री; ३१ उष्णिग्गर्भाऽनुष्टुप्; ३२ विराट् पथ्या बृहती ।।

HYMN. X.

Seer—*Kashyapah.* Subject-matter—*Vasha.* Metre—1 Kakummati Anustup ; 2-4, 7, 9, 11-22, 25, 28, 30, 33, 34 Anustup ; 5 Panchpada Atijagai Anustubha Skamdhogrivi ; Brihati 6, 8. 10, Viradanustup ; 23 Brihati, 24 Uparistad Brihati ; 26 Astarpanktih, 27 Shankumati Anustup. 29 Tripada Virad Gayatri ; 31 Ushnigarbha Anustup ; 32 Virat Pathya Brihati.

N. B. : The subject matter of this hyman is Vasha. Vasha ordinarily means cow or barren cow. But in comprehensive sense it means cow, earth and the worldly controlling power. In nature's grand play there is a control over all the things. This energy is also meant by the term *Vasha.* This hymn collectively gives the description of all these things for which the term *Vasha* stands. In dealing with the verses of this hymn one should be very cautious in avoiding misunderstanding, He should always depend on the *Yaugika* sense of the Word.

नमस्ते जायमानायै जातायां उत ते नमः ।
बालेभ्यः शफेभ्यो रूपायाघ्न्ये ते नमः ॥ १ ॥

Due care to the Cow when it is springing and respect to it when it is born and there should be due care for its hair-

preservation, form-protection and hoof-protection, Very proper caution should be taken in keeping up the Cow.

यो विद्यात् सप्त प्रवतः सप्त विद्यात् परावतः ।
शिरो यज्ञस्य यो विद्यात् स वशां प्रति गृह्णीयात् ॥ २ ॥

The man who knows the seven worlds and knows the seven vital winds and who knows the head or brain of the *yajna* or the worldly structure may reeeive the Cow.

वेदाहं सप्त प्रवतः सप्त वेद परावतः ।
शिरो यज्ञस्याहं वेद सोमं चास्यां विचक्षणम् ॥ ३ ॥

I, the priest or the domesticator know the seven world and know even seven vital winds ...... and I also know the brain of the *yajna* or the worldly structure. I know the power of nature shining in the form of this *Vasha*..

यया द्यौर्यया पृथिवी ययापो गुपिता इमाः ।
वशां सहस्रधारां ब्रह्मणाच्छावदामसि ॥ ४ ॥

With the knowledge of the Veda we describe the nature of *Vasha*, the nature's controlling energy which possesses hundreds of waps and by which has been preserved heavenly realm, by which has been preserved this earth and by which are preserved thcse waters.

शतं कंसाः शतं दोग्धारः शतं गोप्तारो अधि पृष्ठे अस्याः ।
ये देवास्तस्यां प्राणन्ति ते वशां विदुरेकधा ॥ ५ ॥

Those nature's forces which find their liviug force in this controlling energy receive this *Vasha*, the controlling energy. There are hundreds of keeping forces, hundreds of retaining objects, hundreds of receiving things behind this *Vasha*, the controlling energy.

यज्ञपदीराक्षीरा स्वधाप्राणा महीलुका ।

वशा पर्जन्यपत्नी देवाँ अप्येति ब्रह्मणा ॥ ६ ॥

This mighty *Vasha*, the natnre's controlling energy has the aspects of *yajna*. the integration and disintegration, it is *irakshira* as it has the self-controlling existence, it is the preserver of clouds and rain and this comes to the physical objects through *Brahman*, the vast space or through the Supreme Being.

अनु त्वाग्निः प्राविशदनु सोमो वशे त्वा ।
ऊधस्ते भद्रे पर्जन्यो विद्युतस्ते स्तना वशे ॥ ७ ॥

The fire or heat enters the grass bodies in conformity to this energy, being in concordance with this the wind enters in the sphere of the world, the cloud is like the udder of this energy and lightenings are like its teats.

अपस्त्वं धुक्षे प्रथमा उर्वरा अपरा वशे ।
तृतीयं राष्ट्रं धुक्षेऽन्नं क्षीरं वशे त्वम् ॥ ८ ॥

This *Vasha*, nature's energy pours waters, this is the first proliferous quite apart from the Cow, this thirdly produces the light of the worldly bodies and this pours grain and juicy substances.

यदादित्यैर्हूयमानोपातिष्ठ ऋतावरि ।
इन्द्रः सहस्रं पात्रान्त्सोमं त्वापाययद् वशे ॥ ९ ॥

When this water-containing *Vasha*; nature's energy rests fostered by twelve *Adityas*, the twelve months of the year and the Sun throughout the year give it to drink thousands bowls of watery substance.

यदनूचीन्द्रमैरात् त्व ऋषभोऽह्वयत् ।
तस्मात् ते वृत्रहा पयः क्षीरं क्रुद्धोऽहरद् वशे ॥ १० ॥

When this *Vasha*, the nature's energy follows the way of Indra, the air, the rainful cloud wants to have it. But if this does not cooperate with the rainful cloud the cloud-destroying heat of the sun scorched highly takes away the water and vapour of this *Vasha*.

यत् ते क्रुद्धो धनपतिरा क्षीरमहरद् वशे ।
इदं तदद्य नाकस्त्रिषु पात्रेषु रक्षति ॥ ११ ॥

As the Sun, which is the preserver of the wealth in scorching heat takes away the water of this earth so it is, that very drawn away vapour which the sun protect in the three localities—the earth, the atmosphere and the heavenly region.

त्रिषु पात्रेषु तं सोममा देव्यहरद् वशा ।
अथर्वा यत्र दीक्षितो बर्हिष्यास्त हिरण्यये ॥ १२ ॥

Mighty Vasha, the natures energy draws up the watery substance in three localities where the tremendous heat setting itself in the resplendent sky takes its seat.

सं हि सोमेनागत समु सर्वेण पद्वता ।
वशा समुद्रमध्यष्ठाद् गन्धर्वैः कलिभिः सह ॥ १३ ॥

This earth is accompanied with water, this is accompanied with footed animals and this rests with sea with cloud and winds,

सं हि वातेनागत समु सर्वैः पतत्रिभिः ।
वशा समुद्रे प्रानृत्यदृचः सामानि बिभ्रती ॥ १४ ॥

This *Vasha* nature's energy is accompanied by wind, it has with it all the winged—creatures and this bearing the earth and the worlds plays its roles in the space.

सं हि सूर्येणागत समु सर्वेण चक्षुषा ।
वशा समुद्रमत्यख्यद् भद्रा ज्योतींषि बिभ्रती ॥ १५ ॥

This *Vasha* nature's energy is accompanied with the Sun and has the company of the eyesights of all. This bearing the auspicious luminous worlds shines in the space.

अभीवृता हिरण्येन यदतिष्ठ ऋतावरि ।
अश्वः समुद्रो भूत्वाध्यस्कन्दद् वशे त्वा ॥ १६ ॥

As this earth having water stands held firm sorrunded by the light of luminous bodies so the fire becoming the and mounts over it.

तद् भद्राः समगच्छन्त वशा देष्ट्र्यथो स्वधा ।
अथर्वा यत्र दीक्षितो बर्हिष्यास्त हिरण्यये ॥ १७ ॥

Where the priest free from all sorts of violent spirit inspired with sense of yajna takes his seat in the *yajna* whercin gold is given as gift, all the benevolent men participate and come there the Cow, learned lady and grain.

वशा माता राजन्यस्य वशा माता स्वधे तव ।
वशाया यज्ञ आयुधं ततश्चित्तमजायत ॥ १८ ॥

The earth is the mother of *Kshatriyas* the men defending and governing the country the earth is the mother of this *Svadha*, Corn, from this earth comes out various means in the *Yajna* and there comes out the intention of good deed from *Vasha* the earth.

ऊर्ध्वो बिन्दुरुदचरद् ब्रह्मणः ककुदादधि ।
ततस्त्वं जज्ञिषे वशे ततो होताजायत ॥ १९ ॥

From the summit of the material cause there went forth the infinitesimal part and it mounted up on high in the space and from this was produced this earth and thence came out the cognitive object with body which enjoy this world.

आस्नस्ते गाथा अभवन्नुष्णिहाभ्यो बलं वशे ।
पाजस्याज्जज्ञे यज्ञ स्तनेभ्यो रश्मयस्तव ॥ २० ॥

The *gathas* come out from the mouth of the Cow-formed nabulous mass of matter and the strength springs from the nape of its neck, *Yajna*, the Sun comes into existence from its flauks and comes into being the rays of this sun from its teats.

ईर्माभ्यामयनं जातं सक्थिभ्यां च वशे तव ।
आन्त्रेभ्यो जज्ञिरे अत्रा उदरादधि वीरुधः ॥ २१ ॥

The motion was generated from the fore-quarters and its thighs, the eatables were produced from its entrails and from its belly came out the plants.

यदुदरं वरुणस्यानुप्राविशथा वशे ।
ततस्त्वा ब्रह्मोदह्वयत् स हि नेत्रमवेत् तव ॥ २२ ॥

When in the state of dissolution this finds its place in the belly of *Varuna*, the All-worshipped Divinity, the Divinity being the Supreme Creator raises this up from there as only He knows the method of guiding and leading this.

सर्वे गर्भादवेपन्त जायमानादसूस्वः ।
ससूव हि तामाहुर्वशेति ब्रह्मभिः क्लृप्तः
स ह्यस्या बन्धुः ॥ २३ ॥

All tremles from the effect-form of the world coming out from the causal matter which is treated as unproligerous (without God). The learned call this *Vasha*, material cause as *Sasuva*, as proligerous as the effect form of World comes-out from it, because the God equipped with all the supreme powers is its cooperating and binding force,

यथ एकः सं सृजति यो अस्या एक इद् वशी ।
तरांसि यज्ञा अभवन् तरसां चक्षुरभवद् वशा ॥ २४ ॥

Only he who is alone its controlling power joins the bettle of worldly creation and in this tremendous force becomes *Yajna*, the source of integraiion and disintegration and the *Vasna*, the nature's controlling energy becomes the illuminator of them,

वशा यज्ञं प्रत्यगृह्णाद् वशा सूर्यमधारयत् ।
वशायामन्तरविशदोदनो ब्रह्मणा सह ॥ २५ ॥

This Vasha, natute's controlling energy accepts *yajna*, the Watery substance, this Vasha holds the Sun, and has been contained inside the Vasha, the cloud with corn.

वशामेवामृतमाहुर्वशां मृत्युमुपासते ।
वशेदं सर्वमभवद् देवा मनुष्या३ असुराः
पितर ऋषयः ॥ २६ ॥

The learned call *Vasha*, the controlling energy of the nature as immortal and also treat it decaying and destructible, This Vsha has become this univcrse mighty forces, men, clouds, rays and shining objects,

य एवं विद्यात् स वशां प्रति गृह्णीयात् ।
तथा हि यज्ञः सर्वपाद् दुहे दात्रेऽनपस्फुरन् ॥ २७ ॥

He who knows receives *Vasha*, the Cow, the earth and the nature's energy and in this manner of *yajna*, good performance entirely pours nice result for the giver without any obstacle and hinderanee.

तिस्रो जिह्वा वरुणस्यान्तर्दीद्यत्यासनि ।
तासां या मध्ये राजति सा वशा दुष्प्रतिग्रहा ॥ २८ ॥

In the mouth of Varuna, Divine Power i.e. in the realm of Divinity.s consuming activity there glitter three tongues and among them which shines midmost, is this *Vasha*, which is most difficult to hold.

चतुर्धा रेतो अभवद् वशायाः ।
आपस्तुरीयममृतं तुरीयं यज्ञस्तुरीयं पशवस्तुरीयम् ॥ २९ ॥

The prolific seed of Vasha, the material energy parted in four, one fourth of them become moulding matter, one fourth become immortals sub-cause—intellect, ego. live rare-elements etc., one fourth becume *yajna* and one fourth become the group of animels.

वशा द्यौर्वशा पृथिवी वशा विष्णुः प्रजापतिः ।
वशाया दुग्धमपिबन्त्साध्या वसवश्च ये ॥ ३० ॥

According to law of cause and effect this *Vasha* is heaven, *Vasha* is earth, *Vasha* is Sun and *Vasha* is year's time, and the men of austerity and men drink milk, the strength from Vasha.

वशाया दुग्धं पीत्वा साध्या वसवश्च ये ।
ते वै ब्रध्नस्य विष्टपि पयो अस्या उपासते ॥ ३१ ॥

Those who are men of austerity those who are ordinary men drinking the power of this Vasha engage themselves in adoration in the sphere illuminated by the Sun.

सोममेनामेके दुह्रे घृतमेक उपासते ।
य एवं विदुषे वशां ददुस्ते गतास्त्रिदिवं दिवः ॥ ३२ ॥

Some persons milk out medicinal products from *Vasha*, the earth and some ones obtain oily materials from it. Those who give land to man possessing such a kind of knowledge become the receipients of the three kinds of lights, the physical. intellectual and spiritual.

ब्राह्मणेभ्यो वशां दत्त्वा सर्वांल्लोकान्त्समश्नुते ।
ऋतं ह्यस्यामार्पितमपि ब्रह्माथो तपः ॥ ३३ ॥

The man giving the land for those persons who are the masters of the Vedas and Knowers of Brahman, the Supreme Spirit attains all the Worlds as the water, eatables, and austerity are set on it.

वशां देवा उप जीवन्ति वशां मनुष्या उत ।
वशेदं सर्वमभवद् यावत् सूर्यो विपश्यति ॥ ३४ ॥

The men of learning depend for life on *Vasha*, the earth, men depend for life on the earth and *Vasha*, the earth becomes all that which the Sun surveys i.e. the earth spreads upto the full global circle surveyed by the Sun.

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